THE EXPOSITORY TIMES.

AUG 14 1959

Presented to
United
Theological Seminary
Library
Dayton, Ohio

by

Harold D. Halderman

THE EXPOSITORY TIMES.

EDITED BY

JAMES HASTINGS, M.A., D.D.

VOLUME THE TWENTY-FIFTH.

October 1913–September 1914.

LIBRARY OF
United Theological Seminary
E 965
T582 42,390

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

Printed by

MORRISON & GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

LONDON	SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
MANCHESTER	JOHN HEYWOOD.
EDINBURGH	JOHN MENZIES AND CO.
GLASGOW	JOHN MENZIES AND CO.
NEW YORK	CHARLES SCRIBNER'S SONS.

CONTENTS OF VOL. XXV.

AUTHORS.

Rev. J. Paul Alexander— PAGE
The Character of Timothy . . . 277

Rev. S. Band—
Matthew 11^{14} and John 9^{2} . . . 474

Rev. Alexander Brown, D.D.—
Paul and his Interpreters . . . 286

R. T. Clark, B.A.—
Jesus in Non-Christian Sources . . 349

Rev. W. K. Lowther Clarke, B.D.—
Ritual Murders 332

Professor G. A. Cooke, D.D.—
Samuel Rolles Driver 342

Rev. W. Arthur Cornaby—
Chinese Sidelights upon Scripture Passages 177
2 Kings 19^{35} (Is 37^{36}) and Herodotus ii. 141 379

Rev. W. Cruickshank, M.A., B.D.—
Personal Names from Cuneiform Inscriptions 44
Exploration in Palestine . . . 266

Rev. Henry S. Curr, B.D., B.Litt.—
Virginibus Puerisque 416

Rev. S. Daiches, Ph.D.—
Isaiah $38^{15.16}$ 564

Professor Adolf Deissmann, D.Theol., D.D.—
Study-Travel in New Testament Lands 486, 535

Rev. H. Mudie Draper—
Hebrews 6^{3}. 233

Rev. S. R. Driver, D.D., Litt.D.—
'Notes on Samuel' 179

Rev. Walter Drum, S.J.—
The Disciple known to the High Priest 381

Professor G. G. Findlay, D.D.
The Character of Timothy . . . 426

Rev. A. Haire Forster, M.A.—
1 Corinthians 6^{2} 285

Rev. R. Scott Frayn—
'Many Mansions' 233

Rev. W. R. W. Gardner, M.A.— PAGE
Genesis 20^{16} 90
Genesis 31^{53} 426
Did Moses write the Pentateuch in Babylonian Cuneiform? . . . 526

Principal A. E. Garvie, D.D.—
Can the Literature of a Divine Revelation be dealt with by Historical Science? 156
The Christ of God and the Soul of Man 409

Professor A. R. Gordon, M.A., D.Litt.—
Pioneers in the Study of Old Testament Poetry—Ewald 511

Professor G. Buchanan Gray, M.A., D.Litt., D.D.—
The Title 'King of Persia' . . . 245

Louis H. Gray, Ph.D.—
New Testament Fragments from Turkestan 59
The Wise Men from the East . . 256
The Russian Sects 349

Rev. Thomas H. Guest, M.A.—
The Word 'Testament' in Hebrews 9 . 379

Rev. William Hamilton, M.A.—
Many Mansions for God . . . 75

P. S. P. Handcock, M.A.—
Chinese and Sumerian . . . 475

J. Rendel Harris, M.A., Litt.D., LL.D.—
The Discovery of St. Luke's Name . 44
The So-called Biblical Greek . . 54
The Blood-Accusations against the Jews in Southern Russia 199
An Important Reading in the Diatessaron 347
An Orphic Reference in the Apology of Aristides 400

Rev. Robert Harvie, M.A.—
Virginibus Puerisque . . 20, 68, 135, 546

Rev. F. C. Hoggarth, B.A.—
Virginibus Puerisque . . . 375, 518

Eberhard Hommel and Professor Fritz Hommel—
The Forms Σειραχ and 'Ακελδαμαχ . 285

UNITED THEOLOGICAL SEMINARY
AUG 14 1939

PAGE

Professor S. H. Hooke, B.D.—
The Interpretation of St. Paul . . 326

Principal J. Iverach, M.A., D.D.—
The Epistle to the Colossians and its Christology 150, 205
Interpretation 392

Rev. J. Courtenay James, B.D.—
An Intermediate Aramaic Version . 88

Rev. D. John, B.A.—
Prayer with Eyes closed . . . 232

Professor A. R. S. Kennedy, D.D.—
The New Edition of Driver's 'Samuel' 76

Professor H. A. A. Kennedy, D.Sc., D.D.—
The Composition of Mark 4^{21-25} . . 301

Rev. A. B. Kinsey, B.D.—
Saul, who is also called Paul . . 427

Stephen H. Langdon, M.A., Ph.D.—
Methods of Theological Redactors in Babylonia 369

Mrs. Agnes Smith Lewis, Phil. Doc., LL.D., D.D., Litt.D.—
Canaan and the Babylonian Civilization 43

Rev. F. Warburton Lewis, M.A.—
'I beheld Satan fall as Lightning from Heaven' (Luke 10^{18}) . . . 232

Rev. W. J. Loader—
Mark 4^{23} 429

Rev. John Macaskill, M.A.—
A Swiss Shorter Catechism . . . 170

Rev. J. B. M'Clellan, M.A.—
The R.V. Rendering of Revelation 1^5 . 475

Canon J. A. MacCulloch, M.A., D.D.—
The History of Religions . . . 27
Coptic Apocrypha 315

Rev. D. MacGillivray, M.A.—
Luke 17^3 333

Rev. D. R. MacKenzie—
Christianity and the African Mind . 507

Rev. M. C. Mackenzie, M.A.—
Bearing the Cross 139

Professor D. S. Margoliouth, M.A., D.Litt.—
Jewish Sūfism 25

Rev. G. Margoliouth, M.A.—
Canticles of the Christian Church . 430
The Marriage Law in the Geniza-Zadokite Documents . . . 560

Rev. A. D. Martin—
The Loss of the Gadarene Swine . . 380

Rev. F. J. Miles, M.A.—
Watering with the Foot . . . 232

Alphonse Mingana, D.D.—
The Early Development of Mohammedanism 376
Lewisian and Curetonian Versions of the Gospels 475, 524

PAGE

Rev. A. D. Mozley, M.A.—
'Thou art the Son of God' (John 1^{49}) . 474
John 10^{1-10} 565

Rev. J. Kenneth Mozley, M.A.—
Authority and the Individual . . 10

Rev. H. Northcote, M.A.—
The Song of Habakkuk . . . 522

Rev. S. C. Parker, M.A., B.D.—
Christ's Preaching to the Spirits in Prison 234

Rev. E. Omar Pearson, M.A.—
Matthew 17^{20} 378

Rev. J. H. Phillipson—
Manna 429

T. G. Pinches, LL.D., M.R.A.S.—
Ancestor-Worship and the Deification of Babylonian Kings 126
Glimpses of Life in Erech . . . 420

Rev. Robert B. Pocock, M.A.—
The Origin of Matthew 1^{18-25} . . 287

Rev. Hugh Pope, O.P.—
The Epistle of 'Barnabas' and the 'Didache' 333

Rev. Arthur J. Prowse, M.A.—
The Book of Enoch 379

Rev. Frederick J. Rae, M.A.—
The Christian Message about Prayer . 494

Rev. John Reid, M.A.—
The Baptism of Water and the Baptism of Fire 306

Rev. Richard Roberts, B.D.—
The Tree of Life (Rev. 2^7) . . . 332

Rev. W. P. Robertson, M.A.—
'The Word of the Cross and the Parable of the Prodigal' 181

Rev. J. M. E. Ross, M.A.—
The Spiritual Man 22

Professor W. Sanday, Litt.D., LL.D., D.D.—
The Value of the Subconscious . . 46

Professor A. H. Sayce, D.Litt., LL.D., D.D.—
Recent Biblical and Oriental Archæology . . . 15, 265, 447, 520
The Archæology of the Book of Genesis 312, 565

Rev. C. Anderson Scott, D.D.—
The Church's Interpretation of the Historic Christ 439

Rev. Melville Scott, B.D.—
Preaching the Doctrine of the Atonement 428

Rev. Herbert S. Seekings—
Virginibus Puerisque 449

Professor J. A. Selbie, M.A., D.D.—
Dr. Hirschfeld's Hebrew Grammar . 43

Professor John M. Shaw, M.A.—
Sin and the Atonement . . . 352

Rev. E. Shillito, M.A.— PAGE
Prayer in the Epistle to the Hebrews . 543
Principal John Skinner, D.D.—
The Divine Names in the Pentateuch . 472
Professor Henry Preserved Smith, LL.D.—
Charles Augustus Briggs . . . 294
Rev. J. E. Somerville, B.D.—
The Gaderene Demoniac . . . 548
Professor E. D. Starbuck, Ph.D.—
The Psychology of Conversion . . 219
Rev. J. Steele, M.A.—
Rope on the Head 332
Eugene Stock, D.C.L.—
James and Robert Montgomery . . 181
Rev. A. F. Taylor, M.A.—
Cura Curarum . . 21, 231, 263, 375, 519
Virginibus Puerisque . . . 176, 308
James W. Thirtle—
'With Jesus' in Acts 4^{13} . . . 526
Principal W. H. Griffith Thomas, D.D.—
The Unjust Steward 44
Professor J. Arthur Thomson, M.A., LL.D.—
The Biological Control of Life . . 102

Rev. E. Abbey Tindall, M.A.— PAGE
The Star of Bethlehem . . . 45
Rev. S. H. Wainright, M.A.—
'The Mount of God' 90
Professor B. B. Warfield, D.D., LL.D., Litt.D.—
The Importunate Widow and the Alleged Failure of Faith . . 69, 136
Rev. William Watson, M.A., B.D.—
The Fear of God 234
The New Jerusalem 454
Rev. H. T. C. Weatherhead—
Rope on the Head 232
Rev. T. H. Weir, B.D., M.R.A.S.—
John 12^{32} 43
Rev. G. H. Whitaker, M.A.—
1 John $3^{16ff.}$ 180
Rev. W. J. Whitley, LL.D.—
Luke 16^{9-12} 332
Duncan Willey—
A Fragment of Tatian's Diatessaron . 31
Rev. F. H. Woods, B.D.—
The Revision of the Prayer-Book Psalter 112
Rev. R. H. Wray, M.A.—
Luke $7^{6.7}$ 380

SUBJECTS.

PAGE
Acts, Author 44
Africa, Christianity in . . 507
Agape 450
Ancestor-Worship and the Deification of Bab. Kings . . 126
Aramaic Version . . . 88
Archæology, Biblical and Oriental, 15 265, 447, 520
,, Genesis . . 312, 565
Atonement 146, 193, 291, 352, 428
Authority and the Individual . 10
Baptism of Water and of Fire . 306
'Barnabas' and the 'Didache' . 333
Biological Control of Life . . 102
Blood-Accusations against the Jews 199
Boanerges 100
Briggs, Charles Augustus . . 294
Buddhism, Higher . . . 244
Chinese and Sumerian . . 475
Chinese Sidelights upon Scripture Passages 177
Christ, Historic . 241, 390, 439
,, Person 3
,, Resurrection . . . 289
,, Sinless 100
,, of God and the Soul of Man 409
Christianity 484
Christianity and the African Mind 507
Christology . . . 3, 150, 205
Church's Interpretation of the Historic Christ . . . 439

PAGE
Colossians and its Christology, 150, 205
Commentary, Great Text, 12, 55, 109, 153, 201, 251, 298, 344, 396, 444, 490, 539
Comparative Religion, 1, 51, 410 ff.
Confession 309
Conversion, Psychology of . . 219
Coptic Apocrypha . . . 315
Criticism 243
Cura Curarum 21, 231, 263, 375, 519
Cyrus 245
Darius 246
Devil . . . 196, 198, 232
Diatessaron, Important Reading . 347
Dreams 508
Driver, Samuel Rolles . . 342
Enoch, Book . . . 379, 482
Erech, Life in 420
Eschatology 329
Ewald 511
Exodus 49
Exposition, Notes of Recent 1, 49, 97, 145, 193, 241, 289, 337, 385, 433, 481, 529
Fear 386
Fear of God 234
Foreign Theology, 25, 72, 349, 423, 472
Future Life 2
Gadarene Demoniac . . . 548
Genesis, Archæology . . 312, 565
Gnosis 450
Greek, Biblical 54
Habakkuk, Song of . . . 522

PAGE
Hell 385, 387
Historical Science and Revelation 156
Hittites, Burial 448
,, Language . . . 521
Holy Spirit 340
Importunate Widow . . 69, 136
Inspiration 338
Interpretation 392
Israel 49
Japhet 448
Jerusalem, New 454
Jesus or Christ 529
Jewish Ṣūfism 25
Kenotic Theory 8
'King of Persia,' Title . . 245
Knowledge 530
Lewisian and Curetonian VSS 475, 524
Magi 256
Man, Spiritual 22
Manna 429
Many Mansions for God . . 75
Mark iv. 21–25, Composition of . 301
Marriage Law in Geniza-Zadokite Documents 560
Meshech 448
Miracles . . 437, 510, 531, 532
Mohammedanism . . . 376
Mystery Religions . . . 327
Names, Divine . . . 243, 472
Nature 531
N.T. Fragments from Turkestan 59
Orphic Reference in the Apology of Aristides 400

	PAGE
Pain	522
Paul	147, 286
,, Interpretation	326
,, Name	427
Perfect	98
Persia, King of	245
Peter	242
Pioneers in the Study of Old Testament Poetry	511
Prayer	341
,, Christian Message about	494
,, in the Epistle to the Hebrews	543
,, with Eyes closed	232
Prayer-Book Psalter Revision	112
Present, Living in	433
Prodigal Son	181
Re-incarnation	474
Resurrection	289
Revelation, Historical Science and	156
Righteousness	329
Ritual Murder	199, 332
Rope on the Head	232, 332
Sabbath	388
Saul, Name	427
Sin and the Atonement	352
Son of God	6, 474
Spirits in Prison	234
Star of Bethlehem	45
Study-Travel in N.T. Lands	486, 535
Subconscious, Value of the	46
Swiss Shorter Catechism	170
Symbolism	435, 437
Tammuz, Weeping for	520
Tatian's Diatessaron	31
Testament	379
Theological Redactors in Babylonia	369
Timothy, Character	277, 426
Tree of Life	332
Trinity	6
Unjust Steward	44, 332
Virginibus Puerisque, 20, 67, 133, 176, 223, 260, 308, 373, 416, 449, 516, 546	
Visions	339
Wheat, Mummy	481
Wise Men from the East	256
Word of the Cross and the Parable of the Prodigal	181

BOOKS.

	PAGE
Abbott, Miscellanea Evangelica	149
,, Fourfold Gospel	290
,, General Biology	366
Aked, Divine Drama of Job	131, 141
Allen and Grensted, Introd. to the N.T.	62
Arnold, Preaching of Islam	38
Aufhauser, Antike Jesus-Zeugnisse	350
Ball, Chinese and Sumerian	475
Baring-Gould, Church Revival	361
Barker, Rome of the Pilgrims and Martyrs	162
Barrett, Scottish Monasteries	506
Barthou, Mirabeau	130
Bassett, John Edward Ellis, M.P.	402
Batten, Ezra and Nehemiah	163
Bell, Wilds of Maoriland	499
Benson, Where no Fear was	386
Bertrand, Saint Augustin	361
Beth, Entwicklung des Christentums zur Universal-Religion	30
Bidez, Philostorgius Kirchengeschichte	28
Black, 'According to my Gospel'	503
Boggis, Praying for the Dead	229
Bonney, Science and Religion	53
Booth, Rudolf Eucken	88
Boreham, Mountains in the Mist	257
Bouchier, Spain under the Roman Empire	465
Brailsford, War of Steel and Gold	501
Bramwell, Hypnotism	168
Brash, Love and Life	188
Bridges, Roger Bacon	507
Briggs, Theological Symbolics	317
Broad, Perception, Physics, and Reality	552
Broeke, Constructive Basis for Theology	500
Brooke, Ten More Plays of Shakespeare	39
Bryce, University and Historical Addresses	41
Buchanan, Epp. of St. Paul from the Codex Laudianus	365
Budge, Coptic Apocrypha	315
Burkitt, Jewish and Christian Apocalypses	482
Burnet, Greek Philosophy, Part I.	553
Buttenwieser, Prophets of Israel	337
Byford, Soul of Russia	503
Caldecott, Herod's Temple	164
Caldwell, Pragmatism and Idealism	162
Cambridge History of English Literature, x.	79
Cambridge Medieval History, iii.	79
Capron, Anatomy of Truth	118
Carpenter, Intermediate Types	403
,, Spiritual Message of Dante	385
Causse, Prophètes d'Israel	424
Chamberlain, Immanuel Kant	555
Chandler, Cult of the Passing Moment	433
Charles, Studies on the Apocalypse	81
Chase, Gospels in the Light of Historical Criticism	289
Clark, Liberal Orthodoxy	458
,, Primitive Text of the Gospels and Acts	363
Clarke, St. Basil the Great	216
Clay, Bab. Records in the Library of J. Pierpont Morgan	15
,, Personal Names from Cuneiform Inscriptions of the Cassite Period	15, 44
Clemen, Einfluss der Mysterienreligionen auf das älteste Christenthum	30
Cobb, Mysticism and the Creed	459
Cohu, Vital Problems of Religion	319
Conybeare, Historical Christ	389
Cook, Florence Nightingale	191
Cooper-Marsdin, Islands of the Lerins	83
Crawford, Thirsting after God	371
Croce, Philosophy of the Practical	212
Culverwell, Montessori Principles	215
Daiches, Babylonian Oil Magic	447
Davies, Miracles of Jesus	173
Dobschütz, Influence of the Bible on Civilization	466
Dozy, Spanish Islam	118
Dracopoli, Through Jubaland to the Lorian Swamp	270
Driver, Notes on Samuel	76, 179
Dwight, Children of Labrador	219, 226
Eder, On Dreams	433
Edghill, Amos	470
Edmundson, Church of Rome in the First Century	242
Elbogen, Der jüdische Gottesdienst	424
Ellis, Stems and Twigs	133
Encyclopædia of Philosophical Sciences, i.: Logic	77
Eucken, Can we still be Christians?	387
,, Collected Essays	463
,, Knowledge and Life	326
,, Present-Day Ethics	326
Eusebius, Demonstratio Evangelica	74
,, Hieronymi Chronicon	74
Faber, Buddhistische u. Neutestamentliche Erzählungen	30
Farquhar, Crown of Hinduism	36
Fonck, I Miracoli nella Natura	351
Fortescue, Lesser Eastern Churches	318
Fowler, Roman Ideas of Deity	469
France, On Life and Letters	554
Francke, Metanoetik	425
Frazer, Adonis, Attis, Osiris	401
,, Balder the Beautiful	210
,, Scapegoat	78
Gairdner, Lollardy and the Reformation in England, iv.	85
Gale, Korean Folk Tales	169
Galloway, Philosophy of Religion	357
Gautier, Introd. à l'Ancien Testament	350
Geden, Religions of the East	35
Gobineau, Renaissance	80
Godet, Frédéric Godet	29
Goudge, Pastoral Teaching of St. Paul	121
Grass, Russische Sekten	349
Grisar, Luther, ii., iii.	86, 367
Grützmachar, Synesios von Kyrene	28
Haering, Christian Faith	196
Hall, Ancient History of the Near East	49
Handcock, Latest Light on Bible Lands	87
Harden, Evangelists and the Resurrection	290

	PAGE
Harding, George Müller	367
Hardy, Religious Instinct	198
Harris, Boanerges	100
,, Sufferings and the Glory	450
,, Three Woodbrooke Liturgies	405
Hartland, Ritual and Belief	463
Haupt, Worte Jesu	72
Headlam, St. Paul and Christianity	147
Hehn, Die biblische u. die bab. Gottesidee	30
Hill, The Interregnum	63
Hobson, Work and Wealth	499
Holley, Modern Social Religion	42
Holt, Concept of Consciousness	359
Horne, Pulpit, Platform, Parliament	236
Jackson, Eschatology of Jesus	229
Janet, Fénelon	324
Jastrow, Bildermappe zur Religion bab. u. ass.	29
,, Hebrew and Bab. Traditions	388
Jéquier, Histoire de la Civilization égyptienne	29
Johnston, Buddhist China	218
Jones, N.T. in the Twentieth Century	461
Jourdan, Catholic Reform in the Early Sixteenth Century	470
Jowett, Things that Matter	142
Julian, Henry Forbes Julian	501
Kawakami, Asia at the Door	462
Kennedy, English Literature	184
,, St. Paul and the Mystery-Religions	98
Kent, Life and Teaching of Jesus	62
King, Poem of Job	319
Kirkup, History of Socialism	215
Kitchin, Bergson for Beginners	82
Knabenbauer, Thessalonians, etc.	351
Knight, Coleridge and Wordsworth in the West Country	217
Knox, Sacrifice or Sacrament	322
Knudson, Beacon Lights of Prophecy	363
König, Moderne Pentateuchkritik	472
Koridethi Evangelien	73
Lammens, Berceau d'Islam	423
Langdon, Babylonian Liturgies	15
,, Tammuz and Ishtar	520
Lewis, Light on the Four Gospels from the Sinai Palimpsest	123
Li Hung Chang, Memoirs	129
Loofs, Nestorius	363
,, What is the Truth about Jesus Christ?	3
Lovat, Saint Teresa	506
Lucas, Our Task in India	323
Luce, Shakespeare	214
Luther, Werke	28
Macaulay, Hist. of England	211, 358, 498
Macaulay and Brebner, Vulgate Psalter	84
Macauliffe, Religion of the Sikhs	407
M'Clymont, N.T. Criticism	365
MacColl, Memoirs	462
MacEwen, History of the Church in Scotland, i.	117
M'Killiam, Archbishops of Canterbury	119
MacNeill, Christology of Hebrews	502
Maeterlinck, Our Eternity	120
Manatt, Ægean Days	212
Margoliouth, Early Development of Mohammedanism	376
Masson, Robert Boyle	497
,, Shakespeare Personally	409
Matheson, Florence Nightingale	188
Mead, Quests Old and New	214
Mearns, Canticles of the Christian Church	430
,, Early Latin Hymnaries	82
Melvillé, Philip, Duke of Wharton	37
Mercer, Extra-Biblical Sources for Hebrew and Jewish History	274
Meynell, Essays	556
,, Francis Thompson	190
Michels, Sexual Ethics	408
Modi, Moral Extracts from Zoroastrian Books	502
Moore, History of Religions	357
Morin, Études, Textes, Découverts	473
Morrison, Weaving of Glory	132
Moule, Chinese People	219
Moulton, Early Zoroastrianism	256
,, Religions and Religion	1
Muntz, Rome, St. Paul and the Early Church	63
Muss-Arnolt, Book of Common Prayer	471
Nairne, Epistle of Priesthood	99
Naville, Archæology of O.T.	165
Newman, Who are the Maoris?	126
Newton, In Far New Guinea	270
Nicholson, Mystics of Islam	319
Nicoll, Bookman's Letters	184
Noguchi, Spirit of Japanese Poetry	504
Osmund, John Cosin	189
Owen, Infancy of Religion	465
Pagan, Flower of the Hidden Crown	263
Patrick, Clement of Alexandria	358
Peake, The Bible	121
Pohle, Mariology	406
Poincaré, Science and Method	505
Pollen, Mother Mabel Digby	360
Pope, Henry J. Pope	189
Ramsay, Teaching of Paul	101
Reid, Effectual Words	415
Reyburn, John Calvin	317
Rhodes, Mind at Work	407
Richard, Mission to Heaven	243
Roper, Ancient Eugenics	216
Rose, Life of Napoleon I.	128
Ryle, Book of Genesis	556
Sanday, Bishop Gore's Challenge to Criticism	437
Sanday, Primitive Church and Reunion	123
Sayce, Religion of Ancient Egypt	82
Schell, New Ideals in the Gospel	80
Schultze, Konstantinopel	28
Schweitzer, Paul and his Interpreters	286
Seymour, Irish Witchcraft	124
Shand, Foundations of Character	461
Sharp, Climbing Way	418
Shorter, George Borrow	235
Shrewsbury, Golden Snuffers	373
Simpson, Pentateuchal Criticism	468
,, Religion of the Atonement	146
Skinner, Divine Names in Genesis	503
Sloane, The Balkans	404
Smit, De Dæmoniacis in Historia Evangelica	73
Smith, Greek Art and National Life	117
,, Unwritten Sayings of our Lord	142
Spencer, Native Tribes of the Northern Territory of Australia	553
Srawley, Early History of the Liturgy	82
Stark, Christology in the Apostolic Fathers	38
Stead, My Father	128
Stefánsson, Life with the Eskimo	268
Stevenson, Spiritual Drama in the Life of Thackeray	143
Storr, English Theology in the Nineteenth Century	213
Strahan, The Maréchale	188
Strindberg, Growth of a Soul	183
,, Historical Miniatures	82
Suzuki, Early Chinese Philosophy	470
Swete, Last Discourses and Prayer of our Lord	195
Thomsen, Kompendium der Palästinischen Alterthumskunde	266
Thureau-Dangin, La Huitième Campagne de Sargon	16
Tixeront, History of Dogmas	406
Tyrrell, Faith and Immortality	362
Vaughan, Time or Eternity	362
Vedder, Reformation in Germany	402
Waite, Secret Doctrine in Israel	276
Walker, Christ the Creative Ideal	63
Walling, Aspects of Socialism	41
Walpole, Shrine and the Presence	228
Warren, Early Weights and Measures of Mankind	275
Weinel, Jesus in the Nineteenth Century and After	458
Weiss, Urchristenthum	474
Wesley, Journal, v.	274
Westcott, Letter to Asia	415
Westermarck, Marriage Ceremonies in Morocco	460
Wigram, Cradle of Mankind	457
Wilberforce, Spiritual Consciousness	133
Williamson, South Sea Savage	359
Winstanley, Jesus and the Future	61
Wood, A Father in God	268
,, Faust-Studien	29
,, Life and Ministry of Paul	62
Woodward, Cesare Borgia	129

HEBREW WORDS.

	PAGE		PAGE		PAGE
בְּרִית	379	חקלרפא	285	סירא	285

GREEK WORDS.

	PAGE		PAGE		PAGE
ἀδικία	333	καὶ ἔλεγεν αὐτοῖς	304	συσπῶν	333
Ακελδαμαχ	285	καρδία	180	τέλειος	98
δικαιόω	330	λούω	475	ὑψοῦν	43
ἐθήμων	381	μονὴ	233	φρόνιμος	333
ἐκεῖνος	5	ξύλον	332	ὡς κόκκον σινάπεως	378
θεωρέω	232	Σειραχ	285		

TEXTS.

	PAGE		PAGE		PAGE		PAGE
Gn vi. 21	312	Ps. xxiii. 6	51	Lk vii. 6, 7	380	2 Co i. 19	278
vii. 1	312	cxix. 105	308	viii. 16	303	Gal iii. 13	348
vii. 2, 3	312	Ec xi. 1	232	viii. 17	303	v. 5	330
vii. 4	312	Song vi. 10	20	viii. 18	302	vi. 3	416
vii. 8	313	Is xxxvii. 36	379	viii. 26–39	380	Eph iii. 13	46
vii. 10	313	xxxviii. 15, 16	564	x. 18	197, 232	Phil i. 6	344
vii. 11	313	xl. 31	135	xi. 24–26	483	ii. 6, 7	8
vii. 12	313	Jer xxiii. 23	339	xi. 33	303	ii. 19–22	279
vii. 15	314	xxxvi. 4	337	xii. 2	302	iii. 8–10	330
vii. 16	314	Hab iii.	523	xiv. 18	12	iii. 10	328
vii. 17	314	Mt i. 18–25	287	xv.	181	iii. 15	99
vii. 19	314	i. 23	525	xvi. 1–13	44	iv. 13	55
vii. 20	314	ii. 2	45	xvi. 9–12	332	Col i. 12–14	205
vii. 21	314	ii. 11	46	xvii. 3	333	i. 16, 17	205
vii. 23	314	ii. 18	525	xvii. 20–xviii. 8	69, 136	i. 18	206
vii. 24	314	iii. 11	306	xix. 26	302	i. 19, 20	206
viii. 1	565	iv. 16	525	xxiii. 26	139	i. 24	207
viii. 2	566	vii. 2	304	Jn i. 49	474	ii. 2	207
viii. 3	566	vii. 16	449	ix. 2	474	ii. 9, 10	208
viii. 4	566	viii. 17	525	x. 1–10	565	ii. 18	101
viii. 5, 6	566	viii. 28–34	380	xii. 32	43	ii. 20	208
viii. 6–12	566	x. 26	302	xiv. 2	75, 195, 233	iii. 5 ff.	209
viii. 13	568	xi. 14	474	xiv. 6	195	iii. 23	418
viii. 15, 16	568	xi. 28–30	411	xviii. 15, 16	149	1 Ti i. 3	281
viii. 17	568	xii. 43–45	483	xviii. 16	381	v. 2	284
viii. 19	568	xiii. 12	302	xix. 35	5	v. 22, 23	280, 283
ix. 16	224	xiii. 39	197	Acts iii. 4, 6	201	vi. 3–11	283
ix. 27	448	xv. 4	348, 525	iv. 13	449, 526	vi. 12	283
xiii. 11	539	xvii. 20	378	v. 29	373	2 Ti i. 4	281
xix. 20	260	xviii. 3	133	v. 31	153	i. 6–ii. 13	277, 282
xx. 16	90	xxiv. 3	371	xv. 29	200	i. 6, 7	278, 282
xxxi. 53	426	xxiv. 44	517	xxi. 13	444	ii. 3	68
Ex xvi.	429	xxv. 29	302	xxvi. 28	337	He ii. 18	251
xix.	90	xxv. 40	226	Ro i. 16–18	330	iv. 15	100
xx. 4	176	xxvii. 35	525	i. 18	396	vi. 3	46, 233
xxxv. 14	308	Mk i. 3	290	vi. 3–5	330	ix. 15–18	379
Dt xi. 10	232	iii. 17	100	vi. 6–23	331	xii. 18–21	90
xxi. 23	348	iv. 21–25	301	xi. 33	109	1 P ii. 13, 15	298
1 S xv. 24	373	iv. 23	429	xiii. 1	298	iii. 19, 20	234
xxi. 8	546	v. 1–20	380	xv. 13	490	iv. 8	417
2 S xiii. 37–xiv. 21	291	vi. 32	371	1 Co i. 2	22	1 Jn iii. 16 ff.	180
1 K xx. 31	232, 332	xii. 42	261	ii. 6	99	v. 18	99
2 K xix. 35	379	xiv. 51	290	vi. 2	285	Rev i. 5	475
Ezra i. 1, 2	248, 250	Lk vi. 38	304	xvi. 10, 11	279	ii. 7	332
iv. 5, 7	248						

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'The study of Comparative Religion, whether in the laboratory with the student at home, or in the field with the foreign missionary, will do nothing to disturb the primacy of "Jesus and the Resurrection" among all the truths that have come to men. Each religion in turn is found to have glimpses of truth, some few enough, others more or less abundant; but none of them has anything of value which cannot be traced in the New Testament. Practical contact with other religions may sometimes indeed shake doctrines on which the Church has set her seal at one time or another; but when the Christian goes back to his authentic documents he finds they are not there. Not seldom, of course, we meet with the claims on the part of the higher religions that their tenets are superior to the antagonistic doctrines of the preachers of the gospel. But the superiority is never one which would be admitted by any jury of impartial outsiders, or sustained by an argument that would appeal to the world at large.'

Professor James Hope Moulton is the authority for that statement. There is no greater authority. Professor Moulton has all the scholarship, experience, and loyalty that are necessary to give weight to his words. He was chosen to deliver the Fernley Lecture this year. It is the year in which is kept with solemn thankfulness the Centenary of the Wesleyan Missionary Society. The subject he resolved to lecture upon was *Religions and Religion* (Kelly; 3s. 6d.).

For he knew that all missionaries and all Christian men were occupied with that subject beyond every other. Many things are settled. This is still unsettled and urgently cries for sane settlement: What is the attitude which the Christian missionary ought to adopt towards other religions?

The question is asked of the Christian first of all. And then of the Christian scholar. Those who were responsible for the selection could easily have found an able and experienced missionary to deliver the Fernley Lecture on this occasion. They chose a student of Religion. They chose one who could place side by side the religion which had to be supplanted and the religion which had to supplant it, and could say with convincing clearness why it is laid upon the Christian missionary to-day to endure hardness in order that as soon as possible Buddhism, Muhammadanism, Parsism may be no more, and Christ may be all and in all.

Professor Moulton has been faithful to his charge. He has made no claim for Christianity that he could not face his fellow-scholars with. He has been conscious of the latest discovery, he has been sensitive even to the latest speculation.

Vol. XXV.—No. 1.—October 1913.

Nor has he ignored a single element of value in any of the religions of the world. Not without wisdom of words, but far more with captivity of thought to the obedience of Christ, he has sought to persuade the modern missionary to rely henceforth not on an infallible Book or an infallible Church, not on any form of external authority, but solely on the force of the truth and the grace of the living Lord Jesus Christ. And if at any time, as they listened to him, it has seemed to his hearers that between Christianity and some other of the great religions it was only a matter of degree, he has always arrested the comparison, as in the passage quoted, to show that in reality there is no comparison, but only one perfect and final religion in the earth, the religion of the Son of God.

No one can appreciate the difference between Christianity and other religions without faith in Christ. With faith in Christ no one can fail to appreciate it. A fine example to work upon is the doctrine of Immortality.

Says Professor MOULTON, 'It is almost bewildering to us when we find that until the Old Testament canon was all but complete, the very idea of a future life in any shape was unknown. Pharisees in our Lord's time exercised their utmost ingenuity to find it in the Books of Moses, but Sadducee exegesis held the field with ease. Yet, many centuries earlier, Vedic poets had hailed the dawn as the "banner of immortality"; and Zarathushtra, the prophet of Iran, had taught that the man of "good deeds, words, and thought" should dwell in everlasting peace with the "Wise Lord" in the "House of Song." Saints of Israel could still cry, "In the grave there is no remembrance of Thee," when Socrates drank the hemlock, serenely welcoming a blest communion, a fellowship divine beyond death, and with his last breath ordering a sacrifice to the Healer who had stilled for ever the "fitful fever" of life on earth.'

How was this? How was it that Israel, 'on the mountain to catch the first dawn of every other truth,' lay so long in the valley of the shadow when God was unfolding the sunshine of His living hope for other men? It was the very greatness of their privilege that held it from them. Their privilege was to know the only living and true God. They were well content with Him. As long as they enjoyed His presence, as long as His blessing fell on them and on their land they had no hankering after a life to come. They were satisfied with this life. All they desired was length of days, that they might live long in the enjoyment of God's presence.

But the Captivity came. Darkness fell upon the land and the people. Devout worshippers of Jehovah were severed from the beautiful House of His presence. They were thrown upon God as individuals. And He became more to them than in all the days of their prosperity. Personal communion with Him was now their desire. And the more that desire was gratified the stronger it grew. The threescore years and ten of this life could not satisfy it. 'Take me not away in the midst of my days: thy years are throughout all generations'; and fast following on the heels of that thought came the other: 'The eternal God is my refuge; the arms are everlasting that embrace me; surely if I may call such a Being *my* God, He cannot leave the child of His love to Sheol.'

Now see the vast advantage of the Hebrew. 'Valhalla, with its jousts and banqueting, the Moslem Paradise with its houris—a mere warrior or a sensualist can believe in such a future life, and be no better for it.' But the life of continued communion with a holy God has ethical value. It adds strength to a religion, and endurance. And when the ethical value is in Christ declared to be the value of *love*, that religion, even in virtue of its doctrine of Immortality, passes out of comparison with all other religions. A hope so won, says Dr. MOULTON, 'a hope so won, so kept, is mighty to lift humanity towards the new order where the Will of God reigns. No unpractical dream, no unreal vision, nerves the best energies of those

who come by way of Hebrew saintship into the heritage bestowed by Christ. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord."'

When Professor Friedrich Loofs of Halle was invited to deliver a short course of lectures at Oberlin College, Ohio, he accepted the invitation. The lectures were delivered in the autumn of the year 1911. Since then Dr. Loofs has added notes, confirming the statements contained in them and giving exact dates. They are now published with the title of *What is the Truth about Jesus Christ?* (T. & T. Clark; 4s. net).

The lectures have moved men exceedingly. For the question which the lecturer set himself to answer has always been and still is the great question of Christianity; and Professor Loofs—the Sanday of Germany—is exceptionally able to answer it. It was expected that in choosing such a title he had an answer to give. But not only has he given his own answer to the question, he has proved that the answer which Germany has given to it for the last hundred and fifty years is untrue. He has been able to show conclusively that the attempt of liberal theology to explain Jesus, on the supposition that He was a man and no more, has completely broken down.

Professor Loofs traces the history of that answer. It came to its first open expression with Reimarus, who died in 1768. Its latest utterance was made by Professor Heitmüller of Marburg in the very year in which Dr. Loofs delivered his lectures. The ways in which men have endeavoured to account for the Gospels and their contents on the supposition that Jesus was a man and no more have been as numerous as the men; for no naturalistic critic has been content with the explanations of his predecessors. The most circumstantial and perhaps the most attractive of all these endeavours was made by Keim. In recent years its ablest advocates have been H. J. Holtzmann, Jülicher, Wrede, and Weinel.

Moreover, the ability of those who have attempted to account for Jesus and the Gospels on purely natural grounds has been as conspicuous as the variety of their methods. And yet the whole attempt has failed. The men themselves have been in utmost antagonism. The eschatologists have cast out the rationalists, while those who denied the existence of the historical Jesus have been in irreconcilable opposition to both. Before our very eyes the unbelievers in a supernatural Christ have been engaged in devouring one another.

But it is not because its advocates have devoured one another that Professor Loofs says the naturalistic hypothesis has broken down. It is for two reasons which, now that they have been given their proper weight, are seen to be sufficient of themselves to bring about its downfall. And not only to bring about its downfall, but also to prevent it from ever rising again. The first reason is that the contents of the Gospels, and especially the person of Jesus, fall partly within the domain of science and partly within the domain of religion. In so far as they fall within the domain of science they are proper objects of historical criticism. But in so far as they fall within the domain of religion they are the object of faith. The mistake made by the liberal theologians of Germany for a century and a half has been to bring Jesus and all that appertains to Him within their own experience. And their experience was not of faith, but only of natural science.

The other reason is that the Gospels themselves contradict the naturalistic hypothesis. That is to say, they contain elements which have not been accounted for by any theory, or combination of theories, which the unbelievers in the Supernatural have been able to bring forward. These elements in the Gospels and in the person of Jesus are of three kinds. First of all, there are the words of Jesus Himself; next, there is the attitude of the

earliest disciples; and then there is the personal devotion of the believers in Christ throughout the centuries of Christianity.

First, there are the words of Jesus Himself. But here we are at once arrested, and properly arrested, by the question, Do we believe that all the words of Jesus which are recorded in the Gospels were really spoken by Him? Professor Loofs answers that he for one does not. He gives this example. 'No sensible man,' he says, 'will deny that, by the side of the feeding of the five thousand (Mk $6^{35ff.}$), the feeding of the four thousand (Mk $8^{1ff.}$) represents a doublet of tradition. Luke already felt this; he omitted the second story of Mark. But if the second story is unhistoric, then the words of Jesus (Mk $8^{19f.}$), "When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? And when the seven among the four thousand, how many basketfuls of broken pieces took ye up?" cannot possibly be anything else than a fiction of the evangelist or of the tradition he followed. Consequently, it is evident that, among the sayings that are handed down to us as words of Jesus, there are at least several which are erroneously ascribed to Jesus in the Gospels, as they originated in the thoughts of the later community.'

But we are not required to weigh every word and pronounce upon its genuineness. It is with the general impression made by the words that we have to do. One man will reject nothing, another will reject a great deal. But whether little or much is rejected, enough will be left to raise Jesus quite above the level of common humanity. And the question always remains: 'If the words in the Gospels did not come from Jesus, from whom did they come?' 'The assumption,' says Professor Loofs, 'that the faith of the later Christians first created all these words or raised them to their present level by modifying them, is surely very difficult even from a historical point of view. For from nothing nothing comes.'

The second thing that makes the naturalistic explanation impossible is the attitude of the first disciples. If Jesus was a man, and only a man, how is it that the oldest Christian community was convinced that He did not remain among the dead, but was raised by God and exalted to the 'right hand of the majesty on high'? History, says Professor Loofs, does not know of any community in those primitive times that saw in Jesus merely the teacher and the exemplar of Christian faith. Again it may be impossible to use all the books of the New Testament or even all their writers. Professor Loofs practically confines himself to the greater Epistles of St. Paul. But in these Epistles alone the testimony to the super-humanity of Jesus is overwhelming.

Now the experiences of St. Paul, says Professor Loofs, 'go back to the earliest times after the death of Jesus. Two or three years after His death, and perhaps at a still earlier date, Paul was won over to Christianity. What Paul could look upon as general Christian conviction must reach back as far as this time. Moreover, it must be just as old as the belief of the first disciples in the resurrection of Jesus. For the following two or three years of the Jerusalem community could only have made it more difficult to believe in the exalted Lord, or, if this belief already existed, they could at most have developed it further in spite of all difficulties; certainly they could never have produced it. But how is the faith of the primitive Christian community to be accounted for if the life of Jesus was only a purely human one? Even from a merely historical point of view this is a weighty argument against the results or, better, presuppositions of liberal Jesus-research.'

And the historical is not the only point of view. What can a merely historical criticism make of such words as 'seeing the glory of God in the face of Jesus'? It can make nothing of them. But the discernment of faith finds their interpretation in such other words of St. Paul as these: 'God was in Christ, reconciling the world unto himself.'

For to St. Paul the central thought is always the grace of God. And he knows of no access to that grace except by belief in Christ. Wherefore he says that nothing 'shall be able to separate us from the love of God which is in Christ Jesus our Lord.'

And St. John speaks in the same way. For Professor Loofs, though he is ready to risk his case on the acknowledged Epistles of St. Paul, is not prepared to give up the rest of the New Testament. In the First Epistle to St. John he finds a word seven times used which in the most unconscious manner reveals the place which Jesus held in the writer's own thought and in the thought of the community he lived among. It is the word *he* (ἐκεῖνος). Seven times that word is used without further designation, and out of the seven it is certainly used six times of Jesus. Who is this *he*? No one has ever the least necessity for asking. And the same pronoun is used in the same way in St. John's Gospel. The passage is Jn 19^{35}, 'He that hath seen (viz. John the apostle) hath borne witness, and his witness is true: and he (viz. Jesus) knoweth that he (John) saith true.' We have some difficulty with these pronouns; John knew that his readers would understand them. All his thoughts were of thanks and love to *him*, and he could speak of *him* without further designation. Just as Zinzendorf, consoling a mother whose two sons had died in missionary work, could say: 'He is worthy of all this.'

The third thing that makes it impossible for the modern mind to believe that Jesus was a mere man is the devotion to His person shown by succeeding generations of Christians. Not more than eighty or ninety years after the death of Jesus we find in Ignatius of Antioch, who could not have known Jesus personally, such a faith in Jesus Christ, such a thankfulness of love, that in the history of religion it must be pronounced a singular phenomenon. No such thing is to be observed in other religions. But in Christianity it is not at all uncommon. After Ignatius it is easy to run down a list of names, Augustine, Bernard of Clairvaux, Francis of Assisi, Paul Gerhardt, the Wesleys, Charles Kingsley, and to add to them thousands of lesser fame, all of whom could sing:

Jesus, our only joy be thou,
As thou our prize wilt be;
Jesus, be thou our glory now
And through eternity.

Is this but a dead echo of what St. Paul and St. John once said? No one doubts that what St. Paul and St. John experienced for themselves, St. Bernard of Clairvaux, who wrote that hymn, experienced for himself also.

But now, if Jesus was more than a man, how much more than a man was He? This is the question which Professor Loofs seeks to answer in his last two lectures.

The old Christology said that He was God and man in two distinct natures and one person for ever. Is that Christology still tenable? Professor Loofs says most unreservedly that it is not.

He has three objections to it. The first objection is that it contradicts thought. He does not say merely that it is unintelligible. He says it is contrary to intelligence. Now although Professor Loofs is very emphatic upon the necessity of the exercise of faith if we are to understand the Lord Jesus Christ, he never rejects the use of reason. On the contrary, he holds that reason and faith must go together. Whatever contradicts experience, if it falls within the domain of experience, must be rejected. If therefore the doctrine of the Person of Christ which we are taught to believe is contrary to thought, we cannot believe it. And it will make no difference that it has stood the test of centuries. The orthodox Christology, he says, can be convicted of three such contradictions.

The first contradiction was felt even by Augustine, and the mediæval theology tried in vain to get rid of it. If the distinction of persons

in the Trinity is limited to their internal relation to each other within the Godhead (and this has been the orthodox opinion since Augustine), how can one of the persons become incarnate without the other two? The only answer that seems possible is that when the Incarnation took place the Father and the Holy Ghost were not separated from the incarnate Son. But this only makes the second contradiction the more contradictory.

For the second contradiction is that when the Son became incarnate He came under the ordinary human restrictions of time and place. Now if He was still one with the Father and the Holy Ghost, these persons of the Trinity were also so restricted. There seem to be but two ways out of the dilemma. Either the Son of God in the days of His flesh still pervaded the universe in divine majesty, separate from the flesh; or else, as Luther boldly thought, the human nature partook of the divine omnipotence and omniscience. Either answer seems to Professor Loofs to destroy the very idea of incarnation.

The third contradiction arises out of an attempt to solve the other two. It has been suggested that the divine Trinity is to be thought of as one God *before* the Incarnation. But this simply dissolves the unity of God when the Incarnation takes place. And it keeps the unity dissolved ever after. For it is the orthodox belief that when Jesus returned to glory He retained the human nature which He had assumed.

These difficulties alone seem to Professor Loofs sufficient to wreck the orthodox Christology. But this is not the only objection which he has to the orthodox Christology. Besides the fact that it contradicts reason, there is the fact that it contradicts the teaching of the New Testament.

Now if Professor Loofs can show that the Christology of the Creeds contradicts the New Testament, he will appeal to far more persons, and he will appeal to them far more persuasively, than by showing that it is inconsistent with itself. But he will find it a more difficult undertaking. And that he knows. He knows that it is impossible to cover the whole teaching of the New Testament on the Person of Christ. So he selects a few decisive points.

First of all, he denies that the title Son of God is anywhere in the New Testament applied to Christ as pre-existent. It is a title of the historical Jesus. It is applied to the historical Jesus either with reference to His birth by the Spirit (Lk 1^{35}), or because the Spirit came down upon Him at His baptism (Mk 1^{11}), or because He stood in a unique position of love toward God (Mt 11^{27}), or for some other reason manifestly mundane. And not only is this title 'Son of God' confined to His earthly existence, but other expressions have the same limitation, such as that He is 'the first-born of every creature' (Col 1^{18}), and that He is 'the only-begotten Son.' This expression 'only-begotten,' says Professor Loofs, means no more than unique or peerless. When the widow's son at Nain is called 'the only son of his mother,' the same word is used as that which in Jn $1^{14.\ 18}$ is translated 'only-begotten.'

Again, the idea of the triune God, as formulated in the Creeds, is foreign to the New Testament. Certainly the New Testament writers speak of God as 'in Christ,' and of the Spirit of God as in single Christians and in the Christian community. But nowhere, says Dr. Loofs, is Jesus Christ identified with God. On the contrary, He is kept deliberately distinct from God, as in the greeting 'Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.' In St. John's Gospel, in the high-priestly prayer, we even read 'This is life eternal, that they might know thee, the only true God, and Jesus Christ.' And in the Apostolic Benediction, 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.' St. Paul does not speak of three persons in one God, but of the love of one God, and in connexion

therewith of the grace of Jesus Christ and of the communion of the Holy Ghost.

A third point is that words which Jesus uses make it impossible to look upon Him as the Second Person in the Trinity of orthodox Christology. He said to Mary Magdalene, 'I ascend unto my Father and your Father, and to my God and your God.' The self-consciousness of Jesus undoubtedly surpassed the measure of a human self-consciousness. But it is still a human self-consciousness. It stops short of the self-consciousness of God.

Once more, it seems to Professor Loofs impossible to harmonize with the orthodox dogma of the eternal Son of God such an idea as that 'he increased in wisdom and stature and in favour with God and men.' Orthodoxy explains that He grew, suffered, and died only according to His human nature. But who will deny that even our very self is growing during our life? And it sounds very forced to say that the Son of God, who by His own nature could never suffer, suffered nevertheless in His human flesh and in His human soul. Surely, exclaims Professor Loofs, such forced constructions are quite foreign to the New Testament.

The last point is that Jesus is represented, after His Ascension, as still in organic connexion with the human race. St. Paul speaks of the risen Lord as 'the first-born from the dead,' and as 'the first-born among many brethren.' In St. John's Gospel Jesus associates Himself with His people in the closest possible way: 'That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us'; 'That they may be one even as we are one.' And in the Apocalypse: 'He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne.' This organic connexion is not adequately reflected in the Christian Creeds. It cannot be adequately reflected in them. Jesus is 'the first-born among many brethren' in a deeper sense than orthodox Christology is able to recognize. In all these ways, it seems to Professor Loofs, the Christology of the Christian creeds contradicts the teaching of the New Testament.

These, then, are the two chief objections which Professor Loofs raises against the Christology of the Christian creeds. It contradicts experience, and it contradicts the New Testament. His third objection is perhaps less important; it is certainly more difficult to appreciate. The orthodox doctrine of Christ, he says, was formed under the influence of a philosophy which is now obsolete.

Take the term *Logos*. In the creeds that term has appropriated the speculations of Philo and the Alexandrians. In St. John it means no more than *Word*. 'In the beginning was the Word,' is a recollection of the first chapter of Genesis, where the medium of Creation is the Word of God: 'and God said.' Similarly in the prophetic books, 'the Word of God came' to the prophets. And in the Apocalypse Christ's return for the last judgment is thus described: 'I saw the heaven opened, and behold a white horse, and he that sat thereon was called Faithful and True . . . and he hath a name written that no one knoweth but he himself.' Then in the next verse, it is said: 'And he is arrayed in a garment sprinkled with blood, and his name is called "The Word of God."' Here, says Professor Loofs, 'it is not the pre-existent Christ who is called the Logos. Hence, there is no room here for the logos-idea of Philo. The returning Christ, who fulfils all the words and prophecies of God, and who is therefore called *Faithful and True*, is called the Word of God for this very reason, that God's Word becomes full truth in him.'

It is in the Græco-Roman philosophy that Professor Loofs finds the doctrine of the two natures. 'Quoting Goethe's *Faust* we may speak of *two souls* which we feel in our breast, a lower one with sensual desires and a higher one which is open to

everything ideal. In ancient times people would in such a case speak of "two natures" in man. The strongest of these natures was considered as the leading one, which really ruled over the other.'

'Now, it is natural that Christians at a very early date—I believe from the very beginnings of Christianity — observed characteristics of human lowliness and characteristics of divine majesty and glory in Jesus Christ. Under these circumstances it was not strange for that time that people as early as the end of the second century spoke of "two natures," the human and the divine one, which were to be distinguished in Christ. The question how the unity of such a person was to be imagined did not cause any difficulties for more than three centuries. In the Eastern church many theologians as early as the fourth century considered the higher nature, the divine nature—that is, the divine Logos—as the actual subject in the historical Jesus, while his humanity was looked upon as not having a personality of its own. In the Western church people for a long time thought differently. But ultimately the Greek view prevailed.'

What is the truth about Jesus Christ? He was a man who lived in this world of ours, but He was more than a man. Professor Loofs has shown that all attempts to describe His life as a purely human one have failed. Is He a God then? Not in accordance with orthodox Christianity. Professor Loofs has shown that the Christology of the Creeds is riddled with contradictions. He does not know a single professor of evangelical theology in Germany to-day who believes it possible to reproduce the old orthodox formulas. What then is the truth about Jesus Christ?

Now Professor Loofs has a way of clearing the ground before he begins to build. He does so here. First he clears away the Kenotic theory.

The Kenotic theory takes its name from the place which is occupied in it by the passage in Philippians which speaks of the emptying (*kenosis*) of Christ: 'Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men' (Ph $2^{6.7}$). The theory asserts that the eternal Son of God, in the moment of His incarnation, emptied Himself more or less of His divinity, and so became the subject of a really human life, while His divine self-consciousness was changed into a human one. In this way people thought they could do justice to both, namely, to the really human life of Jesus and to the superhuman self-consciousness which is revealed by not a few of His words. Jesus could, because the Son of God had really become a man in Him, 'increase in wisdom and stature and in favour with God and man.' He could pray, develop morally, hunger, thirst, and suffer. Only gradually the reminiscence of His eternal glory awoke more and more in His self-consciousness, and, at the exaltation, the glory, which the Son of God had put off at His incarnation, was given back to the God-man.

The theory is to Professor Loofs unsatisfactory, and even absurd. It is unsatisfactory because it does not meet the historical facts, still less the demands of faith. And it is absurd because you cannot conceive of a person, divine or human, divesting himself of his personality. 'A German officer may resign his position to come over to America, in order to live here as a plain workman. But he cannot put off his self as he doffs his uniform.' It is mythology, says Professor Loofs, it is not theology, that is at the bottom of this theory. And in Germany it has long ago been abandoned.

Nor is Professor Loofs better pleased with those modern ideas according to which, while the two natures are rejected, the eternal Son of God is represented as being the personal subject of a human life. Professor Kunze of Greifswald and Professor Schaeder of Kiel hold that Christ retained as man all His divine prerogatives, such as omnipotence and omniscience, but used them only

when He performed miracles which required their use. This theory is described as 'an ingenious but illicit play with the attributes of divine majesty.' And it fails to do justice to Christ's humanity.

Professor SEEBERG of Berlin knows better than either KUNZE or SCHAEDER. He knows that the term 'person' points only to a relation within the Godhead. It is, in short, simply an expression for a particular direction of the divine will-energy. This divine will-energy entered the man Jesus as its organ and worked through Him. In this way Jesus in His personal life became entirely at one with the personal will of God. SEEBERG knows more than KUNZE or SCHAEDER. SEEBERG knows too much. He is 'as well acquainted with the inner life of Jesus as if He had been the confidant of His inmost thoughts.' And that very intimacy condemns SEEBERG's theory. For the Gospels do not furnish this knowledge, and if such intimate knowledge is necessary to a theory of Christ's person the theory is condemned.

Professor LOOFS has cleared the ground. What is the truth about Jesus Christ? Two things are absolutely certain: the first, that Christ becomes a revelation of God to us; and the second, that He shows us, in His own person, what we are to become. Professor LOOFS explains these two things at some length. And they need explanation, more than at first appears. For when he says that Jesus reveals God to us, he does not mean merely that He carries further the revelation made to the prophets. He means that; for he says Jesus did not preach a new God, but wished to reveal more fully the one God whom Israel already knew. But he means more than that. He means that all we possess of the knowledge of God we have through Jesus. And he means that this absolute revelation is made, above all, in the Cross.

It is made, above all, in the Cross. For 'the man who feels his sin and then remembers that Jesus, who committed no sin and had no other wish than to serve mankind, was put to death, in spite of this, by the wickedness of men, that man will feel again and again what the first Christians felt: He suffered what we deserved to suffer; He was "wounded for our transgressions; he was bruised for our iniquities." That man will understand that God permitted Jesus to suffer (or, better: made Him suffer) thus in order that all who cling to Him might gain the courage to believe in God's grace without forgetting the great contrast of their sins with His holiness. People can, therefore, experience at the present day what marvellous power belongs to that faith which Paul expresses with the words: "God made him to be sin who knew no sin (that is, He treated Christ as a sinner by giving Him up to such an opprobrious death), in order that we might be made the righteousness of God in him."'

Again, Christ in His own person shows us what we are to become like. What does Dr. LOOFS mean by that? He does not mean that Christ is good enough but not too good to be an example of life and conduct. He means that Christ and those who believe in Him 'belong together.' He means that He and they are so closely united that what He is they become also. Now He is the very image of God. Therefore He is the beginning of a new manhood which is to be made after that image. And so entirely is it to be made after that image that even the body will share in the transformation. In the words of St. Paul, 'Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory' (Ph 3^{20}).

Is that all? Professor LOOFS knows very well that if that is all it is not enough. And yet it has to be confessed—he confesses it himself—that he has not much more to offer us. For as soon as he comes to the vital question, Is He God, or is He not God? he recognizes his impotence. He offers three thoughts: 'First, that the historical person of Christ is looked upon as a human per-

sonality; secondly, that this personality, through an indwelling of God or His Spirit, which was unique before and after, up to the end of all time, became the Son of God who reveals the Father and became also the beginner of a new mankind; and, thirdly, that in the future state of perfection a similar indwelling of God has to be realized, though in a copied and therefore secondary form, in all people whom Christ has redeemed.'

Here it is evident that the essential thing is the indwelling of the Spirit. And Dr. Loofs draws our attention to it. He recalls 'a prominent passage of Romans,' in which St. Paul says of Christ: 'who was born of the seed of David according to the flesh . . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead.' He would like to be content with that as the final expression of his Christology. He envies Wendt, who is content with it. But he is not himself sure what is meant by the 'spirit of holiness.' He is not sure what the Holy Spirit is. 'My last refuge therefore is the term which Paul strongly emphasizes in the Epistles to the Colossians and Ephesians, "the mystery of Christ." And what is this mystery? "God was in Christ reconciling the world unto himself," that is the mystery. It would be attempting impossible things if beyond that we tried to understand the historical person of Christ.'

Authority and the Individual.

By the Rev. J. Kenneth Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge.

It is no unusual thing, where the problem of religious authority is debated, to hear of the authority of reason, placed alongside of the authority of Bible and Church. Not, of course, as though in the outlining of a doctrine of authority it were assumed that these three elements must have equal justice done to them and that no one of the three can or should hold a position superior to either or both of the other two; but because it is assumed that the principle of authority is, however powerfully condensed and however limited in the scope of its operations, present within the individual consciousness or reason, a fact of personality with its own claims and rights deserving full consideration and respect.

I would begin by saying that, leaving for the moment the religious question on one side, the authority of any individual is strictly limited by the character of the subject-matter on which that authority is exercised. The less human that subject-matter may be, that is, the less intimately related it is to general human needs and interests, to the formulation of purposes co-extensive with national or universal and not merely individual well-being, the more positive and authoritative does an individual's authority become. Darwin is a greater authority, in the strict sense of the word, on obscure phenomena in connexion with the lives of plants and animals than he is when dealing with the whole field of evolution; and this not merely because the area of his inquiries is more circumscribed, but because it is more self-contained, possessing far fewer relationships to other facts which have to be borne in mind, which may lie within the province of history or metaphysics, rather than of botany or zoology, and lead to more legitimate questionings of the correctness of his analysis and the truth of his deductions. We know well that on some exceedingly obscure matters there are only two or three authorities, and that when they agree their authority is as absolute as any authority well can be. It is the authority of exact knowledge where exact knowledge is possible.

But in the great and universal interests of human life no individual authority of this kind is possible. Neither in politics, nor in art, nor in the philosophy of history, nor in social life and intercourse, with its resultant judgments of persons and its canons of taste in things, is it to be found. Here and there some one by convincing proofs of his knowledge and, still more, of his insight and judicious-

ness acquires an influence which is akin to authority. Yet with such a one it is not the man as an individual, but in detachment from individuality, who wields authority. He synthesizes within himself powers and qualities which belong to humanity but are commonly split up among individuals. As for the ordinary people we meet, we should never dream of ascribing to them any authority at all.

This position has various results, one of the most obvious being a democratic theory of politics; how does it affect religion and religious authority?

One thing is perfectly clear: religion belongs to the class, and is, indeed, with the one exception of the simple desire to live, the most eminent representative of the class, of universal human interests. It is no region for the specialist, though some of the problems bound up with it may be. It would seem as though the authority of any individual were almost negligible. He may be his own authority inasmuch as he may say, 'Though Church or Bible tell me this, I, in virtue of my reason or conscience, reject what I am told, and I am prepared to back my opinion against theirs,' but he can hardly expect that any one else will pay much attention to him; and if he takes the whole matter really seriously, he may, indeed, feel that he himself is of such an individuality, in respect of his own reason and conscience, as to be unable to accept such and such doctrines, but he may also realize that there is nothing approaching to an adequate guarantee that he is right in so doing, that the truth is with him rather than with others.

If this were all it would be necessary to conclude that the authority of the individual, which is his own private judgment, has no place at all in religion, that an individual is never safe when he stands alone, and rarely safe except when he shouts with the largest crowd; that is, attaches himself to the religious experience which seems to him probably most widely generalized and least particular. But I think there are considerations which should make us pause.

First, there is the peculiar character of religion. Man feels that religion makes a claim upon him and has a purpose for him as an individual in a quite unique way. Irreligious and non-moral people will admit that if they really believed that religion had any reality, any true place in the world, it would be necessary, or at least a duty, for them to adjust their own personalities to it. The State has some interest in the character of each citizen, but it is limited in extent and, on the whole, inclines to be negative rather than positive. A political party or any association of men for furthering some particular end will be careless of the character of the personalities attached to it, save in so far as they help or hinder the achievement of that end. It is clap-trap to say that a great artist cannot be a bad man; historically, this view is quite absurd. But religion in its claim upon the individual, claims him entirely and always. He remains of permanent interest and value as an individual, as a feeling, willing, and reasoning person.

This is no security for the correctness of his desires, his actions, or his beliefs; but it implies a personal responsibility which, if taken seriously, approaches to the idea of authority and enables him to contribute something definitely his own to the common stock of religious experience. There is an 'auctoritas'—the Latin word is here far better than the English—about his conclusions which deserves recognition and consideration.

And, secondly, there is the historic fact that the progress of religion from lower to higher forms has at particular crises owed itself very largely to individuals. Such individuals have not been completely original, but religion has, first within their souls, and then in action upon others, taken on forms or centred in ideas which have reacted with overwhelming force on the religion of the day. The religious authority of the age has been linked up with some personal contribution rather than with the generalized current conceptions. The light which lighteneth every man coming into the world has blazed up in such warmth and power in an individual that neither he nor his contemporaries can doubt that in his words is to be heard the voice of God.

Yet even here we must not exaggerate. An individual contribution to religion, whether by way of profound or mystical experience, or by way of intellectual illumination, can be appraised only after its effects are fully seen, and its relation to the more generalized experience and belief properly judged. It is no part of this short paper to try to set in their true correspondence as authoritative within Christianity, Bible, Church, and Individual. But this at least may be said—Bible, Church, and Individual, whatever authority they possess, they possess in virtue of the supremely authoritative revelation which created them. This revelation cul-

minated in the Cross and Resurrection of Christ. The New Testament writings, the Christian Church, and the Christian Individual all flow from this. This, I believe, is matter of simple historical fact, however explained. This dependence and this secondary authority is qualitatively expressed most perfectly in the writings of the New Testament, quantitatively in the Church. To both of these the individual is inferior. Their scale is incomparably greater than his. But he has his place, and an influence which may rise almost to authority, as he views both New Testament and Church in the light of that which made them, and in its power interprets the one and guides the other with an insight and towards a goal which reveals that he too, like men of old, possesses the mind of Christ.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE XIV. 18.

And they all with one consent began to make excuse.

1. CHRIST was at a feast in a Pharisee's house. It was a strange place for Him, and His words at the table were also strange. For He first rebuked the guests, and then the host, telling the former to take the lower rooms, and bidding the latter widen his hospitality to those that could not recompense him. It was a sharp saying; and one of the other guests turned the edge of it by laying hold of our Lord's final words, 'Thou shalt be recompensed at the resurrection of the just,' and saying, no doubt in a pious tone and with a devout shake of the head, 'Blessed is he that shall eat bread in the kingdom of God.' It was a very proper thing to say, but there was a ring of conventional, commonplace piety about it which struck unpleasantly on Christ's ear. He answered the speaker with that strange story of the great feast to which nobody would come, as if He had said, 'You pretend to think that it is a blessed thing to eat bread in the Kingdom of God. Why, you will not eat the bread when it is offered to you.'

We all know the parable. A great feast is prepared; invitations, more or less general, are sent out at first; everything is ready; and, behold there is a table and nobody to sit at it. A strange experience for a hospitable man! And so he sends his servants to beat up the unwilling guests; whereupon, one after another, with more or less politeness, they refuse to come.

2. To a certain extent these men had all pledged themselves already to be present at the supper of their friend. This, you observe, was the second invitation; the reminder sent round when everything was ready. The first invitation had been given some weeks before, and it is quite clear they had all accepted that. And no doubt they accepted it sincerely. They really meant to be present at the supper. If you had asked any of them on the day when they were first invited, they would have told you they were going, certainly. But when the hour came, none of them went. 'They all with one consent began to make excuse.' They had meant to go; they had even pledged themselves so far to be there. But when the time for action and for decision came, not one of them fulfilled the promise.

It is in question whether this double invitation is now, or ever has been, a practice in the East. The weight of authority seems to be on the affirmative side. Dr. Thomson, for instance, the author of *The Land and the Book*, mentions that in the Lebanons his party received an invitation like this, and then on the day of the feast, and towards the hour, a second invitation arrived to intimate that they were to come because all things were now ready. It would even appear that the second invitation is sometimes repeated, and the snobs of the Orientals—because that species seems to flourish there as well as in the West—actually allow the final and more urgent invitation to come before they put themselves in motion, just as, among ourselves, some people think that they add to their own dignity by coming in after the dinner-hour. But whether or not this double invitation has ever been customary on a large scale in the East, it is an undoubted fact in the spiritual sphere. There is a general invitation which comes to all who hear the Gospel. The dawn of every Sabbath brings it; it is repeated in every sermon; it comes to us in the reading of the Bible in public and in private; it is repeated in the lives of Christians, and in the religious institutions by which we are surrounded. And to this invitation all consent, just as all who received the invitation to the great supper accepted it. It is easy to agree that it is a good thing to be a Christian, and all intend

some time or other to become Christians. But then comes the second and particular invitation to become a Christian, and to do so now. Will you now be a Christian? And what is the result? Might it not be too truthfully described in the words of this parable—'and they all with one consent began to make excuse'?[1]

I.

The Refusal.

1. The refusal was *unnatural*. One might have concluded that when the invitation went forth to a feast, and when that invitation was given by a person of a very prominent and exalted position, the mere fact of being invited to such a feast would have been of itself an honour. One would naturally have concluded that everybody would have embraced the opportunity so eagerly that there would have been scarcely any need to send out a messenger to remind people that the supper was ready and that the time was come. One might have expected that there would be quite a demand for invitations, that everybody would be besieging the house and asking the chamberlain, or the secretary, or the great person, whoever he might be, 'Can you give us an invitation to the feast?' Whoever heard of a man in such circumstances making an excuse?

That was a good answer of a guest who was among those invited to a feast given by a king. On his arrival the king, who must have been somewhat new to the rights and privileges of kinghood, said, 'Oh, we did not expect to see *you* here. You did not answer our invitation.' 'Sire,' was the reply, 'I understood that the invitation of a king was not to be answered, but obeyed.' Let that be the character of our response to the Divine invitation. Let us reply by coming.[2]

I hear the low voice call that bids me come,—
  Me, even me, with all my grief opprest,
With sins, that burden my unquiet breast,
And in my heart the longing that is dumb,
Yet beats for ever, like a muffled drum,
  For all delights whereof I, dispossest,
  Pine and repine, and find nor peace nor rest
This side the haven where He bids me come.

He bids me come and lay my sorrows down,
  And have my sins washed white by His dear grace;
He smiles—what matter, then, though all men frown?
  Naught can assail me, held in His embrace;
And if His welcome home the end may crown,
  Shall I not hasten to that heavenly place?[3]

2. Yet the refusal was *unanimous*—'they all.' That is what makes it so bad. A whole class of people in high position, set apart for honourable distinction, endowed with the privilege of the great Lord's familiar friendship, had falsified its prerogative, had disdained the confidence reposed in it! All at once began to make excuses. As a united act it became a public affront. And yet each individual of the class had done what he did in ignorance of what the others were doing. For they were all of 'one consent'—not by willing agreement, one would suppose, so much as by unwitting identity of conduct. It is not a concerted plot to dishonour the splendid feast, but each by himself arrives at the conclusion that he at least ought to be let off, whatever the others did. Each is absorbed in some matter of private personal importance—not a fictitious excuse caught up at hazard, but of intense interest to himself.

So each for his own private reason refuses, and what every one does separately, all do collectively; and the result is that, as a body, as a class, they have made the great refusal, they have committed a public wrong.

This finite life thou hast preferred,
  In disbelief of God's own Word,
To Heaven and to Infinity:—
Here the probation was for thee
To show thy soul the Earthly mixed
With Heavenly, it must choose betwixt.—
  The Earthly Joys lay palpable,—
A taint in each,—distinct as well;
The Heavenly flitted, faint and rare,
Above them,—but as truly were
Taintless, so in their nature best.
  Thy choice was Earth! Thou didst attest
'Twas fitter spirit should subserve
The flesh, than flesh refine to nerve
Beneath the spirit's play!
  Thou are shut
Out of the heaven of spirit! Glut
Thy sense upon the World! 'tis thine
For ever!—take it![4]

II.

The Excuse.

1. What is an excuse? One cannot help feeling that it was of set purpose and with care that the particular word here occurring was made use of. 'They all with one consent began to make excuse.' What is an excuse? Something you advance when you have no reason to give. The Greek word made use of here simply means 'to

[1] J. Stalker. [2] J. S. Maver.
[3] Louise Chandler Moulton.
[4] Browning.

beg off.' This is exactly the same idea. They began to beg themselves off, saying thus and so, and our Lord criticised everything they said as being an excuse. An excuse is a hypocrisy, in order to escape from some obligation when there is no real reason to be given.

2. All the excuses that are given come to one and the same thing—viz. occupation with present interests, duties, possessions, or affections. There are differences in the excuses which not only are helps to the vividness of the narrative, but also express differences in the speakers. One man is a shade politer than the others. He puts his refusal on the ground of necessity. He 'must,' and so he courteously prays that he may be held excused. The second one is not quite so polite; but still there is a touch of courtesy about him too. He does not pretend necessity as his friend had done, but he simply says, 'I am going'; and that is not quite so courteous as the former, but still he begs to be excused. The last man thinks that he has such an undeniable reason that he may be as brusque as he likes, and so he says, 'I have married a wife, and therefore I cannot come.' So, with varying degrees of apparent recognition of the claim of host and feast, the ground of refusal is set forth as possessions in two cases, and as affections in the third; and these so fill the men's hearts and minds that they have no time to attend to the call that summons them to the feast.

3. The excuses were perfectly right in themselves. The reasons which prevented the invited guests from attending the great supper were not vicious. The first had bought a parcel of ground —there was nothing wrong in that. The second had bought five yoke of oxen—there was nothing wrong in that. The third had married a wife—the very best thing he could do. Jesus might easily have constructed this parable so as to represent those who refused as engaged in unlawful and dishonourable pursuits. But He does nothing of the kind. They were all going to do things that were not only lawful, but honourable; and at the right time and in the right place they would have been praiseworthy, and yet they detained them from the great supper just as effectually as if they had been the greatest crimes.

4. The contrariety between these duties and the acceptance of the offered feast existed only in the imagination of the men who made the excuses. There is no reason why you should not go to the feast, and see after your field. There is no reason why you should not love your wife, and go to the feast. God's summons comes into collision with many wishes, but with no duties or legitimate occupations. The more a man accepts and lives upon the good that Jesus Christ spreads before him, the more fit will he be for all his work, and for all his enjoyments. The field will be better tilled, the bullocks will be better driven, the wife will be more wisely, tenderly, and sacredly loved, if in your hearts Christ is enthroned, and whatsoever you do you do as for Him. It is only the excessive and abusive possession of His gifts and absorption in our duties and relations that turns them into impediments in the path of our Christian life.

5. When these men made excuse, their excuses were accepted by the host. No second messenger came to implore their presence. Did you ever feel the boldness of that touch? I think that none but Jesus would have dared speak so. Any one else who knew the power and the patience of God's mercy would have made the messengers come back and plead. But the point to note is that the messengers never returned. There was the one reminder, kind, courteous, very timely. But the one reminder never was repeated. The Lord was angry, and He did well to be angry. There are insults it would be ignoble to despise. The men may have waited out in the field with the oxen till the evening heaven was ablaze with stars; but the invitation never came again.

Consequences are unpitying. Our deeds carry their terrible consequences, quite apart from any fluctuations that went before—consequences that are hardly ever confined to ourselves. And it is best to fix our minds on that certainty, instead of considering what may be the elements of excuse for us.[1]

In his *Memories and Portraits*, R. L. Stevenson draws a picture of a fellow-student who in happier days had been the joy, the pride, the expectation of them all. And he came back—a king discrowned, one who had wrecked hopes, powers, success, health on the pursuit of vanities: came back, bankrupt in body and mind, to a lingering death. Then, in the day of his adversity, there shone out the fire of genuine greatness, in this, that *he made no excuses*. Young men would go to him with their disappointments and their hopes, for counsel, wise and kindly. 'Such was his tenderness for others, such his instinct of fine courtesy and pride,

[1] George Eliot, *Adam Bede*.

that of the impure passion of remorse he never breathed a syllable. Only upon some return of our own thoughts were we reminded who it was to whom we disembosomed: a man by his own fault ruined; shut out of the garden of his gifts; awaiting the deliverer. He had held the inquest, and passed sentence, *Mene, mene*, "Weighed, found wanting," but he did not rail at circumstance; no word of self-accusing passed his lips. And then something took us by the throat; and to see him there, so gentle, patient, brave and pious, oppressed but not cast down, sorrow was so swallowed up in admiration that we could not dare to pity him.' You feel the nobility of that.[1]

[1] G. H. Rendall, *Charterhouse Sermons*, 214.

Recent Oriental Archaeology.

By the Rev. A. H. Sayce, D.Litt. D.D., LL.D., Professor of Assyriology, Oxford.

One of the most important books that have appeared for some time past on ancient Babylonian theology is Dr. Langdon's *Babylonian Liturgies* (Geuthner, Paris, 1913). The larger part of the volume is addressed to Assyriologists only, and consists of facsimiles of Sumerian religious texts with transliterations and translations. But this part of the volume is prefaced by a long introduction on early Babylonian liturgiology which will appeal to a much wider circle of readers. A considerable portion of the matter contained in it is new and throws a welcome light on the religious services and ritual of the Babylonians.

'Liturgical services,' says Dr. Langdon, 'originated among the Sumerians' and were accompanied by music. They were simple at the beginning, the chief instruments of music being the lyre, the drum and the tambourine, to which the flute was subsequently added. The official liturgist was called a *kalû*, who was assisted by a professional singer or *nâru*, who, it may be observed, was not necessarily attached to a temple. Indeed, among these professional singers we find confectioners, gardeners, and the like, and many of them were women. Dr. Langdon would identify *nâru*, 'singer,' with *nâru*, Heb. *na'ar*, 'youth,' on the ground that the latter originally signified one who spoke with the shrill voice of boyhood. Songs to the flute he thinks were used in processions, called *kidudu* in Sumerian, a word which was afterwards adopted by Semitic Babylonian, while hymns to the lyre (or drum), termed *kisub*, were attended by 'bowings, prostrations, and swaying.'

In *kalû* he sees the name of the 'psalmist.' That the word came to represent the psalmist is clear, but I should myself identify its Sumerian prototype with another common word which means 'servant' or 'minister,' the *kalû* being the Levite of the Babylonian sanctuary. He was at all events distinguished from the consecrated priests, whether high-priests (*enu* and *sangu*) or 'prophetical diviners' (*asipu*), just as the Levites were distinguished from the priests of the Jewish temple. Like the Levites they gradually acquired a footing of equality with the priests, and formed liturgical colleges which kept the temple ritual jealously in their own hands.

Dr. Langdon enumerates and examines the various other names given to the temple servants and explains the functions belonging to them. In fact, nothing connected with the Sumerian ritual seems to have escaped his notice, and even the curious interludes in certain litanies in which a single line is ruled off from the preceding and following intercessions receives from him a probable explanation. He compares it very aptly with the comments of the chorus in a Greek play.

As time went on the ritual naturally developed and became more intricate. While odes and lyrics were dropped, older psalms and similar compositions were combined into litanies of considerable length, and wind and string instruments were employed together. The later and more elaborate ritual can be traced back to the age of the dynasty of Isin, and first takes permanent shape in the epoch of Khammurabi. A comparison of its character and development in the Semitic period with the Mosaic ritual cannot fail to be instructive to students of the Old Testament.

That indefatigable worker, Professor Clay, has given us two new volumes during the past winter, *Personal Names from Cuneiform Inscriptions of the Cassite Period* (New Haven: Yale University Press, 1912), and *Babylonian Records in the Library of*

J. Pierpont Morgan (New York, 1912). The last volume is privately printed at the expense of the late Mr. Pierpont Morgan, whose services to archæology will be deplored by none more than by the Assyriologist. The tablets copied by Professor Clay belong to the Neo-Babylonian period (with the exception of two which are dated in the reign of Nebuchadrezzar I.), beginning with Nabu-sum-iskun, the predecessor of Nabonassar, and ending with Antiochus III. (187 B.C.). One of those dated in the reign of Antiochus shows that the worship of Anu still predominated at Erech as late as 190 B.C. Most, if not all, of the tablets must have come from Erech, and the number of foreign names in them is interesting as indicating that the proportion of foreigners in the service of the temple in the later Babylonian age was greater than that of the native Babylonians. Among the names is Bakhianu, the name of a Hittite prince in the time of Assur-nazir-pal.

In compiling the list of personal names in the Cassite period, Professor Clay has performed a laborious but very useful piece of work. His classification of them is excellent, and the book will be indispensable to all future workers in the same field. Additions can doubtless be made to it even now, and corrections will be introduced here and there with the advance of knowledge. But the work must always remain a sort of bed-rock for the study of the early nomenclature of Western Asia.

In the *Proceedings* of the Society of Biblical Archæology for last February, Mr. L. W. King has an interesting article on some inscriptions of Sennacherib engraved upon the rocks of Jebel Judi, the existence of which was first noted by Layard. Jebel Judi—Judi Dagh in Turkish—rises on the north-eastern bank of the Tigris, not far from Shakh, and in a line due south of Lake Van. Mr. King, followed by Mr. R. C. Thompson, found and copied six of them, and though they are all more or less in a mutilated condition a comparison of the six inscriptions has enabled him to put together a fairly complete text. The inscriptions prove to be a record of Sennacherib's campaign against the cities of Mount Nibur, which thus turns out to be the modern Jebel Judi, and not a range of mountains further to the west as has hitherto been supposed. As Mount Nibur lay on the eastern frontier of Kummukh, or Comagene, the geographical position of that kingdom also must be shifted somewhat to the east. Jebel Judi was the mountain on the summit of which, accord-to 'a widespread Eastern tradition,' the ark rested, and the antiquity of the tradition is attested by the early Babylonian map of the world which I published in THE EXPOSITORY TIMES (November 1906).

Another important Assyriological work which has appeared this winter is M. Thureau-Dangin's *Relation de la Huitième Campagne de Sargon* (Geuthner, Paris, 1913), which is a very brilliant performance. The French Assyriologist has been fortunate enough to come across a tablet containing a letter addressed by Sargon to his god Assur and describing in detail the military operations of the eighth year of his reign. The text has been corrected and completed in many places by a comparison with the historical inscriptions of the Assyrian king, and the translation accompanying it is a masterpiece.

The eighth year of Sargon's reign was especially important, as it witnessed the capture of the city of Muzazir and the final overthrow of Armenian supremacy in the north. The new inscription throws a flood of light on the event as well as on the history of Ararat or Armenia and the geography of the country north of Assyria. M. Thureau-Dangin is certainly right in the new arrangement which he proposes for the kings of Van. In Rusas, the opponent of Sargon, he sees the son of Erimenas, who founded a new dynasty unconnected with that of his predecessor Sarduris. In fact, Sargon states explicitly that while Riar was the paternal city of Sarduris, Arbu was the city of Rusas.

On the geographical side the gains from the new inscription are great. The land of Khubuskia must lie to the south of Lake Van, and M. Thureau-Dangin is certainly justified in identifying the town of Uaiais, which plays so large a part in the correspondence of the Second Assyrian Empire, with the modern Bitlis. As for Muzazir, the Armenian name of which was 'the city of Ardinis,' the Sun-god, the inscriptions of Kelishin and Topzawa had already made it clear that it must have been to the south-west of Lake Urumiya.

The new inscription abounds with rhetorical passages some of which describe the scenery and productions of the countries through which the Assyrian army passed. The account of the spoil obtained after the capture of Muzazir is peculiarly

interesting. Among it was a bronze statue of Rusas, which, we are told, represented the Vannic king in his chariot together with his charioteer and two chargers, the whole being accompanied by the inscription: 'With my two horses and my one charioteer my hand has conquered the kingdom of Ararat.' Another article of the spoil was a golden signet-ring dedicated to Bagbartu, the wife of the supreme god Khaldis. There were also baskets for plants in ivory, ebony, and box-wood, mounted in gold and silver, bronze keys in the shape of crowned goddesses with dogs under their feet, locks moulded like human hands, the silver cup of Rusas, besides ten others with golden handles from the land of Tubal, vestments of blue and scarlet wool from Ararat and Kilkhu, the jewellery of the Vannic deities, silver cups of Assyrian, Armenian, and Kilkhian work, and other precious objects to an almost incalculable amount. There was also a great bronze bowl, holding 80 measures of water, which 'the kings of Ararat filled with wine when pouring out libations' to their god, as well as a bronze statue of the Vannic king Argistis, with his right hand held out in the act of blessing.

Dr. Pinches has given a *resumé* of the inscription in the recent number of the *Journal* of the Royal Asiatic Society. He is there clearly right in reading the name of the city on the seal of Urzana, king of Muzazir, as Uarti; that must have been the native name of the town which the people of Ararat knew as 'the city of the Sun-god.'

In the Study.

New Sermons and Expositions.

For the first time we have this month the privilege of reviewing a volume of sermons by a woman. We wish it were a better volume. We wish it were more intelligible, that it would hang together better, that it would say something and get on. But there is just one idea in every sermon. Round that idea all gathers—quotations from Scripture, quotations from Mrs. Eddy, endless words and combinations of words. This is the idea—almost any paragraph will express it.

'Science reverses the testimony of the material senses and declares that man is spiritual, not material. In spiritual thought all is harmony. "Chaos and old night," discord and disease, sorrow and death, are produced by the carnal mind, belief of life in matter. Let us refuse longer to believe the suggestions of mortal mind. God reigns and there is none beside Him. All is Life. All is Love and Truth. Adam is a myth. In the Adam-thought all die. In the Christ-mind all are made alive.'

The book contains much more than sermons. Mrs. Augusta E. Stetson, C.S.D., minister of the First Church of Christ, Scientist, New York City, has been a voluminous letter-writer, and many of her letters are quoted in this volume. Are they more intelligible than the sermons? Not a bit. What comfort, warning, or other meaning her 'beloved Students' got out of them, it is impossible to conceive. They make a tremendous claim. They say, 'We are the sheep of Love's pasture. We love divinely. God is our life, therefore we are forever with the Father-Mother God. We reflect omnipotence and omnipresence. Truth demonstrates Her power and presence to us, Her ideas.' But what can that do for 'students' unless to show them to the world 'vainly puffed up with their fleshly mind'?

It is altogether an amazing book. It contains 1200 pages, which the publishers have kept within compass by using India paper. It is illustrated at much expense.

Among the rest of the portraits there is one of Mrs. Eddy 'in a setting of forty diamonds.' The whole title is *Reminiscences, Sermons, and Correspondence, proving Adherence to the Principle of Christian Science as taught by Mary Baker Eddy* (Putnams; 21s. net).

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom (Lk 12^{32}). Here is a fine mixture of metaphors. Three worlds, says Dr. A. C. Dixon, are comprehended in one verse—the world of the shepherd, the world of the Father, and the world of the King. And just because of the mixture of metaphors he chooses

this as the text of one of the sermons which he has published in *Through Night to Morning* (Robert Scott; 3s. 6d. net).

He finds that things go comfortably in threes. First, there is a triplet of *Spheres*—the sphere of the sheep, the sphere of the child, and the sphere of the subject. The word which defines the sphere of the sheep is Dependence; the word which defines the sphere of the child is Love; and the word which defines the sphere of the subject is Loyalty.

Secondly, there is a triplet of *Relations*. The relation between the sheep and the shepherd is expressed by the word Ownership; the word which expresses the relation between the child and the father is Kinship; the word which expresses the relation between the subject and the king is Citizenship.

Thirdly, there is a triplet of *Unities*. In a flock of sheep there is the unity simply of Assembly. In the family there is the unity of Fellowship. In the kingdom there is the yet closer unity of Organism. He is the head, we are the body, and members in particular.

Lastly, there is a triplet of *Needs*. (1) The greatest need of the sheep is Courage—'Fear not, little flock.' And here Dr. Dixon uses this illustration: 'A friend of mine in America was very fond of the chase, and lived in a country where the woods abounded with wild deer. One morning, as he was walking across his field, he heard the sound of hounds in the distance, and as they approached, looking through the cracks of a high fence, he saw a little fawn, very wearied, its tongue hanging out, and its sides lathered with foam. The little thing had just strength enough to leap over the fence, and stood there for a moment, with its great liquid eyes, gazing about in a frightened manner. When it saw a hound leap over the fence not far away, its first impulse seemed to cause it to run again, but instead of running away, it came and fell down in a heap at the feet of my friend. He said: "I stood there and fought dogs for nearly half an hour. I just felt that all the dogs in that county could not capture the little fawn after its weakness had appealed to my strength."'

(2) What the child needs is the father's Approval —'it is the Father's good pleasure.' He says: 'A few weeks ago I was called upon to perform a very sad duty. There came a cablegram from Richmond, Virginia, which read, "Dr. Hatcher dead. Paralysis. Break the news gently to Edith. Get address through Cook's Agency." After some searching I found the young lady, a bright, cheery, musical girl, over here pursuing her studies. When I broke the news to her as gently as I could, it broke her heart, and she said to me through her tears: "The ambition of all us children has ever been to secure father's smile. We were always happy in having him pleased with what we said or did."'

(3) The need of the citizen is Receptivity—'it is your Father's good pleasure to *give* you the kingdom.' Dr. Dixon ends with an appeal. Let us live as the sheep of His pasture, as the children of His love, as the subjects of His lordship. Let us go and do. 'I heard once, in Baltimore, in a noon meeting, a very impudent prayer. A good brother prayed thus: "O Lord, go out into the highways and hedges, and constrain the people to come in!" God had told him to go, and he impudently turns and tells God to go Himself!'

The Rev. John A. Hutton, M.A., has published a new volume of sermons and has given it this title: *At Close Quarters* (Scott; 3s. 6d. net). It is an excellent title. It is the interpretation of all the sermons in the book. Mr. Hutton holds that we have lost that sense of the momentousness of life which our fathers had, and we must recover it. For he holds this also, that without that sense, a sense which Christ urged upon all His followers, we are none of His.

Mr. Hutton says that our Lord was most anxious that men would not think 'following' an easy matter. He warned them before they began to follow, always. He warned them appropriately. To an emotional man He said, 'The foxes have holes'; to a rich young ruler He said, 'Sell that thou hast'; to His own disciples He said, 'I am not come to send peace, but a sword,' and 'In the world ye shall have tribulation.' Was this wanton cruelty? We try to think what it cost Him to be able to say, 'Follow me'; we try to understand the misery of that weeping cry, 'How often would I have gathered thy children.' It was necessity that sent Him to the warning, 'Strait is the gate.' For every man must *make up his own mind*. Every man must face for himself this matter of following, and *will* to take Christ with all the consequences.

All evil, says the President of Oberlin College,

is the choice of good. No one chooses evil. Choice that is evil is the choice of a lesser good than ought to be chosen. And Dr. H. C. King in his book on *Religion as Life* (Macmillan; 4s. 6d. net) gives three examples:

(1) The first example is in the realm of *wealth*. The young ruler, we might dare to say, was incapable of choosing evil. What he chose was the lesser good of wealth in place of the greater good of Christ.

(2) The second example is in the realm of *love*. It is Christ's teaching on divorce. The highest good in marriage is this: 'What God hath joined together, let not man put asunder.'

(3) The third example is in the realm of *ambition*. The two disciples came seeking the chief places in the Kingdom. Were they able to drink the cup that waited by the way? Probably they were, as they said. But if they had gained their places even in this way it was the lesser good. The highest good is 'Christ first, me last, nothing between but love.' 'He loved me.'

Short homiletical character-sketches of *The Men of the Gospels* have been written by the Rev. Lynn Harold Hough (Eaton & Mains; 50 c. net). The character of Thomas is misunderstood, as so frequently. Why should the practical man, the man so well represented by the modern scientist, be called a doubter? He had to *see*; when he saw he said a greater thing than any of the rest had been able to say.

Mr. Wellesley P. Coddington reminds us that 'when our Lord ascended to heaven he opened the door and *left it open*.' His text is in the Apocalypse, 'I looked, and behold, a door was opened in heaven.' Mr. Coddington bids us look. He bids us look in by the door. What do we see? We see that (1) there is *no night there*; (2) there is *no sorrow there*; (3) there is *no death there*; and (4) there is *no sin there*. Is that all we see? No, we may see this also, and it is worth seeing, that *the communion of saints is without a shadow or a suspicion there*.

Mr. Coddington has published a volume of *Plain Thoughts on Faith and Life* (Eaton & Mains; $1 net) in which these thoughts are developed, and many others like them.

A fine fruitful sermon on Ps 29^2 and Ps 96^6 has been published by the Rev. J. Stuart Holden, M.A., under the title of *Worship, Beauty, Holiness* (Bagster; 1s. net).

There are great preachers in Ireland. One of the greatest is the Rev. J. Thompson, B.A., B.D., of Londonderry. We do not say the most popular, for the sermons which Mr. Thompson has selected from his store, and which Mr. Stockwell has published with the title of *Words of Hope and Cheer* (3s. 6d. net), are too rigidly expository of their text, and use illustrations too sparingly, to be called popular. For the reader (and probably for the preacher) of sermons they are truly great, being the fruit of a most faithful and scholarly study of the Word. Although the illustrations are few, they are apposite and effective; this is true especially of the poetry quoted. And one thing Mr. Thompson never forgets, the necessity that lies on the preacher to make every sermon a sermon of *comfort*.

Dr. F. R. Montgomery Hitchcock's *Harvest Thoughts for Preachers and People* (S.P.C.K; 2s. 6d.) has manifestly come too late. But it will keep for a season. Let it be obtained now, and let the thoughts be taken into the mind, and when the harvest comes again there should be something to say that is worth saying. For Dr. Hitchcock is a thinker; and his thoughts are appropriate.

Who are the popular preachers of our day? There is no better way of knowing than by reading *The Christian World Pulpit*, of which the 83rd volume has been issued (James Clarke & Co.; 4s. 6d.). It contains seven sermons by the Rev. R. J. Campbell, M.A., of the City Temple; six each by Dr. J. H. Jowett and Dr. G. Campbell Morgan; five by the Rev. Benjamin J. Gibbon; and four each by Dr. Charles Brown, Dr. R. F. Horton, Dr. Newton H. Marshall, and Dr. W. E. Orchard.

Which are the most popular books of the Bible to find texts in? Again turn to the *Christian World Pulpit*, St. John's Gospel is easily first; then St. Matthew, St. Luke, and the Acts are about equal; after that Corinthians, Hebrews, Psalms, Romans, and Revelation. Out of the Old Testament (apart from the Psalms) only twenty-six texts have been chosen against one hundred and twenty-six from the New.

The volume opens with a striking sermon on the Reality of Love by Dr. John Kelman, preached in

the City Temple. It closes with a beautiful children's address on the Web of Life by the Rev. William S. Muil of Auchterarder.

Messrs. Hodder & Stoughton have sent out another dozen of volumes of their 'Expositor's Library' (2s. net each). Most of them were originally published at six shillings or thereby, and the only difference between the original volume and this, so far as can be seen, is a slight clipping of the edges. The binding is new and quite as strong as the old, more attractive perhaps, and uniform throughout the set—a thing of some account to book-buyers. They are recent books, every one of them. This is the list—*Living Theology*, by Archbishop Benson; *Colossian Studies*, *Christ is All*, and *Philippian Studies*, by Bishop Moule; *The Work of Christ*, by Principal P. T. Forsyth; *The Cardinal Virtues*, by Canon Newbolt; *Humanity and God*, by the Rev. Samuel Chadwick; *The Heritage of the Spirit*, by Bishop Creighton; *The Resurrection of Jesus*, by Professor James Orr; *Speaking Good of His Name*, by Archdeacon Wilberforce; *The Creation Story in the Light of To-day*, by Charles Wenyon, M.D.; and *Christ's Service of Love*, by Professor Hugh Black.

Cheaper and cheaper do books become. Of theological books the cheapest are those which Messrs. Macmillan are issuing in their 'Theological Library.' Beyond the shilling charged for each of them it seems impossible to descend. For they are of the best quality, the very books which have given their publishers a name, and they are as clearly printed and as strongly bound as any six-shilling volume. The first issue contains the following: Westcott's *The Gospel of the Resurrection*; Illingworth's *Personality Human and Divine* and his *Divine Immanence*; *The Faith of a Christian*, by Bernard Lucas; Hort's *Sermons on the Books of the Bible*; Phillips Brooks's *The Candle of the Lord*; Dean Church's *Discipline of the Christian Character* and his *Sixteen Village Sermons*; William Temple's *The Faith and Modern Doubt*; Charles Kingsley's *The Good News of God* and his *Village Sermons*, and the anonymous *Pro Christo et Ecclesia*, first published in 1900.

What does St. Paul mean when he says, 'I bear branded on my body the marks of Jesus' (Gal 6^{17})? Mr. T. R. Glover seems to understand him to mean no more (though that was enough) than that he was the slave of the Lord Jesus Christ. The slave was recognized by his brand if he had run away (F.V.G. *i.e.* 'fugitivus'). So it is 'a very strong figure.' Then Mr. Glover develops the idea of whole-hearted obedience as part of a young man's *Vocation*. The little book under that title is published at the offices of the Student Christian Movement (8d.).

Virginibus Puerisque.

October.

By the Rev. Robert Harvie, M.A., Earlston.

'An army with banners.'—Song of Solomon, 6^{10}.

An army with banners would, in these days, be a most uncommon sight. It used to be that flags and banners with mottoes upon them were carried into battle. But it would be regarded as taking away the honour of the regiment if the colours were lost, so now they are always kept where no harm can come to them.

Some time ago, I came across a description of an army with banners. It was that of William the Silent. He was the hero of the Dutch people, just as Wallace and Bruce are the heroes of Scotland. He gathered troops to fight for the freedom of his country, and many of the flags they carried bore patriotic mottoes. Some had the inscription, 'For the Law and the King and the People.' Others had a picture of a pelican tearing her breast to nourish her young with her life-blood. These mottoes on the banners told the spirit and the message of the army. To-day I thought to speak to you of another host—one of a different kind, but still one with banners,—and on them (for those who can read) mottoes which tell of the nature and the purpose of the army.

One day this week I rode through between its lines. Overhead, the banners of many different colours were waving in great splendour, and after I had passed along, I went to a point some distance off, to try to read the mottoes. Strangely enough, the colours are ever changing, and they seem to grow in beauty, for the army I mean is that of the trees in the woods and on the hills about here. The banners they wave aloft are the leaves, so varied in their tints as they change their colours in Autumn.

I am going now to do little more than to sug-

gest four mottoes which you may read on these banners. The first is

'*Workers together.*'

You may very easily read that one out of the delightful spectacle of waving branches. A leaf is itself a thing of great beauty, but it takes not only all the leaves on one tree or on one kind of tree, but all the leaves on many trees and many kinds of trees to make up the glory and the charm of an Autumn picture. The leaves are therefore 'workers together.'

The second motto I read was

'*We all do fade.*'

You remember how gladly we welcomed the twigs and leaves in Spring after the bareness of Winter. They were fresh and green then, and they grew in strength during the Summer. They do not cease to be beautiful now—in fact, when looked at, they seem to have increased in beauty—but still we may expect that some day, not far distant, they will fall from the trees, leaving them bare. That is the sad thought of October. The leaves seem to be whispering, 'We all do fade.'

The next motto you may see, tells us something about the life of the trees. It is

'*As dying, and, behold, we live.*'

Although the leaves fall off at this season, you do not think of the tree as dead. You can easily make out a dead tree from those merely bare and stripped of their leaves. The trees need a rest in Winter, for the putting forth of leaves and the bearing of fruit drains their strength, just as labour drains the strength of a man.

If you like to put it that way, the trees are asleep—perhaps with the *look* of death. In Autumn they seem to be dying, but that is not so, for you may plainly read the motto on the banners, 'As dying, and, behold, we live.'

While we are wondering how that can possibly be, perhaps you may have caught sight of another motto which explains it. This was the last one I saw, and it read,

'*Our life is hid.*'

That is a message both from the leaves and the trees. Before they fade altogether and fall off, the leaves give up all their strength and life to the tree which bore them. Even though they drop away and are forgotten (perhaps trampled under foot as if despised), yet their life and work and influence remain. By these the tree lives on, and thrives, and is made strong, long after the leaves themselves are dead.

These four mottoes can be read in the country during this month of October. Some other day I shall suggest how you and I may learn valuable life lessons from these messages of the leaves and trees.

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'There is not heard on earth a voice so powerful, so penetrating as that of an enlightened minister who under the absorbing interest of mighty truths devotes himself a living sacrifice, a whole-hearted offering to the cause of enlightening and saving his fellow-creatures.'—W. E. Channing.

'You may ask why some preachers are more acceptable than others. It often arises less from the fault or merit of the preacher than from the faulty judgment of men whose standard in these things is very apt to be incorrect. Of the orator's three objects—to teach, to move, to please—a pleasure-seeking world is apt only to consider the latter, although it be the least important and that which we should least seek after, for God will not have His ministers strive to please men, and the Apostle says, "If I pleased men I should not be the servant of Christ." . . . The preacher should please his hearers by the holiness of his doctrine and by pious and suitable affections winning the soul to heaven, but not by another kind of attraction which merely tickles the ears, a worldly eloquence or mere secular eloquence, curious expressions, fanciful words and narrations. All such I utterly reject for the preacher. Let him leave these to secular orators who do not preach Jesus Christ crucified. . . . When the sermon is over I would not have people go away saying, "Oh! What a great orator! What memory! What learning! What eloquence!" I would rather hear them say, "How great a blessing! How necessary true repentance is! How great, how good God is!" Still more would I accept their amendment of life as a tribute to the preacher.'—St. Francis de Sales.

'Alas for the unhappy man that is called to stand in the pulpit and not give bread of life. Everything that befalls accuses him. Would he ask contributions for missions foreign or domestic? Instantly his face is suffused with shame to propose to his parish that they should send money a hundred or a thousand miles to furnish such poor fare as they have at home and would do well to go the hundred or the thousand miles to escape. In the street, what has he to say to the village blasphemer? The village blasphemer sees fear in the face, form, and gait of the [unworthy] minister.'—EMERSON.

'If we can never be great in the pulpit when judged by worldly values, we can be prayerfully ambitious to be pure and sincere and void of offence.'—DR. JOWETT.

'We must remember that every true effort is sure to be repaid. We must be willing to learn by our failures. Perhaps most of all we must be resolute in putting away from us the ignoble and cowardly suggestion, "If only I might begin somewhere else and make a new start under fresh conditions, I could be this or the other." Rather let us thank God, if we have done badly where we are that He still leaves us the opportunity of making reparation before the eyes of those who have been wronged by our negligence. We can always begin again if we are humble and put our confidence in God. It will not be easy, but it is possible. We may not ask for more.'—A. W. ROBINSON.

'With courage and hope let the minister bring to his work the concentrated powers of intellect and affection, and God in whose cause he labours will accompany and crown the labour with almighty blessing.'—W. E. CHANNING.

The Spiritual Man.

A STUDY OF A PORTRAIT TO BE FOUND IN 1 COR. 1, 2.

BY THE REV. J. M. E. ROSS, M.A., GOLDER'S GREEN, LONDON.

IT is the purpose of this article to blend together into a portrait certain elements in these two chapters. It is the portrait of the spiritual man. The quality which we name spirituality is hard to define. Sometimes we see a face which suggests it to our minds—an embodiment which is better than a definition. Laurence Sterne saw such a face in the inn at Calais—the face of a monk. 'It was one of those heads which Guido has often painted, mild, pale, penetrating: free from all common-place ideas of fat, contented ignorance looking downwards upon the earth, it looked forwards, but looked as if it looked at something beyond this world.' There is a portrait somewhat like that outlined in this passage—a face certainly not looking downwards, perhaps looking forwards, assuredly looking upwards, a face with something in it that is at once shining and penetrating, as though it had been shone upon, and in that light had seen light.

To pause for a moment on the threshold of this matter, we may possibly take what St. Paul here reveals of himself as an introduction to what he afterwards tells us in more general terms about the spiritual man. Apparently for a brief space the spiritual man wears St. Paul's garments and speaks with St. Paul's voice. He is not seeking our admiration or applause: he is but telling his experience humbly and gratefully to the praise of the Master who has made him what he is. 'My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power.' That phrase 'demonstration of the Spirit' is one of the many Biblical phrases which have been worn threadbare by frequent use: it is worth brooding over until its colours glow again. His ministry had been the proof of a force which needed demonstration if men were to believe in it—the proof of a power which this world did not produce, which human nature with all its complicated mysteries of capacity could not account for, which might easily pass unnoticed among the many fighting forces of the world, but which, when we have been brought up against it,

is a great reality and a great marvel. When a life is possessed by it as St. Paul's was possessed, this unearthly power receives the best possible proof of its reality and might. It enabled this man to take a standpoint of his own—the end of the first chapter tells about that—the strange, unworldly standpoint of the cross. It enabled him to take that standpoint and to hold to it,—against storm and tide, against bribe and threat, against the scorn of the wise and the indifference of the multitude,—so real and so clearly proved was the power of the spiritual in this Apostle's life. If we may judge the spiritual man in advance by him as by a type and example, he is at any rate no colourless and forceless creation. 'Mild, pale, penetrating,' Sterne said of the spiritual face he saw in the inn at Calais. We shall not need the first two of his adjectives to describe the portrait we are now going to examine: here, at least, is no unhealthy pallor and no mildness as of weakness. The spiritual man, if we may judge him by the Apostle who pleads his case, will have some moral originality about him. He will help to shape his world. He will not be enslaved by the day and the place. He will not be dominated by the idols of the market, by the verdict of the newspaper, by the prejudices of the Pharisee, by the shallowness of the man in the street. And when he has seen truth or duty, he will follow it and hold by it though the earth be removed and though the mountains be carried into the midst of the sea. There is a suggestion here of force, courage, radiance: one hopes to find some secret of attainment in the portrait of the spiritual man which St. Paul now proceeds to sketch in more general terms for all who may care to behold it.

1. The spiritual man in this passage first reveals himself as *a listener*. He may be a speaker sometimes, like St. Paul himself; but he must be, if he is to live up to his calling, a listener always. It is suggestive that St. Paul changes from the singular to the plural when he comes to this: it reads as if half-unconsciously he had begun to range his readers in this matter along with himself. 'Whatsoever things God prepared for them that love him . . . unto us God revealed them through the Spirit.' The spiritual man is one who has learned to listen and who never breaks off the habit. Through the roaring tumult of existence his sense of hearing pierces to the heights, the depths, the eternities. He hears the fabled music of the spheres and its burden is a song of love,—the things whether past, present, or to come, which God hath prepared for them that love Him.

> Love can tell, and love alone,
> Whence the million stars were strewn,
> Why each atom knows its own,
> How, in spite of woe and death,
> Gay is life and sweet is breath.

As for St. Paul himself, he has learned to speak as we have just heard him speaking, because he has first learned to listen as we now watch him listening. The essence of this idea is set before us again in the contrast which is drawn between the blindness of the world and the vision of the spiritual man: 'We received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us by God.' The Apostle's complaint of the world for the moment is not that it is wicked, but merely that it is blind and deaf; it does not know its own opportunities: in its search for pageants of another and more tawdry sort, it is missing all the splendour of the divine beneficence. The spiritual man looks and listens. The heavens are open above him. The music of the spheres reproduces itself in his listening heart, turning there also to a song of love and joy.

Are we not at this point very close to the distinction between the moral and the spiritual? The moral man realizes the things which are asked from him by God, whether through his own conscience or some outward scheme of law. The spiritual man does not forget these things for a moment: his spirituality includes this and transcends it: he realizes not only the things which are demanded by God, but those which are bestowed by God as well. Were it only in the interest of our own moral perfection, it were well for us to realize the freeness of God's giving. Guidance is given: strength is given: the whole armour of God is given. The spiritual man has the reward of his listening in his power to hear such whispers from the heights. It means all the difference between a lonely struggle and a happy alliance, between a cheerless path and the shining of the Morning Star.

2. The portrait fades for a moment, then reappears in v.[15]. It shows us the spiritual man in a new aspect, not now as a listener but as *a critic of life*. In this aspect we are inclined to like him less. 'He that is spiritual judgeth all things.' We

have met men and women who have spoken like that, not without a touch of arrogance. There is a type of character which seemingly loves to prove its own spirituality by its censoriousness and by its readiness to judge of matters on which it is by no means infallible—say, the problems of the Higher Criticism, or the spiritual state of individuals. St. Paul would not wish to be made responsible for such folly: we must make him responsible only for what he really means. In his vivid way he states absolutely what we with our more cautious speech would state relatively. The spiritual man is one who has learned to listen Godwards, to heed the loftiest voices and to open his mind to the divinest revelations. In proportion as he does this he is able to see life from its summit and to discern between the worthy and the unworthy, between the evanescent and the abiding. He has a criterion —a means of testing and judging. The Stoic's criterion was 'the moral use of reason.' St. Paul's criterion is as much completer than that as we have seen spirituality to transcend morality: it is the moral use of reason enlightened by the revelation of God, made warm, sensitive, and tender by the love of God. St. Paul's thought is turned into modern speech in this sentence from Amiel's Journal: 'The truest and best judge is infinite Goodness, and next to it the regenerated sinner or the saint; the touchstone in us becomes finer and truer the better we are.' So the man who is truly spiritual becomes in a very wise and penetrating way a critic of life; he knows the things which are best worth having, and the things which by comparison are the sticks and straws and dust of the floor.

It might serve for variety as well as for illustration if we could see this criterion at work in other hands than those of St. Paul. Here is a famous sentence from the pen of another messenger of Christ who wrote about the world and what was in it. 'The world passeth away, and the lust thereof.' How does he know? He needs no special criterion for that: his eyes might tell him: the runes in which one reads that message are history and experience, falling powers, crumbling institutions, graves of men. But he goes on: 'He that doeth the will of God abideth for ever.' Again, how does he know? This time he has an inward criterion: his own heart tells him, but, like St. Paul's, it is a heart which has been in touch with the Highest: he lives in the clear light where shams and shadows are revealed for what they are, where gold is gold and dross is dross, and the eternal sunrise has illumined the things of time. There are critics of life whose business is a poor and petty one, a vending of peevish depreciation or foolish flattery or short-sighted judgment. But he who views life after this spiritual fashion saves his own soul from shame, and helps the world itself a little nearer to the sun by keeping alive in it a witness to the truest and best.

3. After this second glimpse the portrait fades from the argument for a little while. There is a reason for its fading: the fear creeps over the Apostle's heart that, so far as his readers are concerned, these things are more of an ideal than a reality. He stops to remind them how carnal they are after all, how unlike what he has been describing. But towards the end of the third chapter he returns to what is ideal and reality in one, the spiritual man as *a temple of the divine presence*. He may sadly fail of his ideal: nevertheless from his most broken and blundering beginnings to his most perfect and consummate achievements, this is true of him all the way, a rebuke to what he is and a promise of what he shall be: 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?' The last explanation of the whole matter is this, that divine power is here, and divine purity, and divine love; and, when these things clothe themselves with our clay, sooner or later they make the spiritual man. The words are the Christian morality expressed at its greatest intensity: it is a terrible and tremendous thing to sin not only against an ideal so high but against a grace so accessible. Yet solemnity is almost swallowed up of joy. We met in the beginning of this passage a preacher on a lonely path with a task unique in its responsibility. At the end of it we meet some common men fighting common and even fleshly temptations. Is it possible for one who has a body of flesh and blood for an ingredient in his being, and the sensuous, tangible world for his environment, to be after all spiritual, to see the far things and follow the high things and lay hold upon eternal life? It is possible because the doctrine of the indwelling Spirit is true: such a life is within the reach of mortal men because first of all it is not their own but His. And even frail men who are willing to open their hearts to His indwelling shall remain among the heroes and

conquerors of the spirit, in the day when the fire shall try every man's work of what sort it is, and nothing shall remain save what the Highest Himself has established.

While we have been studying the spiritual portrait we have not been very far away from a simple method of spirituality: each step that we have travelled has been a hint as to ways and means of forming the spiritual character. The beginning of all is the listening attitude, or, to name it a little more broadly, the receptive attitude, which must be regularly, perseveringly, determinedly maintained. Then those who would be spiritual men must put into practice in life the things they have learned in vision and reception. They are critics of life because they have a Lord to follow and a message to live out; and the more they are loyal to what they have heard from Him, the more does that message become a part of themselves, twisting itself about their understanding and commending itself to heart and conscience: the more often they put it into practice the more certain are they that the lessons they have learned in the secret place are no delusion, and that reality is on the side of the spiritual man and the spiritual outlook. And last, but not least, this abides, through all imperfection in their vision of the ideal or failure in realizing it, 'Ye are the temple.' It is a glorious and amazing encouragement. If men want to live this life, the Highest Himself is willing to be their light, their strength, their help, their beginning and their ending. That is the supreme reason why the spiritual man is wiser than all men, and why his path is as the light of dawn that shineth more and more unto the perfect day.

Recent Foreign Theology.

Jewish Ṣūfism.[1]

Although the relations between Mohammed and the Jews were bitterly hostile, a few generations of Islamic rule convinced the Israelites that they had profited by the change of masters; and when about the time of the foundation of Baghdad the Moslems abandoned the principle that there were to be no books after the Qur'an, and Arabic literature began to sprout with tropical exuberance, the Jews gave up the analogous doctrine with regard to their own Scriptures, and started composing books closely following the Islamic models. Some of the classics of this renaissance were written in Arabic; and when the focus of Jewish study was transferred to regions where that language was not understood, the Hebrew translations of these works were multiplied by copyists, and afterwards by the printing-press, whilst the originals were neglected or forgotten. Hence it comes that whereas the Hebrew version of the familiar treatise *Chōbōth ha-Lebābōth* was printed as early as 1490 and has since been constantly reproduced, the *editio princeps* of the original bears date 1912.

No more competent editor could have been found than Dr. Yahuda, who is deeply versed in both Arabic and Jewish philology, has the patience to ferret out the truth, and the courage to face it when discovered; he has provided an admirable edition of an interesting and even fascinating text. He rightly holds that the matter is not antiquated even in these days; yet the book is perhaps of more value for what it casually reveals.

Its subject is the higher morality, which with the Moslems forms one of the divisions of Ṣūfism; and Dr. Yahuda has shown with much learning and acuteness that R. Bachya, the author, has based his treatise on Moslem works. Even the title, *Duties of the Hearts*, re-echoes Ṣūfi titles, especially *the Food of the Hearts*, by an author who wrote about 350 A.H., from whom Bachya borrows largely. The Rabbi in his Preface apologizes for making use of Gentile wisdom, but the only authorities of the sort whom he ventures to name are Greeks—Aristotle, Euclid, and Galen; these could be mentioned without offence. Had he named his ordinary sources, his work would certainly have failed to secure the popularity among Israelites which it has enjoyed. For among his 'holy men' are the Christian Saviour (pp. 270 and 330, the last a quotation from Mt 5^{34}) and

[1] *Al-Hidāja 'ilā Farā' id al-Qulūb* des Bachya Ibn Jōsēf Ibn Paqūda aus Andalusien. Herausgegeben von Dr. A. S. Yahuda. E. J. Brill, Leiden, 1912, 407 + 116 pp.

the Prophet Mohammed; the Pious Caliphs and various Islamic heroes.

Even without detailed investigation into the sources of the work, any reader of the original must be struck by the Islamic background which it reveals. Moses is regularly termed *the Apostle*, in imitation of Mohammed. David is called *the Saint*. The Jews are supposed to spend their time in studying the conditions of soundness to be applied to Apostolic traditions (p. 145). They curry favour with the great, *e.g.* Viziers, Commanders of Police, Governors, etc., by displaying acquaintance with 'Lexicography, Prosody, Grammar, Poetry, Curiosities of Literature, unfamiliar proverbs, and traditions attested by single authorities' (p. 237). In this last passage, as in some others, the author seems so obviously to be addressing a Moslem rather than a Jewish audience, that the editor suggests with plausibility that the text is taken over bodily from an Islamic work. The alteration of the original *ḥadīth*, 'Tradition,' into *ḥīdōth*, 'riddles,' by the Hebrew translator is in the highest degree instructive and characteristic.

Still, the system of the Ṣūfīs could not be taken over without some accommodation, and if Bachya be compared with his model Abū Ṭālib al-Makkī, the latter will be found somewhat stricter in the asceticism which he recommends. Bachya suggests a fast of one day each week; Abū Ṭālib advises one meal every seventy-two hours. The former recommends food which requires little cooking; the latter holds that the eater should be conscious only of the genus *food*, not of the species. The former would restrict the use of wine to medicinal purposes; the latter (naturally) would not permit of its employment for any purpose. The institutions of slavery and polygamy are assumed by both writers as normal. And the Jewish writer so far forgets himself as to include among the duties of the pious the slaughter of Allah's enemies.

Like the Moslems of his time, he finds great difficulty in the question of *qadar*, i.e. the freedom of the will, and endeavours to frame a theory which will reconcile the apparently contradictory utterances of the Sacred Text on this subject. His theory of the future life is almost indistinguishable from that of Moslem eschatologists, though the general silence of the Old Testament on this subject embarrasses him, and he endeavours to account for it. His introductory chapter wherein the Existence and Unity of God are proved metaphysically might pass muster as an Islamic tract, were it not for the Hebrew quotations.

On the condition of the Jews in his time (eleventh century) there is a remarkable passage (p. 119), deleted in the Hebrew translation by the European censors. It is to the effect that in spite of the opposition, both secret and manifest, of the Jews to their Gentile rulers, the condition of the former is superior to that of the Gentile population, especially in time of war, whether foreign or civil. The Jewish masses were better off than the Moslem masses. Bachya finds herein the fulfilment of a Biblical promise.

Now the phenomenon which this work, owing to Dr. Yahuda's labours, reveals, namely, the dependence of mediæval Judaism on Islam, is to be found throughout the whole of that Jewish literature which constitutes our sole approach to the Hebrew Bible. The grammar and vocalization of the Old Testament are modelled on the grammar and vocalization of the Qur'an; and in these cases, as in that of the Ṣūfism, the sources are concealed. And it is to be observed that Bachya, though acquainted with a text of the Talmud (p. 145), still thinks of its contents as 'oral tradition,' opposed to the Scripture, the sole written matter which the Jews for many centuries possessed. Even this book is not without traces of the tampering with the text which regularly meets us when reference is made to the compilation of the Jewish tradition; three of the MSS. make R. Jehudah ha-Nāsī 'arrange' the Mishnah (*rattabahā*); a fourth, which the editor follows, makes him 'commit it to writing' (*athbatahā*). Probably Bachya, if asked when it was committed to writing, would have replied, like his contemporary Rashi, '*in our own generations*.'

Besides, therefore, the compliments which this edition deserves in respect of the excellent scholarship which the editor displays, the present writer is inclined to credit it with epoch-making importance, at least for those who follow the Qur'anic precept, 'enter houses by their doors.' In this case we have the demonstration that mediæval Judaism is cast in an Islamic mould; and the extent of that remoulding has to be ascertained in all other cases before the Jewish documents which we possess can be used with safety for making out the pre-Islamic history of Judaism. But besides this great result there are many gleanings of interest. It is noticeable, *e.g.*, that Bachya translates correctly

that 'Second great commandment of the Law' which is almost universally mistranslated. 'Thou shalt love thy neighbour as thyself' is an unscholarly rendering of Lv 19^{18}, and scarcely a practical principle. But the true rendering which Bachya gives (p. 337, 10), in accordance with the Moslem tradition, avoids all objections: 'Thou shalt like for thy neighbour as for thyself,' *i.e.* 'approve and disapprove in his case of what thou approvest or disapprovest in thine own.'

D. S. MARGOLIOUTH.

Oxford.

The History of Religions.

THE recent Congress of the History of Religions at Leiden was perhaps less generally interesting than the Oxford Congress of 1908, but some of the sections were of great interest, and the papers read in them raised, if they did not always settle, questions of a far-reaching kind. Hence it is all the more to be regretted that one slender book of 167 pages contains in very compressed form the proceedings of the Congress,[1] while the Transactions of the Oxford Congress ran to two bulky volumes. In the section 'Religions des peuples sauvages et Questions générales' the paper by Count Goblet d'Alviella is important, because it sums up and discusses recent questions at issue. Thus, *àpropos* of the fact that some recent students have insisted that among savages, while there are a number of similar religious phenomena, there are many more dissimilar characteristics which forbid any generalization, he asks, Shall we say that there is not a religion of savages but religions? This is complicated by the further question, whether savages are 'primitive' or degenerate. In any case, all savages and all peoples who have passed through a savage stage present certain features in common. And it is worth asking whether these, as a matter of fact, are not more numerous and more important than any actual differences in existing savage religions.

There are many papers among the sections devoted to the Religions of the Higher Culture which are worthy of a detailed notice, but we pass these over to refer to those in the section on Christianity. Here some important papers were read on subjects which are at present the storm-centres of scientific theology. Professor Clemen's discussion of the influence of the mystery-religions on primitive Christianity is a timely rejoinder to the extravagant theories recently put forth on this subject. He finds only a very trifling influence, and where it seems most marked, *e.g.* in some of St. Paul's writings, there is only a verbal use of current terms, but no real influence on his theology. Mr. Burkitt's paper on 'Josephus and Christ' is an ingenious attempt to maintain the authenticity of the passage about our Lord in Josephus, where his references to him as 'the Christ' and to His Resurrection have generally led critics to regard it as a Christian interpolation. Josephus could afford to mention with 'cold approval the beliefs of a sect which maintained that ὁ χριστός had come,' because he himself had no hope of a speedy coming of the Messianic Kingdom. Eschatology and *Interimsethik* have a prominent place in this section, and Mr. Emmet's paper, reprinted in full in the *Expositor*, gives good reasons for holding that our Lord's moral teaching does not bear the marks of an *Interimsethik*. Family and social responsibilities have a prominent place in practical ethics, and, as far as our Lord's teaching is concerned, there is nothing in it parallel to St. Paul's commands in 1 Co 7. A somewhat startling contribution is that of van Eysinga, who finds many references to Gnosticism in the Apocalypse—the seven planetary Aeons or the Ogdoad in 17^{11}; seven angels or mountains of heaven in 17^{9}, not the seven hills of Rome; and the Aeon Sophia in the number of the Beast. According to the Pythagorean theory of numbers, favoured by the Gnostics, $10 = 4$, because $1+2+3+4=10$. Applying this to 666, it $= 36$, because it is the sum of the numerals 1 to 36. On the same theory $36 = 8$, or the Ogdoad, the Aeon identified with Sophia. The Apocalyptist does in fact show this, because he immediately says ὧδε ἡ σοφία ἐστίν. But if so, why did he make such a mystery of the number and in the same breath 'give away' the explanation?

J. A. MACCULLOCH.

Bridge of Allan.

[1] *Actes du* iv^e *Congrès International d'Histoire des Religions Tenu à Leide du* 9^e–13^e *Septembre 1912.* Librairie et Imprimerie ci-devant E. J. Brill, Leide, 1913.

Church History.

THERE is no series of works in Church History, although many a series is at present being issued, of more importance than that which is known as

Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte. It has not taken many years to get out the first twenty volumes; and it would be a mistake to rush the issue. For it is the determination of the editors of the series that the last word of scholarship should be spoken in every volume, and that the several volumes should remain without exception as the standard authority both for the text and for the interpretation. Let it be understood that the series offers more than the best text of the Greek Christian writers of the first three centuries. Every volume is furnished with an introduction which tells us all that is known about each particular book, its authorship, its composition, its contents.

Two volumes have just been issued in pretty close succession. The one is entitled *Philostorgius Kirchengeschichte* (Hinrichs; M.16). The author is Professor Dr. J. Bidez. It contains the usual introduction, which in this case occupies 168 pages, the usual 'variæ lectiones,' and the usual indexes of parallel passages, proper names, and Greek words. The other is the fifth volume of the works of Origen, and contains the *De Principiis* (Hinrichs; M.20). The author is Hofrat Professor Dr. Paul Koetschau of Weimar. Together with all the other 'apparatus criticus et exegeticus' this volume contains an elaborate and amazing index of words and subjects in Latin. The indexes in this series far outclass every other way of entrance that has been devised into the heart of the early Christian literature. It is not merely that the words used by the writer are given, though that alone is most valuable; the words are so given that every topic discussed can be at once identified and the nature of the discussion can be at once comprehended. Take, for example, in the Origen volume, the word 'Natura.' A rapid run of the eye down the column enables us to see in what senses Origen used this word, what were the ideas regarding it which were uppermost in his day, and how often he was able to anticipate our modern and most original opinions. Nothing should ever be written on theology by those who cannot consult Origen, by those who cannot consult him in this edition.

The tenth volume of the 'Freiburger Theologische Studien,' edited by Professor Dr. G. Hoberg and Professor Dr. G. Pfeilschifter, is an account of *Die Vulgata Sixtina von 1590*, by Dr. Fridolin Amann. A full description is given of the Freiburg copy, with illustrations of its title-page. The author has searched for new material and has found it, and not in Freiburg only. A useful feature of his book is a well-selected list of literature on the Vulgate. The publishers are Messrs. Herder (3s. 3d.).

Messrs. Deichert of Leipzig have published the first volume of a series on the Great Cities and Provinces of early Christianity. This volume deals with Constantinople. It contains first a history of that city from 324 to 450, a fairly minute and well-written history, which is gathered round its great men; and then a description of its ecclesiastical, political, and social life. The author is Professor Dr. Victor Schultze of Greifswald, and the title simply *Konstantinopel* (M.15).

Professor Dr. Georg Grützmacher has written a character-sketch of Synesius of Cyrene. Few German writers can approach Dr. Grützmacher in style, and his scholarship is none the worse for the dash and go of its instrument. The whole title is *Synesios von Kyrene, ein Charakterbild aus dem Untergang des Hellenentums* (Deichert; M.6).

Three volumes have now been issued of the new Bonn edition of *Luthers Werke*, edited by Otto Clemen, which has been imported into this country by Messrs. Williams & Norgate (5s. net each). The volumes are convenient to handle, and they are the more acceptable that they are bound in substantial cloth. Each volume contains about 500 pages.

Messrs. Velhagen and Klasing of Bielefeld and Leipzig are the publishers of a series entitled 'Monographien zur Weltgeschichte.' The thirty-first volume of the series is devoted to *Zwingli und Calvin*. The biographies are written by August Lang, and they are written with accuracy. But the series is a popular one, its great feature being the abundance of illustrations which every volume contains. In this volume there are portraits of Zwingli and of Calvin in colour, together with an extraordinary number in black and white. Every step of the Reformers' lives is illustrated, the illustrations consisting of portraits, scenes, handwriting, or the title-pages of books (M.4).

Why has Dr. A. F. Scott Pearson translated

his short history of Early English Presbyterianism into German? Why does he desire to make the history known to German readers in particular? There is still so much English in it that the German reader will have to be able to read English, and that rather easily, for much of it is the English of some centuries ago. In any case the book contains a very good sketch of its subject, clear and reliable. The title is *Der Älteste Englische Presbyterianismus* (Edinburgh: T. & A. Constable).

Biography.

A FINE handsome volume in honour of the centenary of the birth of Frédéric Ozanam, the French Roman Catholic historian, has been published in Paris by Beauchesne (Fr. 6). The volume contains contributions by George Goyau, Léon de Lanzac de Laborie, Henry Cochin, Edouard Jordan, Eugène Duthoit, and Mgr. Alfred Baudrillart, together with a bibliography by l'Abbé Corbierre. In the forty years of Ozanam's life (he died in 1853) he accomplished an amazing amount of work, as scholar, ecclesiastic, historian, apologist, and man of letters, and all directly in the interest of the Roman Church, so that it is no wonder if his name is held in grateful memory. The title of the book is *Ozanam: Livre du Centenaire.*

No French-speaking theologian has come to take the place on our English shelves and in our English hearts which was held by Godet. To this day his books are read and widely read. And although not a few of his interpretations have been finally rejected, he still carries considerable weight in the exposition of the New Testament.

But Godet was greater than his commentaries. His biography has been long in coming. Now at last it appears, admirably edited by Philippe Godet, with many delightful letters and an occasional illustration. It must be translated into English. There may be a little difficulty with the translation of the letters, for Godet let himself go when he wrote to his friends, and the turn of the intimate phrase will sometimes be difficult to express. But the book must be translated. The title is simply *Frédéric Godet, 1812–1900* (Neuchatel: Attinger Frères).

The latest little volume of the Religionsgeschichtliche Volksbücher, edited by Schiele, is a short biography of *Franz von Assisi* by Dr. Ulrich Peters of Hamburg (Mohr; Pf. 50).

Dr. Henry Wood, Professor of German Language and Literature in Johns Hopkins University, Baltimore, has published *Faust-Studien: Ein Beitrag zum Verständnis Goethes in seiner Dichtung* (Berlin: Georg Reimer; M.6). The life and personality of Goethe are used to interpret *Faust*, and *Faust* is used to illustrate and explain the life and personality. We do not know that any work has been written—at any rate by a non-German—which brings together the man and the work with such minute insight and such literary and psychological gain. Every student knows that *Faust* is an enigma without Goethe; Dr. Wood has proved that Goethe is an enigma without *Faust*. It is no mere literary study. Dr. Wood has gone everywhere gathering fresh material both on the poem and on the poet.

Browning seems to be much studied in France. Dr. Pierre Berger's *Robert Browning* in Messrs. Bloud's series of 'Ecrivains Étrangers' has already passed into a second edition. It may be, however, that, like ourselves, the French read much about Browning and little of Browning (Fr. 2.50).

To the same series has been added a volume on *Henri Heine*, by Pierre-Gauthiez (Fr. 2.50).

Religion.

PROFESSOR MORRIS JASTROW, JR., having finished his great work on the *Religion of the Babylonians and Assyrians*, has prepared a series of illustrations to accompany it. They are 226 in number, and touch every aspect of the religious life and literature of these nations without overlapping or repetition. They have been printed on specially prepared paper and issued in a fine volume by Alfred Töpelmann in Giessen. The volume contains in pocket a separate description of each of the illustrations. Nothing has been done so completely and scientifically illustrating the discoveries. The title is *Bildermappe zur Religion Babyloniens und Assyriens.*

A short, handy *Histoire de la Civilisation*

Egyptienne, such as Professor Gustave Jéquier of the University of Neuchatel has written, will certainly be welcome to students of ancient history and antiquities (Paris: Payot; Fr. 3.50). The book contains 265 engravings, every one of which is placed so that it illustrates some statement in the text. The text ranges over the whole history of civilization in Egypt to the time of Alexander. Each period is described by itself, and much care is spent upon showing the connexion between one period and another, or attempting to account for the want of connexion. The aim of the author is to write a book which the common people will read, and he has been wonderfully successful in avoiding unfamiliar terms, while taking account of the latest spade-work and even the latest theories about the origin and relationship of Egyptian arts and crafts.

It was for a long time believed that whatever else the Israelites had taken from Babylonia their monotheism was their own. Lately, this has been disputed. Evidence, which has been pressed quite as far as it would go, has been found of something resembling a monotheistic belief, or at least aspiration, in early times. The subject is discussed at great length by Professor Dr. Johannes Hehn in a volume entitled *Die biblische und die babylonische Gottesidee*, published in Leipzig by Hinrichs (M.9). The whole subject of the origin of the Biblical idea of God is covered by Dr. Hehn, and it carries him into a rather minute examination of texts and tablets, and often a somewhat precarious interpretation of their meaning. No good will be got from the book without hard reading. But the materials are all in it for the resolution of a question which has become one of the most important both for the student of the Bible and for the student of comparative religion. Among other matters Professor Hehn discusses the meaning of the names of God in the Old Testament—Jahwe, Jahwe Sebaoth, El Shaddai, and the rest.

Les Livres qui s'imposent is a French book and it is Roman Catholic. But within those limits it offers a full and accurate list of the literature bearing on Christian, Social, and Civil Life.

The book is evidently much used, for this is its fourth edition. This edition has been revised and enlarged by the author, Frédéric Duval (Paris: Beauchesne; Fr. 6).

Is Christianity fit to become the religion of all the world? Its earliest followers thought so, and their progress in the effort to make it so was encouraging. But we have never seen so great progress again. And now there are friendly persons who doubt if, as it is, Christianity is able to meet the demands of the whole world. They would purify and strengthen it in various ways, especially by the incorporation of science and philosophy. In short, they would add culture to Christianity to make it acceptable to civilized man.

Professor Dr. Karl Beth of Vienna wholly disapproves. He has written a book to show that Christianity has simply to be set to work and it will adapt itself to the most enlightened as well as to the rudest of men. The title is *Die Entwicklung des Christentums zur Universal-religion* (Leipzig: Quelle u. Meyer; M.5.50).

Professor Dr. Carl Clemen is one of the foremost students of the mystery religions. No one can write with more authority than he on the disputed and difficult question of how far Christianity was indebted to the Mysteries. His book on this subject, entitled *Der Einfluss der Mysterienreligionen auf das älteste Christentum*, published in Giessen by Alfred Töpelmann (M.3.40), will be found to contain all that can be said at present on the subject.

Dr. Wilhelm Bacher's *Die Proömien der alten jüdischen Homilie* (Hinrichs; M.4) is a contribution to the history of Jewish Homiletics of a very technical kind. Its original and painstaking work will appeal powerfully to Jewish scholars and preachers.

In *Buddhistische und Neutestamentliche Erzählungen* (Hinrichs; M.2.50) Dr. Georg Faber deals with the subject of the Buddhist and New Testament narratives and discusses the question of their influence on each other. He confines himself, however, to such incidents as the Supernatural Birth, the Visit to the Temple, the Baptism, the Temptation, Peter walking on the Water. The result of his investigations he gives in the three following propositions:

(1) The date of the origin of the individual Buddhist traditions is much too doubtful for us to

be able to settle the problem of a mutual Buddhist and Christian influence. (2) The relation between India and the West does not exclude the possibility of the intrusion of Buddhist thought in the New Testament; but the reverse is also possible. (3) An examination of the different narratives in question furnishes no support for the theory of mutual dependence; and wherever the possibility of influence exists, India appears to be the recipient.

A Fragment of Tatian's Diatessaron.

By Duncan Willey, Woodbrooke Settlement, Birmingham.

At Professor v. Soden's request I recently transcribed the single page of a Heraclean Passion Harmony, which is bound up with a Heraclean Gospel at the British Museum (Rich. 7163 = Forshall 19). Dr. v. Soden believed the order in this fragment to be Tatian's, and has very kindly allowed me to send a preliminary notice of it to The Expository Times. It should be noted that the MS. had been wrongly catalogued by Gregory. Professor v. Soden sought it in vain, for the British Museum authorities knew nothing of it as described; this is Gregory's statement in his *Text-Kritik des Neuen Testamentes*, Bd. ii. 525:—

'Philoxenian—Heraclean Translations.

4. London, Brit. Mus., Rich. 7165 = Forshall 21. 13 cent.; Eusebian Sections, Harmony at the bottom, Lections, Subscriptions. (Sections, Miracles, Quotations), Gospels; lacking, Mt 1^{1}–16^{2}, Jn 8^{45}–10^{12} $11^{2\text{-}39}$ 12^{40}–13^{21} $13^{33\text{-}36}$ 14^{10} to end.'

After Jn 16^{13} is a page with a part of the history of the Passion of the Lord composed from the four Gospels; such an addition occurs not infrequently in Philoxenian MSS.; these are the extracts, which are contained in this MS.:

'Mt $26^{40.\,41}$, Lk $22^{43.\,44}$, Mt $26^{42\text{-}50}$, Jn $18^{4\text{-}9}$, Mt 26^{50}, Jn $18^{10.\,11}$, Mt $26^{52\text{-}54}$, Lk 22^{51}, Mt 26^{55} Lk $22^{52.\,53}$, Mt 26^{56}, Mk $14^{51.\,52}$, Jn $18^{12\text{-}14}$.'

The MS. in question exhibited no trace of such a Harmony, but eventually it was found to be a part of Brit. Mus. MS. Rich. 7163 = Forshall 19 described on the same page, as follows:—

'2. London, Brit. Mus., Rich. 7163 = Forshall 19. 9th or 10th cent. Folio, parchment, 36 pages, 2 columns. Chapters (Mt 68, Lk 83, Jn 19) at the bottom of pages, with the number of the Miracles (Lk 22, Jn 8), of the Parables (Lk 27, Jn 5), of the quotations (Lk 16, Jn 25): Mt 1^{1}–9^{14}, 16^{1}–23^{6}, Mk 5^{24}–11^{4}, Lk 24^{45}–Jn 1^{48} 11^{41}–12^{12} 15^{11}–16^{13} 21^{14} to end. In the general remarks (subscription) Thomas the translator, or Thomas of Harkel, says that he has used two Greek MSS. Forshall's Catalogue contains a facsimile.' It should also be noted that the page of Passion Harmony is bound at the end of the MS., and not after Jn 16^{13}, as stated in the British Museum Catalogue.

On the opposite page (p. 524) of his *Text-Kritik*, in describing the Cambridge MS., from which Professor Bensly edited the Epistles of Clement and the closing passages of Hebrews, Dr. Gregory omits to notice the important fact that this MS. also contains a complete Heraclean Harmony. It is easy to account for such cases of editorial carelessness and transposition of passages in view of similar scribal inaccuracies which have disfigured many ancient MSS. He observes, however, quite correctly that these Passion Harmonies occur very frequently in Heraclean and Philoxenian MSS. of the New Testament. This points most clearly to the existence of a revised version amongst the West Syrians, evidently designed to be read in churches, as is clear from its frequency in Lectionary form. It thus appears that in the Far East also, venerable versions were not secure, and that abortive attempts were made to oust the Peshitto from public reading in Jacobite circles, by substituting a horribly literal and barbarous version for one of many excellences. It failed, as such Philistine devices deserved to fail.

The text of the fragment to which we refer is as follows:—

Mt 26^{40b} 'And he found them asleep, and said to Peter, "Thus are ye not able to watch

Mt 26^{41} one hour with me. Watch ye and pray ye that ye enter not into temptation. The spirit is ready, the flesh is weak."
Lk 22^{43} Luke.—There appeared to him an Angel of the Lord from heaven strengthening
„ 22^{44} him. And being in an agony he prayed exceeding earnestly. His sweat was as drops of blood alighting on the ground.
Mt 26^{42} Matthew.—Again, a second time going away, he prayed and said, "Father mine, if it is not possible that this should pass
„ 26^{43} from me, except I drink it, let thy will be
„ 26^{44} done." And when he came again, he found them sleeping, for their eyes were heavy; and he left them, and went away again the third time, and the same word
„ 26^{45} he said. Then he came to the disciples, and said to them, "Sleep therefore and rest. Behold the hour is at hand, and the Son of Man is betrayed into the
„ 26^{46} hands of sinners. Arise, let us go. Behold he is near who betrays me."' (*Second reading of the Eve of Good Friday.*)
„ 26^{47} 'And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great company with swords and staves, from the chief of the elders of
„ 26^{48} the people. He that betrayed him had given to them a sign, saying,
„ 26^{49} "He whom I kiss, he it is. Seize him." And straightway he drew near to Jesus, and said, "Hail, Master," and kissed
„ 26^{50a} him. Jesus said to him, "My friend,
Jn 18^{4} about what hast thou come?" Now Jesus knew all those things which
„ 18^{5} were coming upon him. He went forth and said to them, "Whom seek ye?" They answered, "Jesus the Nazarene." Jesus said to them, "I am he." Judas who betrayed him was also standing with
„ 18^{6} them. Now when he said to them, "I am he," they went backward and fell
„ 18^{7} upon the ground. Again, therefore, he
„ 18^{8} asked them, "Whom seek ye?" They said, "Jesus the Nazarene." Jesus answered, "I said to you, 'I am he.' If therefore ye seek me, let these go away,
„ 18^{9} in order that the word should be fulfilled, which said, 'Those thou gavest me, I have not lost of them, not even one.'"
Mt 26^{50b} Matthew.—Then they drew near, and laid hands on Jesus, and seized him.
Jn 18^{10} John.—Simon Peter, therefore, having a sword, drew it and smote a servant of the high priest, and cut off his right ear.
„ 18^{11} Now the servant's name was Malchus. Therefore said Jesus to Peter, "Put up thy sword into its scabbard. The cup which the Father has given me, shall I
Mt 26^{52b} not drink it?" Matthew.—"For all those who take swords, by swords shall
„ 26^{53} they die. Or do you suppose that I cannot now persuade my Father, and he shall give me now more than twelve
„ 26^{54} legions of angels? How then would the scriptures be fulfilled, that thus it is
Lk 22^{51b} right it should be?" Luke.—And when he had touched his ear, he healed him.
Mt 26^{55a} Matthew.—In that hour. Luke.—
Lk 22^{52} Jesus said to those who came out against him, the chief priests, the officers of the temple, and the elders, "As against a brigand ye have come forth with swords
„ 22^{53b} and staves, that ye should seize me; but this is your hour and the power of darkness."
Mt 26^{56} Matthew.—All this was in order that the writings of the prophets might be fulfilled. Then all the disciples for-
Mk 14^{51} sook him and fled. Mark.—And there clave to him a young man, with a loin cloth girt on his nakedness. And the
„ 14^{52} youths seized him, then he left the loin
Jn 18^{12} cloth and fled from them naked. John.—The cohort, therefore, and the chiliarchs and the servants of the Jews seized
„ 18^{13} Jesus and bound him and brought him to Hanan first of all; he was father-in-law of Caiaphas, who was chief priest that
„ 18^{14} year. Now Caiaphas it was who counselled the Jews that it was advantageous that one man should perish on behalf of the people.' (*Third reading of the Eve of Good Friday.*)

The names of the four Evangelists printed in the body of the text are in the manuscript, while the references to the four Gospels in the margin are the work of the cataloguer at the British Museum.

The next step was to compare this Harmony with Ciasca's Arabic Diatessaron, and with the Codex Fuldensis. It will appear from the tables given below that after some variations there is

such a striking similarity in the order of the three Harmonies that v. Soden's conjecture is justified, to this extent, that the passages in which the three sources are in exact parallelism, should be regarded as having preserved the order of Tatian. This will presently be confirmed by the examination of the similar Heraclean Harmony preserved in full in the University Library at Cambridge, to which we have referred above. The argument now stands thus: it is commonly believed that Ciasca's Arabic Harmony follows the original order of Tatian, and that nearly the same thing is true of the Codex Fuldensis, though here the substituted Biblical text is Vulgate Latin and not Vulgate Syriac; when, therefore, there exists an actual Syriac Harmony of the Passion Gospels which consents as to its order, in part at least, with the agreement of the Ciasca text and the Codex Fuldensis, it is not unreasonable to conjecture that the Heraclean Harmony has followed the original Syriac order of Tatian.

Ciasca.—Cont. of ch. xlviii.	Fuldensis.—Cont. of ch. clxi.	Brit. Mus. Fragment.	Cambridge Harmony.
Mt $26^{40b.\ 41a}$.	Mt 26^{40b-42}	Mt $26^{40b.\ 41}$	Mt $26^{40b-42a.\ 39.\ and\ 42b}$
Mk 14^{38b} . .	Lk 22^{43}	Lk $22^{43.\ 44}$	Lk 22^{43-45a}
Mt 26^{42} . .	Mt 26^{42}		
Mk 14^{10} . .	Lk 22^{44-45b}		Mk 14^{40a}
Mt 26^{44} . .	Mt 26^{40}	Mt 26^{42-50a}	Lk 22^{45b-46}
Lk $22^{43-45a.\ 46a}$	Mk 14^{40}		Mk 14^{40b}
Mt 26^{45b} . .	Mt 26^{44-46}		Mt 26^{44-48}
	Ch. clxii.		
Mk $14^{41b.\ 42a}$.	Mt 26^{47}		
Mt 26^{46b-48} .	Jn 18^{3}		
Mk 14^{44b} . .	Mt 26^{47b}		Mk 14^{44b}
Jn 18^{4} . . .	Jn 18^{3}		Jn 18^{3-5}
Mt 26^{49-50} . .	Mt 26^{47}		
Lk 22^{48b} . .	Mk 14^{43}		
Mt 26^{50b} . .	Mt $26^{47.\ 48}$		Mt $26^{49.\ 50a}$
Lk 22^{52a} . .	Mk 14^{44}		Lk 22^{48}
Jn 18^{4b-9} . .	Mt 26^{49}	Jn 18^{4-9}	Mt 26^{50a}
Mt 26^{50b} . .	Lk $22^{47.\ 48}$	Mt 26^{50b}	Jn 18^{6-9}
Lk 22^{49} . .	Mt $26^{50.\ 49}$		Mt 26^{50b}
Jn $18^{10.\ 11}$ . .			
Mt 26^{52b-54} .	Jn 18^{4-9}		Lk 22^{49}
Lk 22^{51b} . .	Mt 26^{50b}		
Mt 26^{55} . .	Lk 22^{49}	Jn 18^{10-11}	Jn 18^{10}
Lk 22^{53b} . .	Jn $18^{10.\ 11}$	Mt 26^{52b-54}	Lk 22^{51a}
Mt 26^{56} . .	Mt 26^{52b-54}		Jn 18^{11}
Jn 18^{12} . .	Lk 22^{51}	Lk 22^{51b}	
Mk $14^{51.\ 52}$.	Mt 26^{55}	Mt 26^{55a}	Mt 26^{52b-54}
Jn 18^{13-17} . .	Mk 14^{49}	Lk $22^{52.\ 53b}$	Lk 22^{51b}
	Lk 22^{53b}		Mt 26^{55a}
	Mt 26^{56}		Lk $22^{52.\ 53}$
	Jn 18^{12-14}	Mt 26^{56}	Mt 26^{56}
		Mk $14^{51.\ 52}$	Mk $14^{51.\ 52}$
		Jn 18^{12-14}	Jn 18^{12-15a}

From the section Jn 18^{4-9} to the section Jn 18^{12-14}, except for three unimportant variations, the order in the three Harmonies is exactly the same. This piece forms the chief part of the page of the British Museum fragment. The first of these differences is Lk 22^{49}; the second, Lk 22^{52}, is very little more than the substitution of 'Jesus said to those who came out against him, the chief priests, the officers of the temple and the elders' for 'Jesus said to the multitudes'; while the third, Mk $14^{51.\ 52}$, is placed differently in all three Harmonies; but it ought certainly to come before Jn 18^{12}, where the British Museum fragment places it.

The British Museum fragment commences with Mt $26^{40b.\ 41}$ and between these verses of Matthew and Jn 18^{4-9}, the Syriac Harmony only inserts Lk $22^{43.\ 44}$ and Mt 26^{42-50a}. Now between these same two passages Ciasca inserts sixteen passages, and the Codex Fuldensis nineteen. It should be observed that both Ciasca and Fuldensis have Lk 22^{43-44} and Mt 26^{42-50a}, and that they have succeeded in making this part of their Harmony hopelessly unlike the Syriac fragment by intercalating passages from Mark and Luke, which are unnecessary for a simple passion Harmony, but are naturally introduced into an elaborate one, and one which has been subjected to repeated revisions. For it is most important to observe that though some of the verses from the Gospels which Ciasca and Codex Fuldensis intercalate in this section are the same, as was unavoidable in drawing from the same Gospels, yet they do not place them in the same position; in fact, Ciasca and Codex Fuldensis do not show the slightest sign of being very closely related. But if these verses which are not found in the Syriac Harmony be omitted, it will be seen that Mt $26^{40b.\ 41}$, Lk $22^{43.\ 44}$, and Mt 26^{42-50a}, Jn 18^{4-9}, which is the order of the Syriac Harmony, forms the basis on which Ciasca and Fuldensis built. Our theory would find an insurmountable stumbling-block if Ciasca and Codex Fuldensis had made the same insertions in the same order; but it is most clear from the tables printed above, that, though the Syriac fragment may not preserve the original order of Tatian, yet it is infinitely nearer to it than either Ciasca or Codex Fuldensis. I do not think the British Museum fragment does preserve the original Tatian order, as I shall presently show. A most important suggestion follows from this,

namely, that the original Tatian is a much shorter book than such Harmonies as these of Ciasca and the Fuldensis would lead one to suppose. There is considerable probability in favour of this conjecture. One cannot help feeling that it is only necessary to point out how much more likely it is that these highly evolved Harmonies should have reached this stage at a later date, for the view to receive general acceptance. We have printed above sufficient to demonstrate that it is highly probable that the British Museum fragment is in very close relationship with Tatian's Harmony. Should this view not find favour, the doubts as to whether Ciasca and Fuldensis preserve the order of Tatian's Harmony will remain as grave as ever. A cursory glance at the above tables will convince the reader of this. It is well to add here that Ephrem's comments are too discontinuous at this point for purposes of comparison.

In 1890, Dr. Rendel Harris published a monograph on the Diatessaron of Tatian in which he stated that the order of chapters of Ciasca and the sections of Fuldensis were in the same sequence, and expressed the opinion that they represented the order of Tatian's Harmony. This has been the generally accepted view since, and is almost exactly correct as regards the chapter divisions, but one which will not bear closer examination for the internal contents of the chapters. I have compared these two Harmonies in different sectional areas throughout the Gospels, and though there are many places in which the order of the passages is the same, showing that Ciasca and Fuldensis worked on the same skeleton Harmony, yet the differences are so striking and so numerous that I feel convinced that neither Ciasca nor Fuldensis has preserved for us anything like the original order of Tatian's Harmony. I believe, as suggested above, that Tatian's Harmony was very much shorter. We have here the Synoptic problem over again, with an Ur-Tatian as our desideratum.

Having noticed the similarity in order which exists in these three Harmonies, it was obviously necessary to compare Ciasca and Fuldensis with a complete Heraclean Passion Harmony; such a one exists in the Cambridge MS. referred to in the beginning of this article (Camb. Univ., Add. 1700). I have collated it with Ciasca and Fuldensis. The result was not what I anticipated. In the first place in the section which is preserved in the British Museum fragment there is considerable divergence between it and the Cambridge Harmony, as will be seen from references to the tables given above. Between Mt $26^{40b.\,41}$ and Jn 18^{4-9}, where Ciasca and Fuldensis insert so many different passages, the Cambridge MS. inserts nine passages. This points to the fact that the Heraclean Harmonies have also been worked up. It agrees, however, almost exactly with the order of the rest of the British Museum fragment. But nowhere else in the Passion Harmony is there such striking similarity between the Cambridge MS., Ciasca and Fuldensis, as that exhibited by all four in the section Jn 18^{4-9}–Jn 18^{12-14}; but it is also true and important to remember that nowhere does the Heraclean Harmony differ from either Ciasca or Fuldensis more than Ciasca and Fuldensis differ from each other. I think it possible to be able to advance towards a solution by examining more of these Heraclean lectionaries, and it is my hope to do so before long; since it is clear from a comparison of the British Museum fragment and the Cambridge Harmony that the Heraclean Harmonies exist in various stages of evolution.

At present it is hardly possible on this slender thread to hang more than the hypothesis that the Heraclean Passion Harmony being much shorter than either Ciasca or Fuldensis and exhibiting at least one most convincing series of similarities in order with Ciasca and Fuldensis, is much nearer the original Tatian than either of these other two Harmonies. And if this can be established for the history of the Passion, it will be but a slight step from that to the conviction that Ciasca and Fuldensis are not always to be relied on, either for the order or for the compass of Tatian's Diatessaron.

Before leaving this point it will be interesting to observe that my suspicion was awakened as to the possibility of the existence of a Nestorian Passion Harmony, which should supply for East Syrian circles the same need which the services of the Passion week had called forth amongst the Jacobites. The suggestion came from a Nestorian MS. in Dr. Rendel Harris's possession, called the Gannat Busamé, or Garden of Delights, which is in reality a commentary on the Scriptures read throughout the year in the Nestorian Church.

In this MS. we find, when we come to the incidents of the Passion, as follows:—

'Gospel collected from the four Evangelists beginning with Matthew, Section 21.'

One naturally jumped at such a suggestion of a Nestorian Passion Gospel, compiled from the four; for we may be pretty certain, that if it could be demonstrated, the independent detection of this form of composition in the separated Syrian Churches, would be likely to lead to the inference that there was in Syria an original Passion Harmony from very early times. Unfortunately for this hypothesis, there does not seem any possibility of extracting from the Gannat any Gospel passages which would not be just as easily explained by the supposition of a series of non-harmonized Passion Gospels, such as are still current in the Greek Church.

The reader may be interested to see how the passage in the Gannat opens.

Mt 27^1 'When then it was dawn, they took counsel about Jesus, the chief priests and elders of the people, how they should put him to death. For they were reasoning and agreeing and discussing, how it was best for them to act, and by what means they should hand him over to death, for they themselves had no authority to kill him. For the sceptre of the kingdom of the Jews was brought low; since they were under the tribute of the Romans. For also the chief priests were appointed by the Romans through bribes. For the enemies of God laid plans and made schemes; for in this way only was it possible for them to accuse him (they themselves were not able to put him to death)—namely, that he wished to take the kingdom by violence. And this is clear from their saying to the governor, "If thou loosest this one, thou art not Cæsar's friend, for he himself said, 'I am
Mt 27^2 king of the Jews.'" And they bound him and brought him and handed him over to Pilate the governor. For Pilate was entrusted by the king of the Romans in that time with authority to judge; both to acquit and to condemn and to kill, also to set free according to the law of the Romans.'

This is followed by a very long comment of Mar Abba, and then comes Mt 27^3.

There is a Mar Abba, a disciple of Mar Ephrem. Zahn, following a suggestion of Dr. Rendel Harris, showed that this father had used the Diatessaron. There are two other Syrian fathers of this name, both Nestorians. Mar Abba I., the patriarch (536–552 A.D.), and Mar Abba II., who died in 751 A.D., bishop of Kashkar (Duval, *La Littérature Syriaque*). Though here the Gannat only has 'Mar Abba,' yet elsewhere in the Gannat, comments of Mar Abba are introduced as, 'Of Mar Abba of Kashkar,' and never once, so far as I am aware, is there a comment with the heading, 'of Mar Abba, disciple of Ephrem'; so that it is not possible on this evidence to bring the Harmony in the Gannat within the sphere of Mar Ephrem's activities.

In short, there is nothing in this nor in what follows which would lead one to believe in the existence of the Nestorian Passion Harmony. The matter, however, deserves further investigation all round.

Literature.

THE RELIGIONS OF THE EAST.

ALTHOUGH it is only fifteen years since Professor A. S. Geden published his *Studies in Comparative Religion*, and only thirteen years since he published his *Studies in Eastern Religions*, so rapid has been the progress of that branch of knowledge to which these contributions were made that he has found it necessary to rewrite the books. In particular he has rewritten the second book. He has used the first rather as background and introduction. And so widespread is now the interest in this study that he has had no hesitation in turning the unassuming little volume of 1900 into a great demy octavo of more than nine hundred pages. The title he now uses is *Studies in the Religions of the East* (Kelly; 12s. net).

The difference in bulk is not the only difference

between the earlier volume and the later. Those fifteen years have certainly gathered much store of new material, of which the vast enlargement of Frazer's *Golden Bough* is evidence that cannot be overlooked. But the change in the Christian attitude to other religions is so remarkable that Professor Geden has had to write as for a different audience. He can now take it for granted that his readers know something about Comparative Religion, something also about the religions that are to be compared; he can count upon their sympathy in every effort he makes to introduce them to an understanding of these religions; and he can enter into greater detail, making his book a far more circumstantial and consequently far more interesting examination of the great religions of the East than it would have been wise to attempt fifteen years ago.

As for new material, there is no religion that has not furnished something. Dr. Geden makes constant reference to the work of the experts in the Encyclopædia of Religion and Ethics. Thus he speaks of 'the very able article' of Professor L. de la Vallée Poussin on Buddhist Agnosticism as furnishing knowledge of the primitive teaching of the Buddha on the future; and of the importance of Mr. R. W. Frazer's article on the Dravidians of Southern India, where the soil had scarcely been scratched before.

In a study like this one's books are apt to get out of date. Dr. Geden's volume antiquates all previous popular work on the Eastern religions. But that is what gives zest to this study. In that lies its fascination and its increasing popularity.

THE CROWN OF HINDUISM.

The Crown of Hinduism is Christianity. What a revolution in thought that simple statement signifies. Not many years ago it would have been called a contradiction in terms. Hinduism and Christianity had nothing in common. But, to quote the first words of this book, 'we have entered on a new era.'

The Crown of Hinduism is the title of a book which has been written by Mr. J. N. Farquhar, M.A., Literary Secretary of the National Council of Young Men's Christian Associations in India and Ceylon. It is published by Mr. Humphrey Milford at the Oxford University Press (7s. 6d. net). It contains an exposition of Hinduism, made by a man of great ability, who has given himself with open mind to this study throughout a residence of many years in India, and who from his position and duties has had quite exceptional opportunities of seeing what Hinduism now is. It also contains an exposition of Christianity. And it brings the two religions together. This is its object, to bring together Hinduism and Christianity, doing entire justice to both, in order that the educated Hindu may see for himself, not that Christianity has come to destroy Hinduism root and branch, but that it has come to replace all that is inferior in Hinduism with that which is better in Christianity; and in particular, to persuade the Hindu that Christ, and God in Christ, accepted by the reason solves every problem of his life, accepted by faith wins this life as well as that which is to come. A fairer or more reliable exposition of Hinduism will not easily be found. More than that, a finer statement of what is essential in Christianity than that which is contained in the tenth chapter, under the title of 'God with us,' has rarely been written.

To a non-resident in India the greatest surprise of the book is the evidence it offers of the gradual transformation of Hinduism under the influence of Christianity. Thus there is no attempt made now to justify caste from the point of view of the old religious beliefs. Social reformers do not find it necessary to argue against the old doctrines. 'Who believes nowadays that the Brāhman is so much more spiritual than other men that all religious authority, teaching, and ritual ought to be in his hands? Who now holds that it is sinful to allow a Sūdra or a foreigner to hear the Veda? Who now subscribes to the doctrine of the Gītā that it is better for the Brāhman to be a bad priest than a good doctor or business man? Who now believes that the Outcaste is a man whose former lives have been so foul that physical contact with him brings spiritual pollution to a high-caste Hindu? The truth is that the atmosphere of the new age makes the old ideas which lie at the basis of caste 'incredible.'

Again, 'idolatry is dying among educated Hindus; and the exigencies of the time will soon compel Indian leaders to seek to destroy the practice among the common people.'

Whereupon Mr. Farquhar offers Christ. 'One writer proposes to cleanse the temples from idols and use them as schools for religious instruction.

But that will not prevent the reappearance of idols. We must find a spiritual force as vivid and as real as idolatry, and as fully charged with religious emotion, a spiritual dynamic which will render idols obsolete by appealing as successfully as they do, and yet in healthy spiritual fashion, to the religious imagination and feeling. It is one of the marvels of Christ that He is able to make such an appeal and to make it effectively; so that the man who has been used to the accessibility of idols and the joy and passion of their worship finds in Him, in purest spiritual form, more than all the emotion and stimulus to reverent adoration which their vividness used to bring him.'

PHILIP, DUKE OF WHARTON.

Why should an account be given of *The Life and Writings of Philip, Duke of Wharton*? His life was a scandal, politically and morally, a scandal in an age that was not easily scandalized, and to our mind now a disgrace to the human name. His writings are of no permanent value, though some of them created a stir in the day of their publication. Why should a handsome volume be occupied with the perpetuation of his infamy? Nothing conceivable can have drawn Mr. Lewis Melville to the task except the knowledge that vice is more interesting than virtue—in print—or else that the Duke of Wharton was a Duke.

But with all the advantages of having a real villain, so scarce in modern novels, it cannot be said that Mr. Melville has compelled his readers to take an interest in Philip, Duke of Wharton. His follies were too foolish to put on paper, his vices too vicious; and the mere statement that he was foolish and vicious does not impress us, however often it may be repeated.

Yet the book has a value that is as great as it is unexpected. It brings before us that period in the history of this country in which the word 'Pretender' had terrors or hopes for men and women, and that far more truly and far more vividly than could the biography of any well-behaved person, however eminent. The Duke of Wharton passed from side to side in the great struggle with amazing impulsiveness, and never was wholly trusted by either. And just on that account he is the centre of surmise and distrust, and the occasion of correspondence in which not only is the political and social life of the time laid bare, but the primitive instincts, as they are called, have a unique opportunity of discovering themselves.

It is enough to add that the publishers have done their part handsomely (John Lane; 16s. net).

Into a small volume entitled *Readings for Mothers* (Allenson; 1s. net), Mrs. Edward Wayne has brought some simple talks about things in the Bible and in daily life. The same publishers have issued a small square handsomely bound volume by Mrs. S. B. Macy on *Some Mistakes of the Higher Critics* (1s. net). Most unfortunately no references are given. One would like to know who said that 'the story of the butler offering the wine to Pharaoh could not be true in Egypt, as vines did not grow there, and wine was not known there so early.' The mistakes of the critics have been rectified by the monuments.

The Baptist Congress of America held its thirtieth annual session at Ithaca in November 1912. The Proceedings have been published in this country by the Cambridge University Press. The volume is worth securing, for its own worth and for the certainty that it will go out of print and rise in price. The discussions were short, but the papers that introduced them were often full of matter. The topics were Basic Principles, the Baptist Church, the Effect of Democracy on Religious Thought and Practice, the Religion of the College Man, the Problem of the Rural Church, and the Efficient Christian Life.

On Democracy, the President of Bucknell University said: 'I suppose if the New Testament were to be written now—as I remember hearing Professor Bliss say as far back as 1866—instead of having the term "kingdom of God" we should probably have the term "commonwealth of God." That was an idea worth going to college four years to learn. Some church government to-day is monarchical in form, some is aristocratic in form; but in substance, in most cases, all churches are democratic. That arises from two facts: The first of these is that men have conquered the right to stay away from church if they want to. When I was pastor, on rainy days, and sometimes on pleasant days, if they wanted to, the people stayed away from church. I looked for some reason to be thankful, and I came to the conclusion that I ought to be thankful that I was preaching in a day when

people could stay away from church if they chose. Now, we preachers are not always thankful for that.'

Mr. W. F. Burnside, M.A., Headmaster of St. Edmund's School, Canterbury, has edited *The Gospel according to St. Luke in Greek*, with Introduction and Notes, for the Use of Schools (Cambridge: At the University Press; 3s. net). The text used is Westcott and Hort. The Notes are chiefly grammatical, or at least lexical, as they ought to be. Yet there is an occasional shrewd bit of exegesis which the advanced expositor will find suggestive.

The Report of the Second Conference of Secondary School teachers, held at Oxford in April 1913, is issued under the editorship of Mr. H. Cradock-Watson, M.A., and under the title of *Scripture Teaching in Secondary Schools* (Cambridge: At the University Press; 1s. 6d. net). It is a book for teachers; but let the preacher reckon himself among them; for it contains papers which tell not only how to teach the Miraculous, the Idea of God in the Prophets, and the like, but also what (to the lay mind) these matters seem sincerely to be.

Mrs. E. May Crawford, the wife of a Medical Missionary, and herself much of a Medical Missionary also, has written the story of her life among the Kikuyu, a Bantu tribe of British East Africa. She has called her book *By the Equator's Snowy Peak* (Church Miss. Soc.; 2s. 6d. net).

The Kikuyu are not altogether uncivilized. They know how to buy and sell, how to govern themselves, and how to look down on their inferiors. The Kikuyu Missionary has no easy 'walk over,' his motives are doubted, his peculiarities (from the Kikuyu point of view) are ridiculed. But these Medical Missionaries have had perseverance along with their other graces. And they have realized that to deliver the Kikuyu from their subjection to the terror of the spiritual world is itself worth all the sacrifice.

Mrs. Crawford describes the Kikuyu themselves, and that so sympathetically that her book contains material for the student of Comparative Religion. 'The elderly people,' she says, 'have a curious way of bestowing a blessing by spitting on the head of the favoured individual! It is also considered a token of good will to spit on one's hand before extending it to greet a friend! It does not do for a missionary to reject such a mark of friendship, though it really requires a little nerve to reciprocate the grip!'

Mr. Alonzo Rosecrans Stark, Ph.D., of the University of Chicago, has published a dissertation on *The Christology in the Apostolic Fathers* (Cambridge: At the University Press), in which he seeks to show that by their Christology the Apostolic Fathers may be divided into three groups. In the first group he places Clement of Rome, the Didache, and the Fragments of Papias. In these writings God the Father is Supreme and the centre of interest. The second group contains Ignatius, Polycarp, and Second Clement. Christ has now become the centre of interest. Prayer is offered to Him; and He is called God. He is still subordinate to the Father, but the subordination is less emphasized. To the third group belong Barnabas, Hermas, and the Epistle to Diognetus. Christ is now Creator and Maintainer of the Universe; universal dominion is ascribed to Him; and the idea of subordination passes out of sight.

The Early Life of Mark Rutherford (W. Hale White), by himself (Oxford University Press), is surprisingly interesting seeing that there is so little of it and that little so uneventful. But Mark Rutherford always had a genuine interest in himself and knew how to make us feel as genuine an interest in him. Always, too, he gives one the impression of something greater behind, an enviable gift when, as in this case, it points in the way of the truth.

The second volume has been issued of the Rev. J. Ironside Still's Text-book for Bible Classes on the Acts of the Apostles. The title is *The Early Gentile Christian Church* (Offices of the United Free Church of Scotland; 6d.). By a clever use of square brackets and small type the book is made suitable for students and classes of all grades of progress, even up to the well-furnished scholar—for Mr. Still has not allowed the latest change of opinion on the part of Sir W. M. Ramsay or any one else to escape him. An appendix of 'Points for Heart and Life' will be of no little service even to the preacher.

Professor T. W. Arnold's *The Preaching of Islam*

(Constable; 12s. 6d. net) is one of the necessary books for the study of Muhammadanism. On its own special topic it stands nearly alone. In English certainly it has no peer and no competitor. And Professor Arnold is more than a scholar and a pioneer, he is an English writer. The English language is a willing instrument in his hands.

It is sixteen years since the first edition of the book was published, and for some years it has been out of print and almost unprocurable. The new edition is more than a reprint. It has been revised and enlarged. The literature of these sixteen years has been consulted—an enormous list is given at the end of the volume. And now no student need hesitate to buy and use the volume, reading it for very joy at first, consulting it ever after for facts which have been verified to the last minuteness.

If A. C. Bradley is the first of living expositors of Shakespeare, Stopford Brooke will not be denied the second place. He is even the more pleasant of the two to read, so rich is his vocabulary and so sensitive his ear for rhythm. He has just published *Ten More Plays of Shakespeare* (Constable; 7s. 6d. net). He takes space for each play—it is a handsome volume of over 300 pages—but there is never enough, and however familiar the play may be, what he says about it is worth reading, and very often seems to be just the right thing to say. Even the long lecture on Hamlet will be read with eagerness. It is almost entirely a study of Hamlet's personality, for that is the play. And it is not mere appreciation. The Fourth Act is called 'very long-winded.' We are told that it might have been made shorter and more effective had Shakespeare managed it better. 'I can fancy even an Elizabethan audience crying to the dramatist, "Get on, get on!"' The explanation offered is that parts of this Act were never intended to be acted, but were inserted by Shakespeare, in his revision of the play, in order to add some further metaphysical thoughts to his delineation of Hamlet.

One thing especially seems to interest Stopford Brooke. It is Shakespeare's examples of insanity. Insanity has been studied already—what subject in Shakespeare has not? Stopford Brooke is fresh, because he studies each case on the spot. He finds in the madness of Ophelia nearly the highest attainment of poetic art.

Stopford Brooke gives reality to all his work on Shakespeare by bringing the dramatist himself into touch with it. What led him to say this, and what were his feelings when he said that? Thus the study of the plays becomes also a study in biography. If he would now write an imaginative biography of Shakespeare, a biography of Shakespeare's thoughts and spiritual experiences, how gladly should we read it!

Messrs. Dent have published *A Plea for the Thorough and Unbiassed Investigation of Christian Science* (1s. net). Some of its statements cannot be verified. Some can:

'There was a time in living memory when nearly all English Christians regarded the King James version of the Bible as if it had been sent down from heaven, printed and bound complete, and believed that if it were not actually written by God it was at least inspired by Him from cover to cover.'

A One-sided Autobiography, by Professor Oscar Kuhns (Eaton & Mains; $1 net), is the story, told in great detail, of its author's intellectual development. What other development he has had will presumably be told in another one-sided autobiography. Here it is his answer to the question, What Books have influenced me? And truly he has been a great reader, on a great variety of subjects and in a great number of languages. And whether from his beloved poets or not, he has obtained from his reading the use of a highly imaginative English style. Thus in reading Shakespeare he says, 'we catch a glimpse of the wonderful spectacle of the world—singing bird and perfumed flower, heaven-kissing hill and green valley, river and sea, and over them all the spangled canopy of heaven.'

On November 15, 1912, Gerhart Hauptmann celebrated his fiftieth birthday, in the midst of his beloved family, near Obersalzbrunn in the Silesian mountains. And that event seems to have suggested to Dr. Karl Holl, Lecturer in German at the University of Liverpool, the necessity of making Hauptmann known in this country. The result is *Gerhart Hauptmann: His Life and his Work, 1862–1912* (Gay & Hancock), in which we find a glowing appreciation of Hauptmann's Plays, Novels, and Theories of Art, as well as of Hauptmann himself. Whether we desire to make the acquaintance of this very modern and harrow-

ing artist or not, we love a book that is well written; and this is such a book. What *is* Hauptmann's theory of art? 'What he wants to impress on our minds,' says Dr. Holl, 'is that tragedy and comedy do not originate in feebleness and flight from life.'

The Rev. William Moran of Maynooth College has written an important book on *The Government of the Church in the First Century* (Gill; 5s. net). It is important because it is the work of a scholar, and because it is fair-minded work. It cannot be hidden, certainly, that the author writes as an apologist: how otherwise, when he has to satisfy the 'Nihil Obstat' at the beginning? But no censor has been allowed to come between him and the facts which modern scholarship recognizes. Of the identity in the earliest Church of presbyter and bishop, for example, he is quite convinced and says so. He proves it indeed at some length. On the doctrine of Apostolic succession he writes at still greater length, and although there is never any doubt as to the conclusion, he does not hide all the difficulties, or attempt to hide them. He knows the protestant literature of his subject scarcely less intimately than the catholic. Hatch and Harnack and Lindsay he has at his finger-ends.

Dr. Moran is probably a young man. He presented this book as a thesis 'for the Degree of Doctor.' We shall hear of him again.

Under the title of *A Pioneer in Madagascar* (Headley Brothers; 3s. 6d. net), a biography has been written of Joseph Pearse of the L.M.S. We are very grateful to Dr. C. F. A. Moss for rescuing the memory of so faithful a servant of the Lord Jesus Christ. There are too many of these quiet workers whose example is lost to the world. The biography is of surprising interest, considering the daily repetition of unobtrusive service which Mr. Pearse had to engage in. But then the field is Madagascar, the land of missionary romance above most lands.

The Rev. James T. Pinfold, M.A., B.D., has written an introduction to the study of the Psalms under the title of *Songs of the Jewish Church* (Kelly; 3s. 6d. net). The value of the critical part of the Introduction (the Nature, Authorship, Dates, and Compilation of the Psalms) is considerable, but it is not so great as the value of the devotional part, in which Mr. Pinfold discusses the Conception of Deity, Ideas about Man, Sin and its Consequences, Personal Religion, and other doctrinal and mystical topics.

A book on the *Symbols of the Holy Spirit* (Kelly; 1s. 6d. net) is to be approached cautiously. The book with that title, which has been written by the Rev. James H. Hodson, B.A., B.D., is a work at once of thorough scholarship and of devotional value. Widely and even curiously read in the literature of devotion, the author has brought all his reading into subjection to a scientific study of the Bible and its original language. The symbol of the Dove, for example, is illustrated from the writings of Tertullian, Wesley, Faber, Dora Greenwell, and from the 'Lancashire Idylls,' and all is in harmony with the revelation which the Bible gives of that daring and delightful image.

The 'Manuals for Christian Workers' published by Mr. Charles H. Kelly are not surpassed in any respect by other and similar series of books, whether those of the Cambridge Press, Messrs. Williams & Norgate, Messrs. Harper, or Messrs. Jack. And they have this advantage over all these series—they are addressed to a definite and easily remembered class of readers. They are written for Christian workers.

It is for Christian workers that the Rev. T. F. Lockyer, B.A., has made an estimate of *Religious Experience: Its Reality and Value* (1s. net); that the Rev. A. W. Harrison, B.Sc., B.D., has compressed the history of *The Church of Twenty Centuries* into 194 precious pages; and even that the Rev. Ernest E. Kellett, M.A., has told afresh and from original study the story of *The French Revolution* (1s. net each).

A 'short way' with Christian Science is that of Professor Henry C. Sheldon of Boston University in his little book entitled *Christian Science So-called* (Eaton & Mains; 50 cents). It is a short way, for Dr. Sheldon condemns utterly, and does so out of the mouth of the scientists themselves.

A definition of Heresy and a history of 'its ancient wrongs and modern rights in these king-

doms' was given by the Rev. Alexander Gordon, M.A., as Essex Hall Lecture on 14th May 1913. The lecture, which is now published under the title of *Heresy* (Lindsey Press; 1s. net), was delivered in connexion with the centenary of the Trinity Act, passed on the 21st of July 1813. To the lecture as delivered Mr. Gordon has now added historical notes.

What has the Church of Rome done for the translation of the Bible into English? We know about its translations from the Vulgate. What about translations from the Hebrew and the Greek? In 1836 there appeared 'A New Version of the Four Gospels, with notes critical and explanatory, by a Catholic.' The 'Catholic' was Dr. John Lingard the historian. Sixty years passed. Then in 1898 the Rev. Francis A. Spencer, an American Dominican, published 'The Four Gospels: A New Translation from the Greek direct with Reference to the Vulgate, and the Ancient Syriac Version.' And that is all.

But now 'The Westminster Version of the Sacred Scriptures' has begun to appear, under the editorship of the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J. The first issue is *The Epistles to the Thessalonians*, edited by Mr. Lattey (Longmans; 6d. net). It is in paper covers, being intended to become part of the third volume of the work, should the editors receive encouragement to proceed. The introduction and the notes, which are quite up to date in scholarship and well expressed, are directed solely to the elucidation of the translation. The translation is the principal thing. Take two ordinary verses as a test:

'For this we tell you as the Lord's word, that we who live, who survive until the Lord's coming, shall not precede them that are fallen asleep. For the Lord himself at a signal—the voice of an archangel and the trumpet of God—shall come down from heaven; and the dead in Christ shall rise first' (1 Th 4$^{15.\ 16}$).

'Your duty does not end with subscribing to the missionary societies. It requires you to watch wherever over the world the advance of Christianity is being hindered by the wicked practices of white men, to see that the adventurer and the trader are restrained if they wrong the natives by force or fraud, and absolutely to prohibit the sale of liquor to the natives. The natives ought to be regarded as children, and have the measure both of care and of tenderness which is given to children, for under the conditions in which their life has been passed, they cannot be expected to rise quickly to the level of civilized man.'

This was said by Mr. James Bryce to an American audience during his residence in the United States as Ambassador of Great Britain. The address has been reprinted, along with one and twenty more, in a volume entitled *University and Historical Addresses* (Macmillan: 8s. 6d. net). The whole address should be read with care, and, we may add, with prayer also. The one fact about missions which strikes Mr. Bryce most forcibly is the difference between the rapid progress of early Christianity and the slow progress of modern evangelization. And he accounts for the slow progress on the simple and sufficient theory that the white trader's ways contradict the white missionary's promises.

Of the other addresses we may notice as especially fresh and wise 'The Influence of National Character and Historical Environment on the Development of the Common Law,' 'Allegiance to Humanity,' and 'National Parks—The Need of the Future.' 'Some Hints on Reading' are wise also if not so original. For example, on 'How to read,' Mr. Bryce says, 'Read with a purpose. Bend your mind upon the book. Read it so as to get out of it the best it has to give you.' Do you ask, What book? He has just been recommending 'the ancient classics.'

By *The Larger Aspects of Socialism* (Macmillan; 6s. 6d. net) Mr. William English Walling means socialism as applied to every department of life. Fundamentally, he says, 'Socialism means, not merely a political and economic revolution, nor even a revolution in history, science, literature, and art, but both of these together. The conflict is between two classes and the whole of the two civilizations they represent.'

Thus, you see, he holds that there are two classes of men in the world, and only two. Socialists (the one class) he identifies with humanity! And so he says that the other is the class that wants to rule humanity and must be conquered by humanity.

Socialism, thus understood, should include religion. But there is no such thing in the world as religion. There are many persons who call themselves religious, but they are fools or hypocrites. Socialism has before it as one of its most unmistakable duties to root religion (or what is called religion) out of the world. Mr. Walling has the utmost contempt for those who call themselves socialists and yet would recognize any form of religion. And he strives to show that just in proportion to his loyalty to socialism does a socialist wage war to the knife with every religious pretence or professor. 'Engels said: "Beyond nature and man there exists nothing." Wilhelm Liebknecht wrote in *Der Volkstaat*: "It is our duty as Socialists to root out the faith in God with all our zeal, nor is one worthy of the name who does not consecrate himself to the spread of atheism."'

Messrs. Morgan & Scott have published *The Bible Remembrancer* (1s. 6d.), which is after the manner of the 'Oxford Aids to Bible Study,' but shorter, more homiletical, and with some new features. Of the new features notice Ancient Capitals, Deaths by Violence, Instances of Divine Judgment, Remarkable and Devoted Scripture Characters.

Messrs. Morgan & Scott have also published in a cheap form *The Acts of the Holy Spirit*, by Arthur T. Pierson, D.D., and *Ruth, and other Bible Readings*, by Henry Moorhouse.

Our better knowledge of the religions of the world is sure to be a temptation. So is all knowledge. Are we to be tempted to dally with the idea of reincarnation? There are signs. Here is a book entitled *The Origin and History of Reincarnation* (Power-Book Co.; 2s. 6d. net). It is a 'symbolism' cleverly culled by S. George from the writings of Archdeacon Wilberforce, Mrs. Besant, Dr. Paul Carus, and others.

The Rev. A. R. Buckland, M.A., the editor of the Religious Tract Society's 'Devotional Commentary,' gave *The Gospel according to St. Mark* into the hands of the Rev. J. D. Jones, M.A., B.D., recently Chairman of the Congregational Union. It was an act as wise as courageous. The result is altogether a success. Only the first six chapters of St. Mark are expounded in this first volume (2s.); but they are expounded for the preacher as rarely before. The old method of 'lecturing,' so popular once, so lamented now, will soon be back again. Such work as this is will recover it.

After the issue of Wilfred Ward's Life of Newman it is probable that there was a demand for the first edition of Newman's *Apologia pro Vita Sua*. For the Life made it manifest that that book could not properly be understood when, as in the second edition, all trace of the controversy out of which it came had been cut out. But it has become difficult to find a copy of the first edition. The Walter Scott Publishing Company have come to the assistance of the book-hunter and have reprinted the first edition word for word in two convenient volumes (1s. net each). They have also included the two pamphlets which preceded the writing of the book—Newman's 'Mr. Kingsley and Dr. Newman: A Correspondence,' and Kingsley's 'What, then, does Dr. Newman mean?' And they have given the whole work into the hands of the Rev. John Gamble, B.D., who has contributed a useful introduction and has seen the book through the press.

When the question is discussed whether or not Christianity is the final religion, it is the claims of Muhammadanism, Buddhism, and Parsism that are examined in competition. But quite recently Bahaism, or the religion of the Bab, has entered the field and pursues its claim with amazing assurance for so juvenile and so inexperienced a religion. This claim on the part of Bahaism is set forth with much rapture and repetition in a book entitled *The Modern Social Religion*, written by Mr. Horace Holley, and published by Messrs. Sidgwick & Jackson (5s. net).

Twenty years ago, when theology was in the ascendant and the doctrine of the Atonement was central, the claim would not have been considered for a moment. It is otherwise now. Bahaism claims to be scientific and social, and those are the words to conjure with, almost to set up a religion with, in our day. But this is the defect, if it is also the virtue, of Bahaism—it is too modern; it was born yesterday; it has been made to fit to-day's way of looking at things; it is likely to pass when the fashion of to-morrow comes in.

And yet Bahaism is not to be neglected. It is a great advance on such practice of religion as it came to the birth among. With a little persecution it might deceive many of the elect of Christendom. The figure of the Master, as Abdul Baha is lovingly called in this book, has a certain dignity about it, and an unmistakable fascination for the impressionable. The question yet to be answered, however, is, Will his followers die for him? No, the question is, Will he die for them?

Contributions and Comments.

Dr. Hirschfeld's Hebrew Grammar.[1]

THE author states the aim of his work thus:—'The following little "Sketch" is chiefly meant for beginners. It will also serve as a handbook for Undergraduates reading for the Honours course, who will find the most important facts summed up in it.' We have read the whole book with care, and feel constrained to say that, however well it may serve the second of the purposes defined, the 'beginner' who essays to learn the elements of Hebrew Grammar from it will find the task quite beyond his powers. Far too much is taken for granted by the author. In the hands of a skilful teacher, no doubt this 'Sketch' might serve well as a text-book, although even then the order in which the various themes are treated does not strike us as always the best. One who has a fair acquaintance with Hebrew will acquire a good deal of valuable information, especially from the small print sections, which elucidate many obscure Hebrew terms and usages. The most serious defect in the book is due to want of care in the reading of the proofs. Short as is the Preface, it has not escaped a glaring misprint—*Lehrgebände*; and all through the book we meet with the omission or misplacing of vowel points or *shewas*—sometimes in cases where the error may occasion serious misunderstanding. We have marked 40 of these misprints in our copy, and we fear there must be considerably more.

J. A. SELBIE.

Aberdeen.

[1] *Sketch of Hebrew Grammar*, by Hartwig Hirschfeld, Ph.D. Published for the University of London Press by Hodder & Stoughton, London, 1913. Price 5s. net.

Canaan and the Babylonian Civilization.

I HAVE read Dr. König's valuable paper on 'Canaan and the Babylonian Civilization' with great interest and, I hope, profit; but I must venture on a word of remonstrance about what, I am sure, is an inadvertence concerning an occurrence at the very end of the last century. Has Professor Petrie ever claimed that he was the discoverer of the Lachish tablet? Was it not rather his pupil and successor, Dr. Frederick Bliss? I once had the privilege of hearing Dr. Bliss describe the manner of its finding in a lecture which he gave in the Grand Hotel at Jerusalem in the year 1896. And I have till now understood that it came to light a year after Professor Petrie had given over the Lachish excavations into the hands of his successor; and so little was anything of the kind expected, that the works were just on the point of being closed down for altogether.

Dr. Flinders Petrie has quite enough of important discoveries to his credit without adding to them what really belongs to another. Nor have I ever before heard any name mentioned except that of Dr. Bliss in connexion with this important cuneiform tablet. He is at present so far away in America (his fatherland, though not his native one), and his countrymen are so sensitive about the honour due to each other, that I feel we ought to put this right; and besides, as a writer in this month's *Presbyterian* truly observes, 'It is well that history should, as far as possible, be absolutely correct.'

AGNES SMITH LEWIS.

Cambridge.

John xii. 32.

'And I, if I be lifted up from the earth, will draw all men unto me.'—Jn 12^{32}.

THE Greek word for 'to lift up' is ὑψοῦν. In the LXX ὑψοῦν is used to translate the Hebrew רום, or נשא. The Aramaic equivalents of these are generally רום and נטל. (Gn 14^{22} $39^{15.18}$ and often: 7^{17} 21^{18} etc.). Each of these four verbs may mean either (1) 'to lift up,' or (2) 'to take away,' precisely as the

Latin *tollere* (Is 57^{14}, Mic 2^{2}, Dn 2^{35} 4^{31}, Ex 15^{22}, Nu 10^{2}). The above verse is, then, another of those sayings in which Jesus uses a word in two senses at the same time. His hearers understood the word in the sense 'to take away'; and replied, 'We have heard from the law that the Messias abideth for ever, and how sayest thou then, The Son of man must be taken away?' (v.^{34}). Jesus Himself, however, apparently used the word in the meaning 'to lift up,' or 'exalt,' referring perhaps to His ascension. The writer of the Gospel, on the other hand, understood the expression in the special sense of being raised upon a cross (v.^{33}), exactly as in 3^{14} 8^{28}. The Arabic verb *rafa'a* is also used in the same three senses.

T. H. Weir.

University of Glasgow.

The Unjust Steward.

While there is much that is interesting and suggestive in Mr. Arnott's article in your August number there are two points still to be explained.

1. Why did he stop short with v.^{8} and not proceed to our Lord's own application in v.^{9}, 'I say unto you, Make to yourselves friends,' etc.? To whom can the 'yourselves' refer except to the 'disciples' of v.^{1}? Does not this imply that the disciples were therefore to do from their standpoint what the steward had done from his?

2. The real crux seems to be found in the expression 'mammon of unrighteousness,' because, as Latham points out, the disciples were poor men and any lesson on 'filthy lucre' would seem to be altogether out of the question.

The general lesson seems to be that the disciples were to imitate their Master's friendliness towards the poor and outcast, and to avoid the Pharisaic indifference as represented by the scribes, the elder brother, and Dives. But how to get this general lesson out of the parable with due regard to the proper exegesis of all its words and phrases is undoubtedly a puzzle.

I wonder, also, whether Mr. Arnott is right in his interpretation of 'generation,' more particularly when the Greek is carefully considered. Does not the statement really mean 'Wiser towards *their own race* than the children of light' (are towards their own race)?

W. H. Griffith Thomas.

Wycliffe College, Toronto.

The Discovery of St. Luke's Name.

I was much interested in your notes in the September number of The Expository Times on the discovery of St. Luke's name in one of the early forms of the text of the Acts of the Apostles; and you have dissected what I said on the subject in the *British Friend* so as to bring exactly out what I was trying to say on the matter. Unfortunately, however, the discovery is credited to the wrong person. I took the passage in the Armenian Catena on the Acts from Preuschen's recent edition of that book. But there is another sense in which the discovery is not mine. While Preuschen found it, I actually missed it. When Mr. Conybeare and myself worked through that Armenian Catena with its underlying Western text of the Acts, we set aside the allusion to St. Luke as the gloss of a later copyist, from which it is clear that the discovery belongs elsewhere.

J. Rendel Harris.

Woodbrooke.

Personal Names from Cuneiform Inscriptions.[1]

The Cassite Period ranges from *c.* 1750 B.C. to *c.* 1173 B.C., nearly seven hundred years. For this long interval Professor Clay has supplied a list of Personal Names, to be placed alongside the name-books of Ranke (for the period of the Hammurabi Dynasty) and Huber (for the period of the kings of Ur and Nisin). A similar service has been rendered by Tallquist for the Neo-Babylonian Period. From 2400 B.C. to 1173 B.C. name-lists are thus fairly complete. There remains a gap from the twelfth century to the sixth, which, however, is partly filled by Johns, *Assyrian Deeds and Documents*, with the important index appearing in vol. iii.

Professor Clay has incorporated in this serviceable volume lists published in his previous works, *B.E.* xiv., xv., and vol. ii. No. 2, of the Museum Publications (University of Pennsylvania), not to speak of thousands of other Nippur tablets which

[1] *Personal Names from Cuneiform Inscriptions of the Cassite Period.* By Albert T. Clay, William M. Laffan Professor of Assyriology and Babylonian Literature, Yale University. Yale Oriental Series, vol. i.; pp. 208. New Haven: Yale University Press; London: Henry Frowde, Oxford University Press, 1912.

he has collated for the sake of the foreign names they contain. In addition to this he has drawn materials from the Tell el-Amarna letters, the Boghasköi reports, and various other sources.

The complete list contains all names falling within the Cassite Period, but two special lists have been prefixed to show the extent of foreign elements, viz. the Hittite-Mitannian and the Cassite, so prominent in the life of Babylonia during the second millennium B.C. These lists open up racial questions, and will help towards their solution. The interrelation of peoples forms the subject of an important excursus (pp. 41–45), in which the problem of the Ḫabiri once more emerges. Professor Clay inclines to the identification of the Ḫabiri with Hittites (p. 43 note), *i.e.* with a non-Semitic people. This is in opposition to the view currently held, that they are to be connected with the Hebrews (see Hall, *The Ancient History of the Near East*, London, 1913, pp. 406–409). Evidently the last word has not been said upon this vexed question.

This discussion is, however, but an incident in a volume whose value is derived from the very complete lists which it contains. One of these gives the names of 143 deities, which are those that have been recognized as entering into personal names during Cassite times. As the compiler allows, the work naturally will be continued, for many names are not yet fully understood. In this volume Professor Clay has succeeded in reducing the number of ideographs, their phonetic equivalents having now been ascertained, and he hopes with the discovery of fresh material to achieve further success. An instance of present dubiety is found on p. 45, where among name-prefixes (like the Scotch *Mac* or the Hebrew *Ben*) occurs UD-su and UD-sa-tum ('whose meaning is not clear to the writer'). In *B.E.* xv. p. 7, the same hesitancy is shown. Johns, *A.D.D.* vol. iii. Preface xvi, suggests the reading *par-su*, and the meaning 'weaned.' WILLIAM CRUICKSHANK.

Kinneff.

The Glasgow University Oriental Society.

THE third publication (Glasgow, 1913) of the Glasgow University Oriental Society includes the *Transactions* for 1907–1912. Abstracts are given of most of the papers read during those years, but in several instances the account is so full as to amount to an almost complete text. Among these may be instanced: Ezekiel's Temple, with plans (R. B. Pattie); The Code of Hammurabi and Israelitish Legislation (Rev. J. R. Buchanan); Hebrew and Babylonian Psalms (Rev. A. C. Baird). There are summaries of several noteworthy contributions by Professors Robertson, Kennedy, and Stevenson, the last-mentioned being now President of the Society. To his initiation is due a new departure in the work, viz. the Group Study Scheme. Two examples of its results hitherto are included, and other groups have been formed and are now working together. In Appendix I. is given an index of articles and contributors to the 'Megillah' or Flying Roll, Nos. I.–XXX. This is another feature of the Society's work.

WILLIAM CRUICKSHANK.

Kinneff.

The Star of Bethlehem.

ASTRONOMERS can teach us nothing concerning the star of Bethlehem. All attempts at scientific explanation have failed. The opinion of E. W. Maunder (*Astronomy of the Bible*, p. 400) may be taken as final: 'The narrative appears to me astronomically too incomplete for any astronomical conclusions to be drawn from it.' Nor is it satisfactory, in the absence of any express statement, to consider the appearance due to the Divine exercise of miraculous power. I would venture to ask whether this is the only interpretation open to us, or whether another cannot be found which will satisfy the description of the Evangelist.

The rendering of the R.V. is to be preferred in v.[1], which excludes the notion that the Magi had made a long journey from the East in consequence of a sidereal apparition. It has become the custom to attribute to the Magi a noble and inspired purpose. But this is contrary to evidence. 'It is no doubt true that the bad sense predominates in classical writers of the time, that the Magus is frequently denounced in the Rabbinical works, and that the other N.T. allusions bear an unequivocally bad sense' (Hastings' *B.D.* iii. 204 *b*). Is it not possible that evil-minded astrologers, hearing the story of the shepherds or of the presentation in the Temple, designed to beguile Herod with a sense

of their own importance by going to him with a lie upon their lips, ultimately leading him to an erroneous idea of the age of the Child by the necessity of maintaining their account of themselves in reply to his diligent inquiries?

In vv.[9, 10] St. Matthew ironically indicates their pretensions by (1) the words καὶ ἰδού, (2) the twice-mentioned 'they saw' which suggests that the sight was hidden to others, and (3) by attributing to them an overplus of joy, 'they rejoiced with exceeding great joy.' He would not imagine that his Jewish readers would ever regard the hated Magi otherwise than with contempt. No natural star could possibly *stand* 'over where the young child was.' A miracle would require a reference to God.

'They fell down and worshipped him.' The use of a similar phrase in Mt 4^9 18^{26}, Ac 10^{25} shows how much or how little is implied. Even the soldiers who crucified Him 'bowing their knees worshipped him' (Mk 15^{19}). The presentation of gifts harmonized both with the usual practice and with their own story. They did not gain as much with Herod as they anticipated. Fear of exposure would prevent their return. The dream-warning may not have been 'of God,' the R.V. italicizes the words.

The manifestation of Christ to the Gentiles took place at this time, but not by His will. 'He came unto his own.' He 'was not sent, but unto the lost sheep of the house of Israel.' Would Peter have needed the vision on the house-top, or Paul have failed to use in his Epistles the argument of this chapter, had they put upon it the meaning which Christendom, in ignorance of the times or in the desire to invest all Scripture with a supernatural halo, has adopted?

St. Matthew has recorded the miraculous birth. It was needful to explain why the Christ seemed again to disappear until His ministry began. The helpless Babe was a ready prey to the criminal intrigues of wicked men. Insincere flattery had aroused the wrath of Herod. Saved from the sword by the Angel of the Lord, escaping in hardship to the security of Egypt, the Child Jesus returned to the humble home at Nazareth, where He dwelt in filial love and patient retirement until the day dawned when His ministry must begin.

E. Abbey Tindall.

The Rectory, Didsbury.

Ephesians iii. 13.

What is the antecedent to 'which is your glory'? As the relative and verb are in the singular it would seem impossible to refer back to St. Paul's tribulations. A suggestion has been made in a recent book that the relative points back to the Divine purpose of v.[11], all the words from 'In whom' down to 'your behalf' being parenthetical. Is this really possible?

W. H. Griffith Thomas.

Wycliffe College, Toronto.

Hebrews vi. 3.

What is the meaning of 'And this we will do, if God permits'? To what does the Divine permission refer? If it means the going forward to perfection, it is difficult to see why any Divine permission should have been thought necessary. One commentator suggests that it refers to laying again the foundation of things elementary, which, it is urged, the writer of the Epistle actually does again in chap. 10.

W. H. Griffith Thomas.

Wycliffe College, Toronto.

The Value of the Subconscious.

May I be allowed to say, in reply to Dr. Garvie, that the opening sentences of my article were meant as playful remonstrance, and nothing more. I was far from supposing that he would be guilty of any intentional discourtesy, and I can assure him that I took no personal offence. But when he had chosen the title of his papers and had brought me under it, I was obliged either to stand up for myself or else give away my case altogether; and that I was not prepared to do.

I can only thank Dr. Garvie for giving the passages of my book on which he based his summary description. But if he still thinks that they are fitly represented by the words he used, I am afraid I cannot agree with him. I must repeat what I have already said, that I do not yet feel that my contentions have been really answered. The discussion has gone off upon side issues; and it has not yet been shown, either (1) that the facts to which I appealed are not really facts, or (2) that the construction I placed upon them is not (in substance) a natural and a reasonable construction, or (3) that some other construction is to be preferred to mine. There is rather more support for my views than Dr. Garvie seems to be aware.

W. Sanday.

Christ Church, Oxford.

Entre Nous.

Dr. Andrew D. White.

At the afternoon session of the Baptist Congress in America on November 13, 1912, the President (who for the first time in the history of the Congress was not a Baptist but a Presbyterian) said: 'The greatest treasure which we have at Cornell is Dr. Andrew D. White. There is no influence so great as the influence of a great personality.

'Ex-President White, the first President of Cornell, who has been the intellectual father of the early graduates of that institution, is more than a learned man, prominent as he is as a scholar all over the world. He is more than a great diplomat or ambassador to foreign countries. He is a great personality, a personality which, somehow, takes hold of both the intellects and the souls of men. No one can listen to an address from Dr. White without feeling something of the inspiration of his own spirit. He has endeared himself to all of us—especially in these later years.

'One reason why I have thought it worth while to speak of him just now, when we were so lately with him, is because of the growth and development of his spiritual nature. I am not sure that I ought to say this—perhaps some of us have grown up to his stature—but I remember the days when he wrote *The Warfare of Science and Theology*, when in certain religious circles he was looked upon as an enemy to religion; but there was a deep spiritual purpose in his heart, even then; and, in later years, when the religious world has grown in a measure up to the larger view which he had taken, it seems as if he himself has drawn more closely in touch with the religious world; and I regard him to-day as one of the most deeply spiritual men in our midst. You will always find him in his pew at the Sage Chapel on Sundays. He often goes twice a day; and I have known him during the last year to come a third time down here to church. He appreciates the great things of our faith.

'I suppose that in any list of the half-dozen greatest men of our country now living, the name of Dr. White would be included.'

The Science of Religion.

In the Introduction to his book *The Crown of Hinduism*, Mr. J. N. Farquhar says: 'The progress of the Science of Religion has brought great gains to several departments of scientific inquiry, especially to theology. Among the more notable services rendered by the science are its proof that every race of man is religious, its convincing demonstration that religion is one of the practical activities of man as man, and that it has a great deal to do with the building of human society, the creation of institutions, and the laying of the foundations of morality. It has transformed all studies of individual religions by showing the importance of worship and explaining the purpose of ritual. It has made the function of belief and the position of literature in religion far clearer than before. It has shown us how frequently parallel beliefs and practices have been developed in different nations quite independently, and has thus made us chary of declaring that there has been borrowing, unless there be unmistakable evidence. The anthropological side of the study has thrown a flood of light on the earlier forms of religion, making much comprehensible which was obscure before, and has enabled us to detect many a survival from early times in the religions of civilized peoples.'

The Peacemaker.

The Peacemaker is the title of a Play by W. Winslow Hall, M.D. (Fifield; 1s. net). It is a play with a purpose. These two stanzas will display both the poem and its purpose.

I.

HE. We have a wrong to right O!
SHE. Rede me that wrong O!
HE. 'Tis the snarl of a fool
Who is wielded as tool
By the goldman 'cute and strong O!
'Tis the growl of a labourer, soured and grim,
Who finds that he's battened on, brain and limb,
By bloated rogues, in a jailyard dim,
Close wardered by army and navy.

SHE. Slavey! Slavey!
Money's the key:
Click it, you're free!
Withhold your gold till the rogues, controlled,
Abolish both army and navy.

II.

SHE. We have a wrong to right O!
HE. Rate me that wrong O!
SHE. 'Tis the moan of a maid
Who is tortured and flayed
And cowed by the middleman's thong O!
'Tis the wail of our womenfolk, pined and pained,
Who suckle and toil till their life blood's drained,
At the growl of a labourer, soured and grim,
Who finds he's fleeced, both in brain and limb,
By hireling herds who enforce their whim
With the scourge of an army and navy.
HE. Slavey! Slavey!
Money's the curse:
Button your purse!
You'll ne'er find ease till you flout their pleas
And abolish both army and navy.

Maytime Songs.

In all Annie Matheson's work there is music. And it is the music that the human heart responds to. The things that are unseen are sung as well as things seen. The seen and the unseen pass into one another, as in this:

An angel came to my door one day,
Blind, deaf and dumb was he,
But he stole the heart of my heart away,
And he gave his love to me.
For love can hear what love will say
Though never a sound there be.

I saw no plumed pinion fleet,
No rainbow bright array,
But I fain had kissed the weary feet
That bore him far away.
He vanished swiftly down the street,
He could not, would not, stay.

The title is *Maytime Songs* (Max Goschen; 2s. 6d. net).

The Great Text Commentary.

The best illustration this month has been found by the Rev. A. M. Macdonald, M.A., Johnshaven.

Illustrations of the Great Text for November must be received by the 20th of September. The text is Ph 4^{13}.

The Great Text for December is Ro 11^{33}—'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!' A copy of Strahan's *The Book of Job Interpreted*, or Burkitt's *Gospel History and its Transmission*, will be given for the best illustration sent.

The Great Text for January is Ac 5^{31}—'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.' A copy of Briggs' *The Fundamental Christian Faith*, or of Loofs' *What is the Truth about Jesus Christ*, will be given for the best illustration sent.

The Great Text for February is Ac 3^{6}—'But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.' A copy of the first volume of the *Greater Men and Women of the Bible*, or of Sanday's *Outlines of the Life of Christ*, will be given for the best illustration sent.

The Great Text for March is He 2^{18}—'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' A volume of *The Greater Men and Women of the Bible*, or of Winstanley's *Jesus and the Future*, or of Nairne's *The Epistle of Priesthood*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Who was the Pharaoh of the Exodus? Once more the question is asked. It is asked with new interest and new hope.

Only a year ago it was supposed to be as good as settled that the Pharaoh of the Exodus was Meneptah, and that the Pharaoh of the Oppression was Meneptah's 'masterful father,' Rameses II. But there were always some good Egyptologists who were unconvinced. And within the last six months they have had a powerful accession to their number in the person of Mr. H. R. Hall, of the Department of Egyptian and Assyrian Antiquities in the British Museum. In his book on *The Ancient History of the Near East* (Methuen), Mr. Hall puts the Exodus back to a date long before Meneptah and long before Rameses II.

'The view that the Exodus took place in Meneptah's reign has always,' says Mr. Hall, 'been open to the objection that not enough time was left by it for the period of the Judges. A late Hebrew tradition ascribed a length of four hundred and eighty years to this period. This tradition had to be ignored, and the period of the Judges reduced by one-half. Yet, in view of the total absence of any information from Egyptian or other contemporary sources concerning the Exodus, it was natural that the reign of Meneptah should have been generally chosen as that of the Pharaoh of the Exodus. Rameses II. did very well for the Pharaoh of the Oppression, since he built largely in the Wadi Tûmilât, the Land of Goshen (as, for example, at Pithom), and "Pithom and Raamses" were the store-cities which, according to the Hebrew account, had been built by their ancestors under the pitiless lash of the Egyptian taskmasters. Meneptah, too, was a very weak successor to his masterful father, and after his time Egypt fell into a period of decline. All this was regarded as the result of the blow inflicted upon Egypt by the Exodus.'

But the continued study of the Tell el-Amarna tablets and the discovery of the 'Israel-stele' have had the result of shaking the confidence even of conservative investigators in the Meneptah theory.

In the first place, the word 'Isirail' in the stele cannot be anything else than Israel; it is certainly not Jezreel, as has been suggested, since a Hebrew *z* could never be reproduced by an Egyptian *s*, and it is not a place-name but a folk-name, being 'determined' by the sign of 'people,' not that of 'town.'

In the second place, it is difficult to account for the existence of Israelites in Palestine in the

time of Meneptah if the Exodus took place in his reign. Yet Meneptah distinctly says, in the stele which Professor PETRIE discovered at Thebes in 1896, that he found Israelites there and smote them. Indeed, the main movers in the revolt, which probably took place on the death of Rameses II., although Meneptah did not proceed to put it down till the third year of his reign, seem to have been Israelites. Professor PETRIE suggested that possibly some of the tribes of Israel remained in Palestine when the rest went down into Egypt, or else that a partial Exodus had taken place before the Exodus under Moses. But neither suggestion has any actual evidence in its favour.

And in the third place—and most important matter of all—the Tell el-Amarna tablets record an invasion of Palestine by certain tribes of whom the chief are called Ḫabiri, and scholars are now becoming convinced that the Ḫabiri were none other than the Hebrews. The great obstacle in the way of the identification has hitherto been a linguistic one. The first letter of the name Ḫabiri (ח) could not be represented by the first letter of the name of the Hebrews (ע). But that obstacle vanishes when it is realized that the Babylonians had no such letter as that which begins the word for Hebrews, and represented it, when they found it in a foreign tongue, by the very letter which begins the word Ḫabiri. 'Thus,' says Mr. HALL, 'the only apparently "sound" reason for doubting the identification is shown to be valueless. Any other reasons can only be based on the individual view taken of historical probabilities. And in my own view, the probabilities are all in favour of the identification.'

What is the result? The result is that in the Tell el-Amarna letters we have Joshua's conquest of Canaan as seen from the Egyptian and Canaanite point of view! And we have the date of the conquest of Canaan settled. The crossing of the Jordan was made in the reign of Amenhetep III., and the conquest took place definitely between 1390 and 1360 B.C. How long before that the Exodus from Egypt occurred it is still impossible to say. Mr. HALL thinks it is likely to have been a long time before. We are told in the Old Testament that the Israelites wandered forty years in the wilderness. Forty is a round number. Mr. HALL thinks they may have wandered many years more than forty.

'The influence of the desert,' he says, 'in the moulding of the Israelite character is very evident, and the God of Israel is in His original aspect a God of the desert and the bare mountain; two centuries seem hardly too long for this period of nomadism.' And two centuries are required to bring us to the beginning of the Eighteenth Dynasty, which is the most appropriate time for the departure of a Semitic tribe from Egypt pursued by Pharaoh and his host. In other words, the Exodus will then be the Hebrew version of the expulsion of the Hyksos.

In the October number of *Comment and Criticism*, the new 'Quarterly Cambridge Paper for the Discussion of Current Religious and Theological Questions,' there is an article by Mr. W. Nalder WILLIAMS, Classical Lecturer of Selwyn College, entitled 'A Plea for a New Apologetic.'

It takes some courage to print the word 'Apologetic' in a popular periodical. There are several offences in it. The very word is offensive to some. They reply at once that Christ and Christianity need no apology. And it is a pity, undoubtedly, that the word used for that act of Christian service which most of all expresses confidence in Christianity should suggest to any one the idea of cowardice and shame. Others deny that any apologetic is required. Christ is His own best evidence. The modern Christian, like the ancient, should know nothing but Jesus Christ and Him crucified. They forget, says Mr. WILLIAMS, that the same ancient Christian who

knew nothing among the Corinthians 'save Jesus Christ and Him crucified,' spoke at Athens about the dedication which he saw on one of the altars to an unknown God, justifying the apologetic use of comparative religion.

But the most substantial objection to the use of the word 'apologetic' in our day is the fear that Christianity is not really able to endure it. For the apologetic which our day demands is no longer along the well-worn tracks of 'Paleyism' and the 'Evidences.' Mr. WILLIAMS thinks that these 'still have their uses.' But not in the parks on a Sunday afternoon. Nor in the magazines and books that the common people read. The only apologetic that has any persuasion in it is that which closely follows the comparative study of religion. And there are only too many, says Mr. WILLIAMS, 'who shrink from dealing firmly with (for example) the gospel according to Nietzsche or the Mithraic sacramental system, for fear lest, if they do, they may disclose some weak and vulnerable point in their own harness.'

What is the consequence? The consequence is that we have been content to abandon to the enemy a great deal of material, which, with more wisdom and courage, we might have used ourselves. 'A German professor creates a stir with a work on "The Christ-Myth"; an English politician writes a book called "Pagan Christs." Why have not *we* employed myth and legend—yes, and nursery fairy-tale too—in the service of God and of His Church?'

The moment we do, we find the advantage is with us. If the 'Christ-myth' covers the world, then Christ comes as the Saviour of all men. If there were 'Pagan Christs' before Christ, then Christ came to satisfy the hunger of the human heart. 'If,' says Mr. WILLIAMS, 'pre-Christian man feels the need of a mediator himself divine *and* human, such as Orpheus or Mithras, if the idea of death and resurrection holds such a place in the pagan mind as the learned author of the *Golden Bough* has taught us that it does, have we not here a vast treasure-house out of which the apologist of the Kingdom of Heaven may indeed bring forth things new and old? If we believe that it was God's purpose to reveal Himself in Christ, is it not reasonable that He should so have fashioned mankind that it should give at any rate some half-conscious expression to the yearnings which only the Son of Man could satisfy?'

We and we only are able to meet the human heart in the way it can be most easily approached and most lastingly impressed. What way is that? It is the way of the fairy-tale. How well Jesus knew that way. How effectively He used it in His parables. Mr. WILLIAMS begins with the Fall. What is the story of the Fall as we have it in Genesis but a fairy-tale or parable? Is it therefore of no value? It is of the greatest value just because it is not literal history but fairy-tale. For so it touches the universal human imagination, which has already attempted to express its doctrine of the Fall and original sin in its own way. In the stories of Bluebeard, Lohengrin, Cupid and Psyche, and many more, the point is that happiness depends upon *not* doing some specified thing, just as with Adam and Eve it depends upon not eating the forbidden fruit. In every one of these stories the condition is violated. Some Fall takes place. The fact of universal sin is present. The idea of original sin is at hand. But how incalculable as a vehicle of instruction over all these stories is the value of the story of the Fall in Genesis. 'It is almost true to say that whereas past generations were content to rely on the evidential value of miracles, we must insist on the evidential value of fairy-tales.'

In the last verse of the 23rd Psalm there is a difficulty of translation. The Hebrew word *weshavti* is translated in our versions 'and I will dwell.' But that is not its meaning. That is the meaning of a word which is like it, namely, *weshivti*. Why is *weshavti* translated as if it were *weshivti*?

In the original Hebrew only the consonants are given, and the consonants of both words are the same. When the Seventy, some two hundred years before Christ, came to translate the Psalm into Greek they read the word *weshivti*, translating 'and I will dwell' (καὶ τὸ κατοικεῖν με). But when, some time between the sixth and ninth centuries after Christ, the Massoretes added vowel points to the Hebrew consonants, they read the word as meaning 'and I will return,' for that is the meaning of the word (*weshavti*) as it now appears in our Hebrew Bibles.

Professor Emery Barnes believes that the Massoretes were right. In an article contributed to *The Irish Church Quarterly* for July, he says that the 23rd Psalm is a traveller's Psalm. The Psalmist has a journey before him. And for that reason he chooses the figure of a shepherd and his sheep. For in such a land as Palestine a shepherd cannot feed his flock without continually leading them to 'pastures new.' The grass is short-lived under an Eastern sun, and to stand still is to lose the flock. The shepherd is necessarily a traveller and a guide.

Professor Barnes gives three examples. In Gn 37^{12-17} the sons of Jacob leave their father in the Vale of Hebron, and take their flock some thirty miles northward to Shechem to find pasture. When Joseph follows them at his father's bidding, he finds that they have moved some ten miles farther north to Dothan. In Ex 3^{1}, Moses, being Jethro's shepherd, leads the flock in search of herbage right across the wilderness of Sinai to Horeb. And in Ps 78^{52}, when the Psalmist wishes to describe Israel as travellers under the guidance of God, it at once occurs to him to use the metaphor of the sheep conducted for journeys of many miles by a shepherd.

> And he caused his people like sheep to journey,
> And guided them like a flock in the wilderness.

The 23rd Psalm, then, is a journey-psalm. The Psalmist starts from the 'House of Jehovah' under the guidance of Jehovah (v.[1]), and thus he is confident that he will return home safely at the last (v.[6]). He has friends who dread the journey for him, but for himself he has no fears. Protection will be granted him (v.[4]), and food will be given him (v.[5]). He knows that there are dangers by the way, but he trusts his guide. He answers his friends' forebodings with the calm words, 'I shall not want' (v.[1]).

The situation appears to Professor Barnes to be extremely like that of David when he was leaving Jerusalem and taking to flight from Absalom. As he passed out of the city, surrounded by weeping friends (2 S 15^{30}), he was cast between hope and fear. But when the first danger was over, and he had already received fresh signs of God's favour in the proved faithfulness of some of his adherents, and in the noble hospitality of Barzillai the Gileadite, he became conscious of Divine leading and Divine protection, and declared himself confident of restoration to the place from which he had been driven. 'I shall return,' he said, 'into the house of Jehovah for many days to come.'

Professor Barnes is not above using his new translation in the interest of homiletics. 'The journey portrayed in Psalm 23 necessarily lends itself to be used as a figure of Life's Pilgrimage. The traveller leaves the surroundings in which he feels himself near to God and travels abroad, conscious of Divine guidance, and so assured of returning at last to the fuller communion of which he had formerly a glimpse. So he feels that the time of his wanderings is brief when compared with the period of the rest to which he looks forward; he will return into the house of the Lord for length of days!'

That men of scientific eminence are at the present moment less dogmatic, and consequently

more sympathetic towards the claims of religion than hitherto, has been shown first, and perhaps chiefly, by the reception given to Professor SCHÄFER'S Presidential Address at last year's meeting of the British Association, but also by the Address of Sir Oliver LODGE at this year's meeting. This change of temper is probably the occasion of a volume on *The Present Relations of Science and Religion* (Robert Scott; 5s. net), which has been written by Professor T. G. BONNEY, who was President of the British Association in 1910.

It is in quite a popular way that Professor BONNEY has written. And the topics he handles are popular. The chapter on miracles is chiefly a warning against calling that a miracle which is merely unintelligible at the moment. He also rejects without hesitation any miracle which comes from an untruthful or, in any respect, immoral witness. But he does not reject miracles. He simply says that, if revelation is a fact, miracles may be facts also. His words are: 'If we admit the possibility of any revelation we also admit that miracles, as we call them, though they may be improbable, cannot be summarily rejected as impossible.'

He deals with revelation in an earlier chapter. He admits its possibility; he admits also its probability. It is a working hypothesis, he says, that the God of the theist does sometimes, and in special cases, reveal himself to man. But, again, he insists on reducing revelation to its last remainder. What tests of a genuine revelation does he find applicable?

First, the messenger must be above suspicion. He does not deny that the Devil may sometimes tell the truth, but, if he does, it is for his own advantage, and we shall be wise to reject all that comes from an obviously corrupt source. But here we are placed before a difficulty. In judging of the source we must apply not our own standard of right and wrong, but the standard of the age the messenger lived in. David committed a great sin in the matter of Uriah the Hittite, and Peter in denying his Master, but the sincerity of their repentance restored them to their place in society. 'But,' says Professor BONNEY, 'we should attach small value to the oracles, did any such exist, of the two sons of Eli, of Joab, of Gehazi and of Simon Magus.'

In the second place, the message must be ethical in tendency. But, again, the moral level of the age has to be taken into account. Professor BONNEY would not reject the word of a Moses who orders the slaughter of thousands of offending Israelites, or of a Joshua who puts Achan's family to death along with their guilty head. But he would unhesitatingly reject the claim to speak from God of one who could issue such orders after Isaiah had taught and Christ had come.

Lastly, the message must be reasonable. By this Professor BONNEY means that it must commend itself to our mental as well as to our moral faculties. 'We do not regard as characteristics of a revelation either truisms or commonplaces, or, if the phrase be permitted, the kind of twaddle, harmless, no doubt, but not edifying, that is too common in the discourses of many good and well-meaning men, but we do expect an uplifting of the veil, though it be but for an instant, a disclosing of some great truth of which, hitherto, the wisest have barely caught a glimpse.'

The sixth volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS is almost ready. With its issue in December half of a great and difficult undertaking will be accomplished. The whole work will consist of twelve volumes. It is worth noting that with the issue of every volume the circulation increases. This is most unusual.

The So-called Biblical Greek.

By J. Rendel Harris, M.A., LL.D., Litt.D.

All scholars are by this time familiar with the revolution that has been effected in our ideas of the character of the Greek of the New Testament and of the Septuagint by the discoveries of masses of contemporary documents collected from the Egyptian sands. These documents have been used to restore to us the spoken Greek of the early centuries of the Christian era, and to enable us to rewrite under their influence both the dictionary and the grammar of the speech of the people. The supposed isolation of Biblical Greek has disappeared; it has, as Professor Moulton says, been destroyed by the new evidence. There is no more any 'language of the Holy Ghost,' in which sacred books were providentially written, only the speech of the people of the time, used by apostles just as by merchants and artisans. With the dissolution of the figment of Biblical Greek, there has also vanished (so, at least, it is supposed) the translators' Greek, especially in the sense of Hebraisms or Aramaisms, which were supposed to colour so intensely the sacred diction. The matter is summed up for us by Professor Milligan in his little book on the Greek Papyri as follows (p. xxix):

'In the matter of *language*, we have now abundant proof that the so-called "peculiarities" of Biblical Greek are due simply to the fact that the writers of the New Testament for the most part made use of the ordinary colloquial Greek, the Κοινή of their day.'

Dr. Milligan, however, was wisely cautious in not following Professor Moulton in his almost exclusion of translation Greek and Hebraisms. He reserved some possible small place for these, while adhering to the statement that the Greek of the New Testament is the Κοινή. This revolution in theological learning was nowhere more strikingly felt than in the work of Professor Moulton himself, who, starting from the presumption that Winer's method of treating the Greek of the New Testament was correct, and essaying the filial duty of completing and re-editing his father's edition of Winer, was obliged to abandon the whole subject to which *pietas* had closely attached him, and rewrite the New Testament grammar *de novo* from the standpoint of recent discoveries. All of this is well known, and every one agrees with Deissmann, Moulton, and Milligan, except that we, some of us, hold that there is abundance of translators' Aramaism in parts of the New Testament, which cannot be contradicted, and must be allowed for. Now, in connexion with these forward movements in philology and grammar, it was interesting to ask whether the changes had been foreseen, or in any way foretold.

Professor Moulton, in the additional notes to the second edition of his *Grammar of N.T. Greek*, produced a statement which appeared to involve in the discovery of the Κοινή no less a name than that of Dr. Lightfoot. The note is as follows:—

'The Rev. J. Pulliblank sends me an interesting extract from his notes of Bishop Lightfoot's lectures in 1863. Speaking of some N.T. word which had its only classical authority in Herodotus, he said: "You are not to suppose that the word had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further and say that if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N.T. generally."'

The sentences quoted from Bishop Lightfoot were so striking that it is not surprising that Professor Milligan printed them as an introduction to his study of the Greek Papyri.

We are now going to draw attention to an earlier authority, who says substantially the same thing as Lightfoot, and we shall raise incidentally the question whether Lightfoot himself may not have been indebted to the source from which we are transcribing: at all events we propose to show (Dr. Moulton will perhaps start on hearing it) that Lightfoot had been anticipated by Winer himself. Well, not exactly by Winer, but by one of the English editions of Winer. I have before me a translation of the sixth edition of Winer by Edward Masson, formerly Professor in the University of Athens; it is the third edition of the translation, and is dated in 1861. (I find, moreover, on

examination, that the preface is substantially the same as in the first edition of 1859.) In the translator's Prolegomena it is at once clear that the writer has not resided in Athens to no purpose, he understands the importance and validity of the Greek accents, which he vigorously defends; he understands also the popular overestimate of the itacistic variations in transcribed Greek texts from the earliest times; but it is when he comes to remark upon what he calls dialectology that he breaks most decidedly with current ideas, and prepares to deal out translator's footnotes to Winer himself: for Masson had arrived, by the study of the modern Greek, at the same results which Deissmann and Moulton reach from the study of the papyri, namely, that the supposed Biblical Greek was the spoken Greek of the day. Let us, then, see what Masson says on the point; here are some sentences:—

P. vii. 'The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects.

'It cannot be shown that the New Testament writers introduced any word or expression whatever, peculiar to themselves; . . . the history and doctrines of Christianity had been for some years discussed in Greek before any part of the New Testament was written. . . . Apart from the Hebraisms—the number of which has, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *facsimile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as ἰδιῶται and not as σοφισταί.'

Here, then, we have the supposed Biblical Greek banished as effectively as by our modern exegetes and critics; the writer is as outspoken in his scepticism of Hebraism in the New Testament as Professor Moulton himself, though he arrives at his results by a somewhat different road, and probably overshoots the mark in respect to Semitisms as Moulton did and as Hellenists might easily do. He is anxious to retain the authorship of the New Testament writings for Greek gentlemen, instead of cobblers and fishermen and agriculturists, but he admits that his gentleman writer is unsophisticated and is talking as ἰδιώτης, which very nearly puts the matter as the papyri would suggest, and is practically equivalent to the assumption of the existence of the Κοινή. They wrote, as Lightfoot imagined, *without any thought of being literary*.

If one reads Masson's preface as it appears in the English Winer, it will perhaps strike the reader as being somewhat superficial and his results rather hastily stated; but this is due, not to lack of ability to present his case, or to undue rapidity in formulating his conclusions, but to editorial compression exercised from without. It is much to be regretted that Masson's preface was reduced, I suppose by the publishers, to its present state of tenuity. One can only speculate on the reason for this treatment, for which Masson expresses regret; perhaps it was considered inimical to the interest of the author translated that his foundations should be undermined by his translator; but, whatever was the reason, there seems no doubt that a valuable piece of investigation was suppressed, or reduced to such scanty dimensions that its main thesis escaped the attention of New Testament students generally: even Professor Moulton, who had the re-editing of Winer in hand, does not seem to have been aware that any one had arrived some fifty years since, by the road of modern Greek, at the main conclusions of the papyrologists.

The Great Text Commentary.

THE GREAT TEXTS OF PHILIPPIANS.

PHILIPPIANS IV. 13.

I can do all things in him that strengtheneth me.

1. IT is not Paul the Apostle that is speaking here, but Paul the man; the man tried and trained, inured to hardship, and disciplined to contentment by the numberless terrible vicissitudes of his strange, eventful life; the man of like passions with ourselves; the man who had to work out his salvation with fear and trembling, even as he exhorted others; and when, therefore, he thus tells us of the mastery which he had obtained over

himself and over circumstances, and of the strength with which he felt himself endued by Christ—strength which rendered him consciously equal to every duty, every trial—he said only that which every individual Christian ought to be able to say. Fortitude in suffering, patience in tribulation, contentment with the allotments of Divine providence, vigour and fidelity in the discharge of duty—these are obligations resting equally upon all; and the strength, therefore, by which they are to be fulfilled must also be equally attainable by all.

2. Here, then, we have the language of actual experience. Here is a man whose name is known, whose identity is not questioned, whose history is familiar, whose letters are genuine, who tells us, modestly but frankly, what he himself has experienced and accomplished. He leaves the Stoics and the Epicureans whom he met in the streets of Athens far behind him; they are toiling laboriously up the lower slopes of the mountain over which he flies with majestic and vigorous wing. A high state of grace, this? No doubt. But St. Paul knew the meaning of his own words, and when in ch. 3 he says, 'I count all things but loss for Christ,' he can add, 'for whom I did suffer the loss of all things.' The words of such a man, whose history we can recall, are not mere brag or bravado; he calmly tells us that this is where he stands, this is his relation to the great riddle of existence, this is what life means to him.

The text may be treated, first, in its special application to St. Paul, and then in its wider application to the followers of Christ generally.

I.

The Special Application.

1. From the context we discover that the Apostle had been speaking about the sympathetic thoughtfulness of the Philippians for himself. It had been their desire to minister to him in his need, and although the lack of opportunity had prevented this service, he accepted the will for the deed, and was grateful to them. But he would have them know that Christ was so much to him that the vicissitudes which beset him could not disturb his contentment. Life was full and satisfying whatever its outward conditions and changes. Alike in want and when abundance fell to his lot; alike in storm and sunshine, his soul dwelt at ease, because his life was hid with Christ in God, and was unaffected in its deeper experience by temporal and material things. 'I have learned,' he said, 'in whatever state I am, therein to be content.' I know how to be abased, and I know also how to abound: everywhere and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 'I can do all things in him that strengtheneth me.'

The sailing vessel was at the mercy of wind and wave and had to reckon with every storm and current. The modern ship towers many decks high; by virtue of her own weight and strength she can ride through any sea; by virtue of the steam-power within her she is independent of wind and current—able to force her way to the desired haven. So Paul is independent of circumstance by virtue of the Christ-power within him.

2. To the Apostle Christ was all in all. He had such a conception of Christ's grace—its power and its adaptation—that he believed that nothing in life—not its highest demands or sorest trials—was outside His sway, and that it was possible so to appreciate it as to become equal for all things. He declares that Christ is enough, that we want no other aid, no other inspiration, no ampler store to draw from; for in Him is life eternal, in Him is light, in Him is majesty and strength; and he who believes, even though his faith be but as a grain of mustard seed, becomes thereby so strong in the Lord, and in the power of His might, that nothing in the way of precious and abiding triumph of the inner over the outer is impossible to him.

The Christ in whom St. Paul trusts is no narrow Christ, but One as broad as the necessities and cravings and duties of the human soul. Not a partial Christ, but One who, while He is yet human, is nevertheless filled with all the fulness of God. Not a dead Christ, but One who, having died once for all, hath now ascended to the right hand of the Majesty on High, and ever liveth to make intercession for us. Not a far-away Christ, but One walking with us in all the round of life in a blessed companionship, and near at hand in every time of trouble. Not a merely beautiful Christ, suiting with His rare symmetry the fine demands of art, and improving lives and elevating society by the grace of His sweet, wise speech; but a helping Christ, a sin-delivering Christ, a burden-bearing Christ, a guiding Christ, a Christ who to poor, lost men can be the hope of the glory in the world to come.

It is as though Marconi with his experience of the inexhaustible nature of electrical energy should cry out, 'I can do anything—talk across the ocean without wires, or heat all the houses on this planet without stove or furnace.' Paul had found out how to draw upon the inexhaustible spiritual reservoir of the universe. He felt himself linked, beyond severing, with the infinite Heart and Will. And so he saw no insuperable difficulties.[1]

3. The only limitations to St. Paul's words are limitations implicit to the subject. Whatever lies within the horizon of duty and necessity and desire, he can do. To him as to God there is no question of can or cannot. In Christ he is morally omnipotent. But just as God's inability to lie (He 6^{18}) does not in the least degree limit His infinite power (for lying is contrary to the Divine nature, and therefore outside the horizon of Divine action), so St. Paul is strong only for that which Christ would have him do. All else is outside Christ, the sphere of his strength. But within the limits of the personality of Christ lay Paul's whole action, thought and life. Consequently this limit was no limit to him. And he felt himself endowed with infinite strength. To him, therefore, the burdens of life were light, and its toil was easy.

When Oliver Cromwell was dying, he asked that Ph 4^{11-13} should be read to him. 'Not that I speak in respect of want: for I have learned . . . to be content. I know both how to be abased, and I know how to abound . . . and to suffer need. I can do all things through Christ which strengtheneth me.' And then he repeated the words of the passage to himself. When the Apostle spoke of his contentment and submission to the will of God in all conditions, he said, 'It's true, Paul, you have learned this, and attained to this measure of grace; but what shall I do? ah, poor creature, it is a hard lesson for me to take out! I find it so.' But when he came to the words which followed, faith began to work, and his heart found comfort and support, and he said, 'He that was Paul's Christ is my Christ too'; and so he drew water out of the wells of salvation. And such an experience is just that of unrecorded multitudes, writ large, in which God's Word restores the faith of the stricken, cheers the downcast and chases despair away; revives courage and binds up the wounds of the struggling and driven.[2]

II.

The General Application.

1. The things of which the Apostle declares himself to be independent are the very things which too often are exaggerated in our lives, and made the occasion of stumbling. In the greater losses or calamities we cast ourselves upon God, and so obtain help and comfort; but in respect to the lesser trials—the worries and cares which intermingle with the events of the passing days—these find us unprepared, and we meet them with fretful complaints, and angry outbursts unworthy of the Christian name. What we need is, like St. Paul, so to live in Christ that they shall no longer exert this influence over us.

There are the irritations of life, the people who differ from us and are sometimes bitter in their differences; the people and things that will not shape themselves to our minds; the annoyances that belong to business, the wrongs that obtain there, the self-seeking of people, the unscrupulousness of people, the untrustworthiness of people, the bad temper of people. How can we bear it all? How can we behave ourselves worthily, and keep our souls free from it, apart from Christ? We cannot. But in Christ it can be done. That is the experience of the Apostle. A man can live the Christian life, the real and true Christian life, under the most adverse conditions; not the life of outward ceremonies or observances, but the life of holy love.

It is said that once, in a room full of musicians, among whom was the celebrated pianist, Liszt, a little girl, having heard some of the performers on the piano, ran to the instrument and attempted to produce such music as she had listened to. She only made a dreadful discord, and soon turned aside in despair, exclaiming, 'I can't play! I wish I could play!' 'Do you, dear?' said the great Liszt, 'Come here and you shall.' Liszt sat before the piano, took the child on his knee, placed his hand on the keys and then told the child to put her fingers on his and keep them firmly there. Forthwith he began to play the instrument, as only he could play it. The child, keeping her fingers on the musician's as they ran over the keys, was delighted, and exclaimed, 'Now I can play! Now I can play!' So can we do all things in Him who strengthens us. Yet it is not we that do them, but Christ.[3]

2. This temper of mind by which St. Paul is able to say, 'I can do all things in him that strengtheneth me,' is one which we all might well covet. To be superior to every need; to bear prosperity without pride, and adversity without a murmur; to feel that there is no earthly circumstance that can disturb the soul from its equilibrium in God; to be able to yoke the most untamable difficulties to the car of spiritual progress; to have such a sense of power as to laugh

[1] Rufus M. Jones.
[2] Muir, *Our Grand Old Bible*, 165.
[3] Herbert Windross.

at impossibility and to sing in adversity; to help the weak even though we might seem to need every scrap of power for ourselves; to feel amid the changing conditions of life as a strong swimmer does in the midst of the ocean waves, which he beats back in the proud consciousness of power—all this and much more is involved in the words of the text.

There is an old story called the Mountain of Miseries. The writer dreamed that on a certain day all men were to bring their griefs and miseries and cast them down in a certain place. They came, each bearing his burden, and cast it down, till the burdens formed a mountain higher than the clouds. One carried a load of poverty, another one of sickness, another crippled limbs, another old age, another remorse and disappointment, and all were cast away. Then the dream changed; a command was given that as all must bear a burden of some kind there should be an exchange made, and each person should go away carrying the burdens given to him. So some who had cast off poverty carried away sickness instead, for hunger they received thirst; one who had cast away a deformed limb found a rebellious son; a woman exchanged an ugly face for a bad reputation. Another gave up white hairs to carry away asthma, and there was wailing and discontent on all sides. Then the writer teaches the lesson that our Heavenly Father knows best, and assigns to each soul the sphere to which it is best fitted, and the burden it best can bear. Yes, God sends our sorrows, and they are blessed angels in disguise.[1]

3. The Apostle calls it a secret which he has learned. It is an open secret now, and yet it remains a hidden thing until it is translated into life. Let us consider some of the ways in which it may be utilized in our daily life.

(1) *It should help us in our contest with sin.*—One of the sayings of the early Church forcibly expresses a great truth: 'Where Christ is, there are sacred fires.' Through our union with Him these fires burn in our breasts, quickening what is good and holy, destroying what is evil. It is by this help of the indwelling Christ, through the Spirit, that the dominion of sin is overcome, and that spiritual attainments are developed. Our Lord is not only Himself endowed with all-sufficient grace, but He has conquered sin in our humanity, and in His conflict with it has penetrated to its recesses, extracted its sting, and robbed it of its power. He need not be its victim who has taken Christ to be his Lord—the Christ who knows what is in man and understands each one of us both in our likeness to others and in our individual peculiarities. To stand alone without Him is to be weak. Circumstances will always be too strong for us, and sin will be too strong. The secret of strength for all men is to hold fast by the 'strong son of God'; and they alone are sufficient in whatsoever state they are, to whom this loving and quickening voice has spoken the charter, 'My grace is sufficient for thee.'

A young Japanese preacher told the following story of his soul. 'I wished to get rid of my sins. I tried Confucius and Buddha, and one by one all the religions of the East; but they gave me no help. I turned to the Roman Catholics, and at first hoped much from them; but I found that their priestly magic was too nearly akin to my native religion. I then discovered the American missionaries, who taught me the gospel in its simplicity. With them I found what I sought in vain elsewhere. My heart was like one of our most complicated locks. Confucius came with his key, but he could not get it in. So did Buddha. The Pope got his key in, but it stuck half-way. Christ's key, however, entered at once, glided quickly to the very bottom, and gently opened the lock. I then felt sure that the Maker of that Divine key was also the Maker of my heart.'[2]

(2) *It should inspire noble ambitions.*—Our Lord has taught us that 'all things are possible to him that believeth.' They are possible in Christ. With such a conviction we ought surely to aim at something higher than it is usual for us to do. We are too much contented with a poor, barren, restricted life; treading the lowlands when we might climb to the highlands, satisfied with the mean and commonplace when we might attempt higher things. Can we put any limit to what may be done by a Christ-moved and a Christ-filled heart? Many examples teach us what heights of saintliness may be attained, what deeds of heroic self-sacrifice performed, what sufferings patiently borne through the power of Christ resting upon men; saintliness like that of Thomas à Kempis and Samuel Rutherford, heroism like that of Luther and Livingstone, patience like that of untold thousands whose lives though unknown to the world have been in obscure spheres fragrant with the savour of Christ.

Westcott was an elderly man of sixty-four, worn with prodigious work when the offer of the bishopric of Durham came to him. He had been a student and a preacher all his life and he had come singularly little in touch with the world; he knew little of parochial work or diocesan administration. The state and pomp of the position were distasteful to him. Long ago he had said to Dr. Vaughan at Harrow, much to Vaughan's surprise, that he felt he might be called upon some day to rule, and now in the evening of life he was

[1] H. J. Wilmot-Buxton, *Day by Day Duty*, 143.

[2] J. Wells, *Christ in the Present Age*, 111.

summoned. He made a clean sweep of preferences and fears alike, and wrote to Lord Salisbury that he did not feel justified in declining the heavy charge laid upon him. It was thought by many to be a rash experiment. He wrote to his son: 'In the prospect of such a charge every thought of fitness vanishes. There can be no fitness or unfitness but simply absolute surrender. I think I can offer all; and God will use the offering.'[1]

> The sweetest lives are those to duty wed,
> Whose deeds, both great and small,
> Are close-knit strands of one unbroken thread,
> Where love ennobles all.
> The world may sound no trumpets, ring no bells,
> The Book of Life the shining record tells.

(3) *It should comfort us when life's outlook is dark and threatening.*—The anticipation of evil, when clouds overcast the sky, is often difficult to bear. The uncertainty of what is before us, the suspense, the ominous signs and sounds which awaken sombre forebodings, are disturbing to the spirit and impressively teach us that 'this is not our rest.' But the assurance of a Divine strength which has proved sufficient for us in the past will dissipate the clouds of despondency, and enable us to face the future without fear.

In my present charge are two old people who have reached the fourscore mark; both are very fine Christian characters. The husband is very ill, and the doctor advises that he must be taken to the hospital; to this the wife will not consent, as it means their separation for the time being. I asked her how she was able to do the extra work involved by the sickness, and her answer was, 'I ask Christ for strength each day, and He has not failed me yet.'[2]

(4) *It should increase our love of Christ and encourage us in His service.*—The truth that He is ever with us, ready to fill us with His strength so as to fit us for doing or bearing God's will, should draw out our most fervent affection. What patience on His part it implies, what watchful interest, what willingness to help, what outflow of Divine energy, what constancy of grace! The realization of this truth should unite us very closely to Christ, and should receive an active response from us, as we rely upon Him and constantly receive of His fulness. Therefore do not cease from God's work because you are unable to perform it of yourself. Let it teach you to cease from yourself, but not from your work. 'Cease ye from man, whose breath is in his nostrils,' but cease not to serve your God; but rather, in Christ's strength, do it with greater vigour than before. All the achievements in the world, both political and religious, have been begun by men who thought themselves called to perform them, and believed it possible that they should be accomplished. So if you are called to any work for Christ, go straight at it, writing this upon your escutcheon, 'I can do all things in Him that strengtheneth me,'—I will do what God has called me to do, whether I am blessed or whether I am left alone.

A visitor once went to hear the famous chimes in a certain Cathedral abroad. When he entered the belfry he found a man with wooden gloves striking the keys of the chimes. There was a deafening noise, but no music; the performer and the visitor could hear nothing but the clash of wood. But far away in the fields and streets people heard the sweet voices of the chimes. Most of our work is like that of the man with the wooden gloves; we seem to make no music, we exert no influence. We toil away amid the noise and clatter of everyday work; we teach in the school, or preach in the pulpit, or hammer on the bench, and it seems only noise and not music. Ah, if it is rightly done, it is music; God hears it. Souls are comforted and made better by our work. Doing our duty is like playing the chimes, it seems hard and harsh, but it sends out music to cheer and encourage others in the right way.[3]

[1] A. C. Benson, *Biographical Sketches.*
[2] G. I. Campbell.
[3] H. J. Wilmot-Buxton, *Day by Day Duty*, 146.

New Testament Fragments from Turkestan.

By Louis H. Gray, A.M., Ph.D., Sometime Fellow in Indo-Iranian Languages in Columbia University.

The decipherment of the rich manuscript treasures discovered in recent years in Central Asia, particularly by the German expeditions of Grünwedel and Le Coq, and the French of Pelliot, has already produced much that cannot fail to be of value to the student of Biblical literature. It has long been known that some few verses from both the Old and the New Testament exist in the thirteenth, fourteenth, and fifteenth chapters of a Pahlavi, or Middle Persian, treatise of the ninth century, the

Shikand-gūmānīk-Vijār, where they are cited, or, rather, paraphrased, in the course of a polemic against Jews and Christians. These passages are Gn $1^{2f.}$ $2^{16f.}$ $3^{9.\ 11\text{-}16.\ 18f.}$ 6^{6}, Ex 20^{5}, Dt 29^{4} 32^{35}, Ps 95^{10}, Is $30^{27f.}$ 43^{19}, Mt 1^{20} 5^{17} $7^{17f.}$ 12^{34} 15^{13} 18^{32}, Lk $5^{31f.}$ 6^{44} 15^{4}, Jn $1^{11.\ 14}$ $8^{23.\ 37f.\ 42\text{-}45.\ 47}$; and it is held by West (*Sacred Books of the East*, xxiv. pp. xxviii, 225, note 4), on the basis of the form of the name 'Isaac' in them (Sanskrit *Āsīnak*, an erroneous transcription of the Pahlavi characters for *Āīsōk* = Syriac *'Îṣ'hoq*), that they are translated from a Syriac version. Moreover, the Pahlavi translation of Gn 3^{14} is dependent on the Targum of the pseudo-Jonathan, where the serpent of Eden is represented as having originally had feet; and it is obvious from a number of traditions occurring in polemic sections of the *Shikand-gūmānīk-Vijār* (xiv. 36, 40–50, 58–70, 75–78) that its author was acquainted with Jewish haggada (cf. Gray, 'The Jews in Pahlavi Literature' in *Actes du xivme congrès international des orientalistes*, i. 177–192).

In the process of gradually editing the Turkestan fragments, Dr. F. W. K. Müller published, in the philosophical section of the *Sitzungsberichte der Berliner Akademie der Wissenschaften* for 1907, under the title 'Neutestamentliche Bruchstücke in soghdischer Sprache,' the text and translation of the passages Mt $10^{14ff.}$, Lk $1^{63\text{-}80}$, Jn $20^{19ff.}$, Gal $3^{25ff.}$. These are written, not in Pahlavi, but in Soghdian, the language spoken in Soghdiana, of which previously nothing had been known beyond a few words quoted by the Arab geographer al-Bīrūnī († 1000 A.D.), in his *Chronology of Ancient Nations*. The language itself does not here concern us, but it may be noted that it is an Iranian dialect representing a more archaic stage than the Persian, which is usually held to take its rise shortly before the time of the poet Firdausi, who completed his epic of the *Shāh-nāmah* in 1011 A.D. In attempting to assign an approximate date to our Biblical fragments, we are aided by the fact that Soghdian literature, as thus far known, is devoted to Buddhist, Manichæan, and Christian works, in the chronological order implied; and some fragments of a Manichæan *Maḫrnâmag* ('Hymn-Book'), just edited by Müller, are dated 546 years after the birth of Mani, *i.e.* in 761 (or 762) A.D. We may, accordingly, make a provisional assignment of the Soghdian Bible version to the ninth or tenth century.

The fragments published by Müller in 1907 are far overshadowed in interest and compass by those which he has just edited, under the title 'Soghdische Texte, I.' in the *Abhandlungen* of the same Academy. The texts here given are as follows: Mt $5^{30\text{-}33.\ 38\text{-}41}$ $10^{14\text{-}19.\ 21\text{-}33}$ $13^{17\text{-}19.\ 24f.}$ 16^{24}–17^{7} $20^{17\text{-}19}$ $21^{28\text{-}43}$ $25^{31\text{-}46}$, Lk $1^{1\text{-}4.\ 63\text{-}80}$ $6^{12\text{-}17}$ $10^{34\text{-}42}$ $12^{35\text{-}39.\ 42\text{-}44}$ $13^{3f.}$ $16^{2\text{-}15}$ $19^{15\text{-}27}$ $24^{19\text{-}22.\ 27\text{-}34.\ 36\text{-}47}$, Jn $1^{19\text{-}35}$ $5^{25\text{-}31.\ 33\text{-}40}$ $9^{9\text{-}16.\ 30\text{-}38}$ $15^{18\text{-}20}$ $16^{20\text{-}33}$ $17^{24\text{-}26}$ $20^{19\text{-}25}$ $21^{1.\ 5\text{-}7}$, 1 Co 5^{7} $11^{23\text{-}25}$, Gal 3^{25}–4^{6}; besides an apparent fragment of a homily containing citations from Lk $9^{13ff.}$ and 1 Co $11^{23ff.}$, and a Nestorian creed.

The dependence of this Soghdian version on the Syriac is at once obvious. The very script is Syriac; occasionally a clause occurs both in Syriac and in Soghdian (Mt 13^{24} 16^{24} 25^{31}, Lk $1^{1\text{-}3}$ 6^{12} 24^{36}, Jn 21^{1}, 1 Co $5^{7f.}$ $11^{24f.}$); some of the rubrics are in Syriac, and plainly show that they mark the lessons for Sundays (before Lk 6^{12}, after Lk 16^{15}, after Jn 1^{28}, before Jn 21^{1}, before 1 Co 5^{7}). The lectionary titles, none of which agrees with the Peshiṭtâ, are as follows, in the order just indicated: 'Of the Sunday of the Four [Disciples?], in section six of Luke'; 'Of the sixth Sunday of the Fast of John, in chapter ten'; 'Of the . . . Sunday of John, in chapter 1, and on the . . . day'; 'Of the Sunday . . . Resurrection, of John . . .'; 'Of the Passover of our Lord, Beginning, Apostle, Corinthians, in section three.' There is, accordingly, some reason to suppose that we have here the fragments of the Soghdian lectionary. To the list just given may be added the more mutilated titles before Mt 25^{31} and Lk 1^{1}. The passages written both in Syriac and in Soghdian are apparently either (1) to indicate the commencement of lessons (with which we may perhaps compare the Anglican use of 'Magnificat,' 'Quicunque vult,' etc.), or (2) to emphasize passages of special importance, so that no error through faulty translation could arise (so notably in 1 Co $11^{24f.}$), or (3) they are a survival of the practice by which the lessons were read in the ecclesiastical language (in this case, Syriac) and interpreted in the vernacular (cf. Brightman, *Liturgies Eastern and Western*, i. 468; on the various Syriac lectionaries see *ibid.* pp. lix [Jacobite], lxvii f. [Nestorian]; the latter table is given *in extenso* by Bishop Maclean, *East Syrian Daily Offices*, pp. 264–283).

While the Syriac text of the fragments under consideration is, in general, identical with the Peshiṭtâ, there are a few variations which should

be noted. In two cases—at the beginning of Mt 25^{31} and at the end of Lk 16^{15}—the words are added, 'Thus spake (the Lord) Jesus to his disciples' (in Soghdian only), and, 'And thus spake (the Lord) Jesus to the multitudes of the Jews' (both Syriac and Soghdian). Each of these marks the commencement of a lesson, the latter, from its rubric, apparently being Jn $10^{1ff.}$. A Syriac textual variation occurs in Lk 24^{36}, where the Turfan text reads, 'And when they were assembled, immediately' (ܘܟܕ ܟܢܫܝܢ ܗܘ ܡܝܕ ܗܕܐ), instead of the Peshiṭtâ, 'And as they thus spake' (ܘܟܕ ܗܟܝ ܡܠܠ ܗܘ ܡܝܕ ܗܕܐ). As regards the Soghdian version, only two points call for remark. The Semitic *ἀμήν* of the Greek text, retained in the ܐܡܝܢ of the Peshiṭtâ, is rendered in Soghdian by the Iranian adverb *rēšṭâ*, 'verily' (Mt 10^{23} 21^{31}, Jn 5^{25} $16^{20.\ 23}$). Finally, in the Parable of the Good Samaritan, the *δηνάρια* and *denarios* of the Greek and Vulgate texts (Lk 10^{35}), represented in the Peshiṭtâ by the loan word ܕܝܢܪܐ, is rendered by *qêsaraqân*, *i.e.* καισαρακά. In view of the fact that the Latin word *denarius* was most widely borrowed, appearing not only in Syriac—as in this passage—but being common in Arabic and Persian as دينار, and occurring even in Sanskrit in the form *dīnāra*, its replacement in the Soghdian version by a loan word from a totally different source is not devoid of interest.[1]

It is by no means impossible that, as more of the fragmentary Turkestan manuscripts are deciphered, an additional number of Biblical passages will be found. Two languages, hitherto unknown, have already been brought to light—'Tocharish' and 'North Aryan'—and one new dialect of the Iranian group—the Soghdian, in which our Bible fragments are written—to say nothing of the many documents in Uiguric (or Old Turkish). The specialist in Buddhism and in Manichæism will have occasion to rejoice in new texts no less than the comparative philologist. For the student of Biblical literature Müller announces that he has deciphered and translated the Soghdian Christian texts of 'Bel and the Dragon,' 'Simon Peter and Simon Magus,' 'The Invention of the Cross,' 'Acts of the Martyrs,' and 'Exhortations to Christian Patience'; and the Iranian scholar of Göttingen, Professor F. C. Andreas, announced, a year or so ago, that he is at work on the editing of a hitherto unknown Iranian translation of the Psalms, made during the Sassanian period.

[1] Whether stress may be laid on the fact or not, *qêsaraqân* is the only instance in these Soghdian Bible fragments which shows the older form of the Middle and New Persian plural in *-ān*, all other plurals in the texts under consideration being made in *-t*, *-tt*, or *-tâ*.

In the Study.

Among the Books of the Month.

New Books on the New Testament.

A LESS sensational, but more satisfactory, book on the eschatology of the Gospels than the famous book by Schweitzer is *Jesus and the Future*, by the Rev. Edward William Winstanley, D.D., of Trinity College, Cambridge (T. & T. Clark; 7s. 6d. net).

It is astonishing how completely Schweitzer is discredited already. And how has he been discredited? By the scholarship of this country. Men have been able to show that the facts are against him. And now Dr. Winstanley comes to complete the discomfiture. With just as much freedom from restraint, whether dogmatical or historical, he uses his intimate knowledge of the Gospels, and of the literature on the Gospels, to show that the teaching of our Lord regarding the Future is both reliable and profoundly ethical. It is not a direct or conscious answer to Schweitzer, who is not once mentioned in all the book; it is the more effective as a complete refutation of his wrong-headed theories. A careful study of the book will put a man right once for all on this most difficult and urgent subject.

It is, moreover, in the study of such a book as this that we are to find footing on the whole subject of future rewards and punishments. Preachers have been evading all these things for some time; but they know that it is impossible to

evade them long. 'The hungry sheep look up and are not fed.' We must set ourselves in the new point of view, and bring those who look to us for comfort into it. This book will do us that service.

An *Introduction to the Books of the New Testament* has been written by the Ven. Willoughby C. Allen, M.A., late Fellow of Exeter College, Oxford, now Principal of Egerton Hall, in conjunction with the Rev. L. W. Grensted, M.A., B.D., Vice-Principal of Egerton Hall (T. & T. Clark; 5s. net). Mr. Allen has written the chapters on the Synoptic Gospels and the Acts, and Mr. Grensted the rest. Both men, while heartily responding to the claims of Christ, face the problems, literary and historical, with open minds and in fulness of knowledge. The book is prepared for students, and it is surprising that it has been made so easy to read. But this is expected of English scholars.

An Introduction to the New Testament has also been written by the Rev. C. F. Hunter, B.A. The title is *The New Testament: Its Writers and their Messages* (Butcher; 2s. net). It is an Introduction for Sunday School teachers and, if possible, for Sunday School scholars also. Everything has therefore given way to simplicity—everything except truth. And the things that make for human interest have been attended to. There is much said about the writers of the books as well as about the books.

The Rev. R. W. Pounder has published a book on *Saint Paul and his Cities* (James Clarke & Co.; 3s. 6d. net). The method is homiletical, but the geographical literature has been read. For Mr. Pounder does not consider it immaterial whether or not he is faithful to history and geography if he is good for edifying.

We are always in need of a new study of the Parables. We are always willing to welcome it. We are always disappointed with it. We shall surely be disappointed with that study of the Parables which the Rev. James Stirling has published under the title of *Christ's Vision of the Kingdom of Heaven* (James Clarke & Co.; 7s. 6d. net). But that is not because Mr. Stirling is incompetent or has been unfaithful; it is because the Parables are altogether beyond us all.

The book is possessed with an idea. The idea is that the whole conception of the Kingdom is contained in the Parables and may be worked out of them, if they are placed in right order, and if they are expounded naturally. And for that idea a great case is made out. But more than that, there is a fine fresh exposition in this book of each of the Parables, pleasant to read, and certain to influence all our after thinking.

Miss Eleanor Densmore Wood, M.A., who recently wrote *The Story of the Prophets of Israel*, successfully, has now written a book on *The Life and Ministry of Paul the Apostle* (Headley; 2s. 6d. net). It was time for some one to write such a book popularly, and bring our knowledge of St. Paul into line with scholarship. We are scarcely beyond Conybeare and Howson yet, in spite of Harnack and Ramsay. Miss Wood has done us this service. Her book is the book of a scholar. She is acquainted with all the useful literature, and more than that, she has herself studied St. Paul's life and correspondence. Especially has she studied St. Paul. It is not in respect of his life or his letters, it is in respect of his own mind that the greatest change has taken place in the thinking of our day. Miss Wood is in sympathy with the modern estimate. She sees that in St. Paul's theology there are elements which were not destined to abide. These elements belong to the man's own personality. They are due to his birth and education. If the theology is to be understood, the man must be understood. And so she has given herself most of all to the study of St. Paul. Yet the book is not 'advanced.' It is not more advanced now than Conybeare and Howson was in its day. It simply records the results of reliable scholarship.

What the latest believing criticism has to say about *The Life and Teachings of Jesus* will be found in the volume of that name written by Professor Charles Foster Kent of Yale University, and just published in this country by Messrs. Hodder & Stoughton (5s. net). It is a volume of Professor Kent's Historical Bible, which is as praiseworthy a product of Christian scholarship as we have seen in our day. That it should have been undertaken by one man was a surprise; that it has been persevered in, till now the end is well in sight,

is a great encouragement to us all not to be weary in well-doing.

Under the title of *Rome, St. Paul and the Early Church*, the Rev. W. S. Muntz, D.D., has published a book for the purpose of showing the influence of Roman law on St. Paul's teaching and phraseology and on the development of the Church (Murray; 5s. net). The method is not, as usual, to take the texts that betray the influence of Rome and expound them singly, but to make the Roman atmosphere felt, and touch the texts only as they come under it. The subject has often been handled before, but Dr. Muntz seems to have worked it over independently, using chiefly the literature of Roman law itself. The less directly the texts are explained the more is the pleasure when the light falls on them. But it is the influence of Roman law on the mind of St. Paul, and, through him, on the development of early Christianity, that is the proper subject of the volume. The author's knowledge of this subject is wide and real; and he can discuss difficult questions when they occur, such as 'the Galatian theory,' so as to command attention.

Under the title of *The New Testament Period and its Leaders*, the Rev. Frank T. Lee, D.D., has given a biography of each of the early disciples, bringing them into relation with one another and showing the work they did in the fulfilment of their calling to be His witnesses. These biographies are introduced by four chapters—one on the Providential Preparation of the World for Christ, one on the Historical, Political, and Religious Background of the New Testament, one on the Forerunner, and one on Christianity inaugurated. Thus the whole book tells 'how Christianity was prepared for, inaugurated, emancipated from Judaism, and became universal.' In some respects, chiefly from the setting, the book is new. In every respect it is trustworthy. The publishers are Messrs. Sherman, French & Company ($1.35).

New Books in Dogmatic.

Few men have had more influence on the theological thought of our time than the Rev. W. L. Walker, and no man has exercised his influence more quietly or more modestly. His four greatest works are entitled *The Spirit and the Incarnation* (9s.), *The Gospel of Reconciliation* (5s.), *The Cross and the Kingdom* (9s.), *Christian Theism and a Spiritual Monism* (9s.). Besides these books he has written two small volumes, one entitled *What about the New Theology?* (2s. 6d. net), the other on *The Teaching of Christ in its Present Appeal* (2s. 6d. net). His latest book, just published, has the title of *Christ the Creative Ideal* (T. & T. Clark; 5s.)

It is a study of the teaching of St. Paul in Colossians and Ephesians. It serves the purpose of an exposition of these Epistles, while it is at the same time a most interesting book to read. For Mr. Walker is always in touch with life, so that, whether he is expounding an old dogma or interpreting an old document, he never loses his reader's attention. To the interpretation of these Epistles he has brought an experience which without effort enables him to understand the Apostle. And his unique gift of exposition enables him at the same time to convey the Apostle's meaning to us. Mr. Walker's reputation is now so well established that no one is likely, in any study of the Epistle to the Ephesians or to the Colossians, to overlook this richly experimental and spiritual volume.

There is a stage in a man's mental development when the old beliefs and sanctions of childhood are lost and he has not had time to form new views of his own. That stage is called by Mr. R. A. P. Hill, B.A., M.D., *The Interregnum*; and under that title he has written a book 'to enable such men to mix sympathetically with Christian men even while conscious that their own opinions on many vital matters are yet unformed' (Cambridge: At the University Press; 4s. 6d. net).

The author's most desirable purpose will be fulfilled. The book is written so untechnically that the least theological person will enjoy the reading of it. And to read it is to obtain light and steadying. His advice is 'Hold fast that thou hast'; but it is expressed so wisely, and illustrated so well, that in the very act of accepting it a young man will obtain fuller understanding than he possesses, and surer footing.

Dr. Garvie is an optimist. He is an optimist out of the fulness of his knowledge. For few men of our time are better furnished. It is not his knowledge of the world that makes him optimistic. Nor of the Church. Of the Church he says, 'We

must frankly face the fact that either Jesus was mistaken, or Christendom to-day is for the most part wrong.' His optimism is due to his intimate experimental knowledge of Christ. In his new book, *Can we still follow Jesus?* (Cassell; 1s. 6d. net), he discusses these questions: Does Religion spoil Morality? Does Love forbid Law? Is Forgiveness slavish? Can the Love of Self be selfish? Must the World be given up?

In the day when all eyes are turned upon the eschatology of the Gospels it is wise of the Rev. D. Macdonald, D.D., to publish his book on *The Future of Christianity* (Humphrey Milford; 7s. 6d. net). For in that book (the fruit of forty years' study) he surveys the whole field of prophecy as to the Kingdom, from Daniel to the Apocalypse. He was driven to this by his experience as a missionary. He felt his work to be 'to all human appearance utterly hopeless.' He concluded that the work was to be done, not by him, but mainly 'by the ruling providence of the great Author.' To find out how, he went to the prophetic literature of the Bible. Whereupon he discovered that all the prophecies, from Daniel to John, are parts of one great prophecy or revelation; and the result of the study is the sure knowledge of what the future of Christianity among mankind is to be according to the revealed purpose of God, and the clearing away of an obscurity that has long been a grievous perplexity to Christian souls, a reproach to the Christian Church, and, as affording a covert from which it is being constantly assailed with the keenest weapons aimed at its great Head, a menace to the Christian religion. This may not be so clear or so satisfactory to others as it is to the author. But so it must always be. In this sense prophecy *is* of private interpretation.

Who was Jesus? The Rev. D. H. Maconachie, B.A., B.D., believing that the authors of the New Testament books knew better than any one else, has studied these books carefully, one by one, to find out the answer to that question for himself. And he is so convinced that he has found the right answer, and an answer worth knowing, that he has published his discovery in a book with that title (James Clarke & Co.; 2s. 6d. net).

In *The Facts of Life*, by the Rev. P. Carnegie Simpson, D.D. (Hodder & Stoughton; 3s. 6d.), there is not the weight of conviction or the rush of language which gave such momentum to *The Fact of Christ*. But there is reality. From first to last the determination not to overstep experience is evident. And if the author does not carry everything before him as an apologist, at least he will bring comfort and rest. The range of topic is wider than in the first book; the reading is wider also, and the literary grace is greater.

Where is Inspiration found? It is found in men, in books, in movements. And so, under the title of *Inspiration in Men, Books, and Movements*, the Rev. G. Currie Martin, M.A., B.D., has published a series of 'Talks' he has had on this subject with working men and women throughout the country (Hunter & Longhurst; 1s. net).

Dr. Wilfred Grenfell of Labrador has written down his thoughts on *Immortality* (Nisbet; 1s. net). He rests on Christ. 'When now again I read over the story of the resurrection as told by a doctor, a fisherman, a scribe, and a political servant, in the four Gospels, I see no inherent reason for disbelieving it.' And this is enough, 'They that sleep in Jesus shall God bring with him.' The volume contains also three chapters under the general title of 'A Man's Helpers.' Their separate titles are: 'What the Bible means to me,' 'What Prayer means to me,' 'What Christian Fellowship means to me.'

What else have we to preach but Salvation? Do we know what it means? Can we tell our Bible classes and candidates for Confirmation? That we may be able, the Rev. James Matthew, B.D., has published a little book on *Christ's Doctrine of Salvation* (Nisbet; 1s. net). It contains all we want, and all in order. Whether by the teacher himself or by the pupil, it may be read without hesitation. For its meaning is always evident and its doctrine is always true.

New Sermon Literature.

Perhaps *The Greater Men and Women of the Bible* (T. & T. Clark) may, without offence, be called the most important issue in sermon literature this season yet. The editor's idea is to offer the preacher material for lectures on the Greater Men and Women of the Bible, and to offer it in an orderly workable form. No preacher has the right

to ask for ready-made sermons, but every preacher may demand, and ought to obtain, a liberal supply of the latest and most reliable material for the making of sermons. And especially ought he to have at his immediate service such illustrations as shall make his sermons intelligible, attractive, and convincing.

This first volume, which deals with all the greater men and women in Genesis, contains materials for nine-and-twenty lectures, twelve of them being given to the life and character of Abraham. But it is not necessary to enter into detail. The publishers offer to send a prospectus to any one who asks it. They also offer special terms, of which the prospectus contains the particulars.

The Rev. W. E. Orchard, D.D., is an advanced thinker and an arresting preacher. He has published a volume of his sermons with the title of *Sermons on God, Christ, and Man* (James Clarke & Co.; 3s. 6d. net). In every sermon a resolute effort is made to keep in touch with life, with the life of to-day if possible—if not, then with the life of to-morrow; for Dr. Orchard, willing to be a day early, is never a day late. The imagination is always in exercise, and it is always the religious imagination. Striking is the sermon on 'Paradise Regained.' Its subject is the Garden. Two sentences are developed at the end. They could have stood alone. They are 'for thoughts.' One is: 'The garden is for inspiration, not for habitation.' The other is: 'Remember the garden called Gethsemane.'

Some years ago the Rev. David Burns published a small volume with the title of *Sayings in Symbol*. It has not been forgotten by those who read it—at least if the reader was a preacher. For it had 'seed-thoughts,' as the homiletical writers say. Now Mr. Burns has issued a larger and yet more suggestive volume of sermons, to which he has given the title of *The Song of the Well*, that being the subject and title of the first sermon in it (James Clarke & Co.; 3s. 6d. net). It contains twenty-seven sermons, the cream of a patient, faithful, fruitful ministry of more years than twenty-seven. With all its thoughtfulness there is poetic beauty in the book, every sermon being carefully constructed, or rather growing naturally out of the thoughts which the text contains.

In *The Translation of Faith* (James Clarke & Co.; 2s. 6d. net) the Rev. H. Bulcock, B.A., B.D., has worked out in popular form some of the most recent (and some of the most questionable) theories regarding the Person of Christ and the Gospel. He finds, as others have done, two distinct Gospels in the New Testament. He resolves the Trinity into 'a transcendent Father and the immanent Holy Spirit,' and seeks 'the value of Jesus as human and Divine by approaching His life in the thought of the Divine indwelling in the human race.' But Loofs has shown that the theories of the Person of Christ which postulate mere manhood have one and all broken down. However, Mr. Bulcock knows where the difficulties lie, and is not afraid to look them in the face. In utmost clearness he lets us see where we are.

Messrs. Eaton & Mains have given their best care to the production of a volume of sermons by the Rev. George A. Miller, of which the title is *The Life Efficient* ($1.00 net). It *is* a volume of sermons, although the texts are not found in the usual place. It is a volume of sermons that are short and easy, not demanding too much intellect to understand them, nor too much will to meet their exhortations. It is a volume with a pleasant literary atmosphere. That agreeable habit of prefixing quotations to each sermon is well exercised.

Twelve volumes have been added to the 'Expositor's Library' (Hodder & Stoughton; 2s. net each). They are *The Doctrines of Grace*, by the late Rev. John Watson, D.D.; *Aspects of Christ*, by the Rev. Principal W. B. Selbie, D.D.; *The Epistles to the Colossians, Philemon, and the Thessalonians*, by the late Rev. Joseph Parker, D.D.; *The Epistles to the Ephesians*, by the same author; *The City of God*, by Principal Fairbairn; *Sidelights from Patmos*, by Dr. George Matheson; *Studies in the Epistles*, by Professor Godet; *Via Sacra*, by the Rev. T. H. Darlow, M.A.; *Half-Hours in God's Older Picture Gallery*, by the Rev. J. G. Greenhough, M.A.; *Christianity in the Modern World*, by Professor D. S. Cairns; *The Epistle of James*, by Dr. R. W. Dale; and *Bible Studies in Living Subjects*, by the Rev. Ambrose Shepherd, D.D. With a set of the 'Expositor's Library' the preacher is fairly well furnished both apologetically and homiletically.

But Messrs. Hodder & Stoughton have begun

the issue of a similar series. It is in all respects identical, indeed, except that its boards are in red while the others are in blue, and the title is 'The Man to Man Library' (2s. net each). Of this series the following seven volumes make up the first issue: Dr. Henry Van Dyke's *The Gospel for an Age of Doubt* and *The Gospel for a World of Sin*; Dr. Thain Davidson's *A Good Start* and *Sure to Succeed*; Dr. W. J. Dawson's *The Threshold of Manhood* and *The Divine Challenge*; and Dr. John Watson's *Respectable Sins*. There is not in either series an author who has failed to make a name.

There is a new volume this month by the Rev. Charles Brown, D.D., entitled *The Message of God* (Hodder & Stoughton; 6s.). Dr. Brown's own message is clear and convincing, and in the course of these nine-and-twenty sermons he gives us the message of salvation in its fulness. But his strength is in his appeal. Occasionally the exhortation seems quite irresistible.

Bearing and Sharing (Hodder & Stoughton; 1s. net) is the title of a sermon booklet which Gipsy Smith has written. It holds the substance of the gospel which he preaches so powerfully.

Mr. Alfred T. Schofield, M.D., has made ten 'mind pictures' of Palestine, and has given the volume containing them the title of *Where He Dwelt* (Sampson Low; 4s. 6d. net). Mind-pictures are done by the pen: what would Dr. Schofield call pictures that are made by the brush? It is simply an arresting and inoffensive way of saying that the book is divided into ten chapters. These ten chapters are not purely descriptive, they are still more expository and even homiletical. For instance, we find in one chapter an account of the three raisings from the dead, and then this:

'We get represented by these three: (1) those who are dead, but do not look so; (2) those who are obviously dead; and (3) those in whom the ravages of death may be well marked; and, turning from the physical to the spiritual sphere, and reading in the Divine Word that toward God and apart from Christ all are spiritually dead, we see the same three classes before us now.'

The first class are those who are never far from the Kingdom, typified by Jairus' daughter; the next those who are dead in trespasses and sins, as the widow of Nain's son was dead unmistakably; and then those who are sunk in vice, just as Lazarus was not only dead, but passing into putrefaction.

By calling his book *Milk and Meat* (Revell; 2s. 6d. net), Dr. A. C. Dixon seems to say that the same sermon is good for children and for adults. For there is no difference in the sermons, as if one were addressed to the young and another to the old. We agree with him. That evangelical message he has to deliver, although its contents are so profound, can be expressed in simple language. We have overdone the separating of our hearers into ages; we had done better to have simplified our language and clarified our thought. We ought also to have taken trouble and found appropriate illustrations, as Dr. Dixon has done.

There is evidence that the evangelist of to-day is restive under the demands made upon him to reconstruct his theology. 'It happens not infrequently,' says Gipsy Smith, 'that some one asks me when I am going to preach the New Theology, and I always answer, "I haven't finished with the old yet."' And the American evangelist, Mr. T. T. Martin, opens his new book on *Redemption and the New Birth* (Revell; 3s. 6d. net) with the statement, 'The author is not a seeker after new truth. Why seek after new truth before we have mastered old truth?' In both these cases the argument is used that the old theology has been the power of God unto salvation to very many, and there is no sign that its work is done. So it is after the old way, with much experience of the past and much hope for the future, that Mr. Martin shows unto us the way of salvation.

Life's Flood Tide is the title of the Rev. J. Stuart Holden's new volume (Robert Scott; 3s. 6d. net). It is very like that volume of sermons entitled *Redeeming Vision* which made Mr. Stuart Holden known so much more favourably and so much more widely than formerly. The doctrine is as unswervingly evangelical; the appeal is as earnest and hopeful.

Three sermons on *The Wealth of the Christian Life*, as set forth by St. Paul, have been published by the Rev. W. S. Bruce, D.D. (Robert Scott; 1s. net). They are 'Our Possessions,' 'Christ's Property in us,' and 'Our Privileges and Duties.'

They are all based on 1 Co 3^{21-23}. They all call for both glory and sacrifice.

There is one volume of sermons this month which has distinction. Its author is the Rev. James Burns, M.A. The distinction is not in the individual sermon, it is in the grouping of the sermons. They are grouped under laws. These are the laws: The Law of Detection, the Law of Aspiration, of Compensation, of Sanitation, of Attraction, of Election, of Imitation, and of Nutrition. Under each of these laws come four to six sermons so arranged as to make progress. Thus the Law of Attraction gives us 'Attraction as a Law of Life,' 'the Attraction of Personality,' 'the Attraction of Love,' 'Attraction and Character.' The title is *Laws of Life and Destiny* (Robert Scott; 2s. 6d. net).

'Twenty-two addresses to men, forming seven short courses on important subjects, connected with human life and conduct,' have been publishsd by the Rev. Vivian R. Lennard, M.A., under the title of *Our Ideals* (Skeffingtons). The book is both theoretical and practical. First the author urges us to adopt ideals in life, high ideals, ideals in every department; and then he encourages us to work out these ideals in daily conduct. Six short courses of sermons are given to the commendation of great Christian virtues or the condemnation of great un-Christian vices. There is just a little difficulty in reading a sermon right through for lack of illustrations outside the Bible. But they are strong sermons, and listened to they will help to make strong men.

The sermons of the Rev. James Thompson, B.A., B.D., Londonderry, are examples of what the sermon to the steady church-going congregation should be. There is plenty of variety in them; there is plenty of matter in each of them. The teaching is positive and the illustrating is apposite. The title of the volume which Mr. Thompson has published is *Words of Hope and Cheer* (Stockwell; 3s. 6d. net.).

Virginibus Puerisque.

Talks to Children is not a new title for a volume of Children's Sermons. But the volume itself which the Rev. J. Landels Love has written (Allenson; 1s. 6d. net) is new. It is new in its simplicity and attractiveness. Take the second sermon in it.

A Lady for Ever.

The boys will be surprised to hear that this is a text for them. For them the words mean, 'A lady is always a lady.' Every boy does not believe this. I have known a boy very polite to his mother and sisters in public, and quite rude to them at home. He thought that politeness was merely a matter of time and place, and that a lady was a lady only at certain times and under certain circumstances. A boy like that grows up to be a young man, and if he falls in love with a young lady he is very gentlemanly, but after they are married he becomes less polite. When he meets his wife he never dreams of lifting his hat or taking his hands out of his pockets. That is a very serious reflexion upon the young man, because it means that the lady has lowered herself in his eyes by marrying him, and therefore it is quite unnecessary for him to trouble to be a gentleman. That is what it looks like, anyhow.

Some boys can be very gentlemanly to other boys' sisters and mothers and aunts, and when they are asked to post a letter or run an errand to the grocer's, they are off like knights on horseback in the brave days of old. But if their mother or sister asks them, they take the letter and slouch off as though they were ill-used, and they would think of taking off their collars or their boots just as soon as lifting their hats. It is right to be polite in public, but it is better to be so at home and in private. Sir Walter Raleigh spread his cloak on the mud for the Queen to step over. Hundreds of people were looking on, but that was not why Sir Walter was so gallant. He was a gentleman at home, in private, to his servants.

I want to tell you about another knight who was born in London not many years ago. He is a very poor knight, but a very real one. He was standing one bitterly cold day last winter outside a soup-kitchen waiting for it to open. With him were a great number of other boys and girls. They were all very ragged and hungry, and in front of our knight stood a little girl who tried to keep her shoeless feet warm by placing them one on the top of the other, turn and turn about.

When her companion, whose own toes were sticking through his boots, saw how blue and numbed the little girl's feet were, owing to the terrible cold of the stone pavement, he took off his cap and laying it down, said—

''Ere, stand on that!'

A true gentleman is a gentleman always, and to him a lady is a lady for ever. No boy will ever become a true knight who does not think his own mother and sisters are ladies, or who imagines he need be polite to them only at intervals. 'A lady for ever' means 'always a lady.'

Now the girl's meaning of this text is quite different, 'I shall be a lady for ever!' That was a boast. The speaker was a very vain person. She did no useful work, was given to pleasure-seeking, lived carelessly, and actually said, 'I am the most important person in the world and I shall be a lady for ever!' What she meant was that she would never do any work, that she would always enjoy herself and trouble about nobody else. That was her idea of being a lady.

In the Authorized Version of the Bible we are told of a princess who was 'glorious within,' and whose dress was of gold. The Revised Version alters the words, and says, 'the king's daughter within the palace is all glorious,' but I like the old reading better, because after all such a thing as being 'glorious within' may be perfectly true of a king's daughter, or anybody else's daughter. It would mean that she had a very beautiful soul. I am afraid that is not the meaning of the text, but it is one which may apply to all who desire it. It is possible for a princess to be dressed in cloth of gold and also to be 'glorious within,' to have a kind heart full of kind thoughts, beautiful hands always ready to do beautiful deeds, and a sweet voice which never speaks a harsh word. But it will be the thoughts and deeds and words, and not the golden dress, which will make her a true lady. And that is true of all.

Not all ladies live in palaces. Some of them can afford to live in a part of a house only, and to keep no servants. Many have to work very hard to get bread to eat. But all *ladies* are 'glorious within.' They are ladies always, 'for ever,' under all circumstances. No matter how rude other people are, or how difficult it may be, they are always gentle, considerate, and helpful. They can say without boasting, 'I will be a lady for ever.'

November.

By the Rev. Robert Harvie, M.A., Earlston.

'Endure hardness.'—2 Ti 2^3.

There is a story told of a poor peasant in Germany who was making his way home one bleak wintry night, when out of the darkness there fell upon his ear the cry of a child. He went in the direction from which the cry had come, and there, among the snow, he found an infant boy lying. He took him home in his arms, and his wife and children were all very kind to the little stranger whom they had found. Soon afterwards the child vanished from their home and they heard of him no more. One day, however, the peasant was passing that way again, and there, in the very place where he had discovered the child, was a bed of flowers which appeared at first like gold. He picked them and brought them to his family, who called them by a special name in remembrance of the child who had been with them for so short a time. The name was Chrysanthemum, which, in another language, means *The Golden Flower*.

We see a goodly number of these delicate flowers during this month, and I think we may try to discover if they can tell us the message of November.

In the height of Summer, the dazzling light of the sun gives us flowers of bright and vivid colour. But in the days of Winter, those which are brave enough to risk the wind and cold are still in great variety of colour, but the tone is much quieter than in the early months of the year. They are very bold in facing the bitter gusts of the late season, and their bravery is only made the more attractive because they are as modest as they are beautiful. That is one part of the message of the Chrysanthemum. Bravery and Beauty and Modesty all go together. So I think you might say the motto of the golden flower was 'endure hardness.'

Now, if you make this *your* motto, it will lead you on to *The Golden Deed*.

On the fifteenth of November each year, the people in the little country of Switzerland hold a service of thanksgiving for a great victory they once gained. They were struggling for their liberty, but, in spite of the cruelty they had to suffer, these brave men were not discouraged. William Tell was their leader, and though he could gather together only a small number of men, yet so fearless were they all that they won a

triumphant victory over their oppressors, who outnumbered them by many thousands. That is the kind of performance we call a golden deed, and so here we have another part of the message of November. Endure hardness and you will become able to do a golden deed.

But history tells us that when the men and women of a nation show themselves of this spirit, they arrive at what is known as *The Golden Age*. When Peter the Great was Czar of Russia, he worked so hard and learned so much for the benefit of his people that the country made greater advances than it had ever done before. They call it the Golden Age in Russia.

The great time which put the British Navy in command of the seas was the time of Queen Elizabeth. Sailors like Raleigh and Drake endured every kind of hardship in order to bring glory to their native land. For that, among other reasons, Elizabeth's reign is known as England's Golden Age.

There is a favourite book of mine which is called by this name, 'The Golden Age.' It tells of the happy days of childhood and youth with all their fun and laughter and brightness.

But, you may ask, what can there be for us in this message of November? Well, think of it this way. I have known of boys and girls being tempted in various ways, sometimes by others like themselves, sometimes by a voice inside. They were tempted to be disobedient or unkind or selfish—or in some way to do what they knew to be wrong. Now it is easy to do wrong, and hard to do right. You have to be brave and bold to refuse to yield to the tempter. Sin is often made to look so pleasant and enticing that it is difficult to say 'No.' But November comes round and it whispers, 'endure hardness.' Look at the golden flower; that is *its* motto. Make it *yours*, and you will be led on to do golden deeds,—and if you are always brave and truthful and obedient, your heart will be kept innocent and clean like that of Jesus, and so the days of youth will be for you The Golden Age.

The Importunate Widow and the Alleged Failure of Faith.

By Professor the Rev. Benjamin B. Warfield, D.D., LL.D., Litt.D., Princeton.

It is quite usual to treat Lk 17^{20}–18^{8} as practically a connected discourse, divided into its parts, no doubt, but dealing with a single subject. There seems to be no sufficient ground for this. The whole material from 17^{12}–18^{30}, it is true, belongs together as recounting incidents of the journey 'through the midst of Samaria and Galilee' on the way up to Jerusalem (17^{12}). Some of the incidents recounted occurred also, as we know from Matthew and Mark,[1] in immediate sequence, though this is not notified in any case by Luke. Some of the paragraphs in this section, moreover, are internally connected by the common lesson which they inculcate;[2] and there is no intrinsic reason why the three paragraphs which make up the section 17^{20}–18^{8} might not be similarly bound together. In point of fact it seems possible to trace in them a certain, if not exactly sameness, yet community of teaching; and this perhaps accounts for their preservation by Luke together. But on the face of them they give us three distinct utterances of our Lord, different alike in subject and in reference. The first of them, drawn out perhaps by a testing inquiry of the Pharisees, has to do with the Kingdom of God, and declares it either spiritual in its nature or a present fact in the world, according as we interpret its key-phrase, 'The kingdom of God is within—or among—you' ($17^{20.\ 21}$). The second treats of the 'days of the Son of man,' and declares them definitely in the future and not a thing the signs of the coming of which are anxiously to be watched for ($17^{22\text{-}37}$). The theme of the third, as Luke expressly tells us in its

[1] Those recounted in $18^{15\text{-}17}$ and $18^{18\text{-}30}$; cf. Mk 10^{17}, Mt $19^{15\text{-}16}$.

[2] The teaching of the last three paragraphs, $18^{9\text{-}14.\ 15\text{-}17.\ 18\text{-}30}$, is alike to the effect that the Kingdom of God is a gift, not an achievement.

preface, is the necessity of persistent prayer (18^{1-8}). The Kingdom of God now present in men's hearts; the Second Advent to come unexpectedly in the undefined future; the necessity of perseverance in prayer: we could scarcely find three subjects of discussion which would seem more distinct. They appear to have in common only a tendency to withdraw the mind from engagement with the future and to focus it upon the duties of the present life.

Luke introduces the Parable of the Importunate Widow and the Unjust Judge without any intimation of close connexion with the preceding paragraph. He presents it only as a further item of Jesus' teaching at this general time. He says simply, 'And He spoke a parable to them. . . .' Even were the 'also' genuine, on which stress is sometimes laid as a proof of a close connexion here,[1]—'And He spoke *also* a parable to them,'—that conclusion would not follow. The meaning would be only that Luke was adjoining this parable to what he had already recorded, as an additional item of Jesus' teaching.[2] Much less is a close connexion implied in the mere 'to them'—'And He spoke a parable *to them*'—as is also sometimes pleaded.[3] This 'to them'—which no doubt could have been omitted (as at 13^{6})—merely intimates that the parable was spoken, like the item of teaching immediately preceding it, to the disciples rather than to the Pharisees, say (17^{20}), or any other special circle (18^{9}). Nor is there anything in the contents of this paragraph to suggest a close connexion with that which precedes it. It has been argued, indeed,[4] that it presents itself as the conclusion of the preceding discussion by showing that despite the delay in the coming of the Son of Man, intimated in 17^{22}, the longing of those who are looking forward to it for the vindication of God's elect shall ultimately be gratified. But this rests on an interpretation of the application which Jesus gives the parable (vv.$^{6-8}$), which brings it into apparent conflict with its preface,[5] which finds no point of departure for itself in the parable itself, and which does not seem in itself necessary or even indeed possible.

[1] *E.g.* by Godet and Göbel.

[2] On the frequency of δὲ καί in Luke, see Plummer on 3^{9}.

[3] *E.g.* by Plummer.

[4] So, *e.g.*, B. Weiss; cf. Holtzmann.

[5] Accordingly B. Weiss remarks: 'On this very account the reference which Luke gives it in v.[1] is much too general (against Meyer, Godet).' Cf. Holtzmann.

In introducing the parable Luke gives it a quite general reference. 'And he spake a parable unto them,' he says, 'to the end that they ought always to pray, and not to faint.' There is no intimation that this inculcation of perseverance in prayer has special reference to prayer for the Second Advent. It has the appearance, on the contrary, of being entirely generally meant. And with this general reference the parable itself perfectly accords. It presents simply a vividly drawn picture of persistency in petition, with the ultimate issue of its granting. If, then, the Lord in His application of the parable gives it a narrower reference, there is an appearance at least of conflict between His application of it and the announced reference of the parable, with which its substance accords. It is, of course, open to us still to say that in His concluding remarks our Lord does not intend to develop the whole teaching of the parable, but only wishes to apply its general lesson of importunity in prayer to the special case of the Second Advent. The language of these remarks, which is at their hinge-point derived directly from that of the parable, does not, however, encourage this interpretation of them. The fundamental question, in any case, remains whether these remarks are rightly read as applying the parable specifically to prayer for the Second Advent. They run, as they are given in our Revised Version, as follows: 'And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?' The passage bristles with difficulties. But there are some things about it which seem tolerably clear.

The phrase which is translated 'avenge,' is derived from the parable and must obtain its interpretation from it. There we read in our Revised Version that the widow's importunate demand took the form of 'Avenge me of mine adversary!' while the judge's meditation ran in the words: 'Because this widow troubleth me, I will avenge her.' 'Avenge' is, however, an unfortunate rendering of the Greek phrase here, and preoccupies the mind with wrong suggestions. What the widow was seeking was not fundamentally vengeance on her adversary, but rather relief from his oppressions. No doubt there was punishment

sought for the evil-doer, and no doubt punishment was inflicted upon him.[1] But punishment was not the main end aimed at or obtained; it was only the means by which the real end of relief and protection was secured. ''Εκδικεῖν,' comments Godet; 'to deliver (ἐκ) by a judicial sentence (δίκη). This term does not therefore include the notion of vengeance, but that of justice to be rendered to the oppressed.' More exactly still, Plummer paraphrases: 'Give me a sentence of protection from; vindicate my right (and so protect me) from.' He proceeds to quote in support Schleusner's 'Assere me jure dicundo ab injuriâ adversarii mei,' and comments thus: The ἀπό 'does not express the *penalty exacted from* the adversary, but the *protection afforded from* him, as in ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. The meaning is "preserve me against his attacks," rather than "deliver me out of his power," which would require ἐκ.'[2] Precisely the thing the widow demanded, and precisely the thing the judge tardily granted her, was accordingly protection.[3] When then our Lord, taking up this phrase in a somewhat more emphatic form of expression,[4] declares, in His application of the parable, that God will 'avenge his elect,' He must be understood not so much as proclaiming the certainty with which the divine vengeance will be visited at the last day upon the oppressors of His people, as giving a gracious assurance to them of the unfailing protection of God amid the evils which assault them in this life.[5]

[1] This should satisfy Jülicher's remark (ii. p. 279), that 'the afflicted widow does not merely wish to be quit of her adversary, like the man in 12^{88}; she demands ἐκδίκησις, that vengeance should be wreaked on him, he should be punished. . . .'

[2] Similarly Göbel, and Weizsäcker; cf. J. Weiss. Plummer's comment rests partly on Trench's, whose paraphrase is: 'Or, since men go not to a judge for vengeance, but for justice—Do me right on, deliver me from the oppression of, mine adversary.'

[3] Hence James Moffatt, *The Historical New Testament*, 1901, translates: 'And she used to come to him, saying, "Grant me protection from my opponent"'; 'Yet, since this widow disturbs me, I will give her protection.'

[4] Jülicher says, 'more solemn.' Cf. Göbel's comment: 'It is self-evident that the fuller periphrastic form ἐκδίκησίν τινος ποιεῖν must have just the same meaning as ἐκδικεῖν previously, vv.[3-5], therefore = "to effect the deliverance of one suffering injustice."'

[5] Alfred Loisy's rendering of the several phrases is notably close: 'Do me justice against my opponent'; 'I will do her justice'; 'Shall not God do justice to His elect?' Yet even here there is lacking the implication that is strong in the Greek text that this doing of justice issues in relief and protection. Loisy's rendering is closely followed in the paraphrase of *The Twentieth Century New Testament*: 'Asking for justice against some one who had wronged her'; 'I will grant her justice'; 'Will not God see that His own chosen people who cry to Him night and day have justice done them?' Cf. Weymouth's *The New Testament in Modern Speech*: 'Give me justice, and stop my oppressor'; 'I will give her justice'; but in vv.[7, 8] 'avenge.'

There are not wanting indications in our Lord's further words which bring support to this conclusion. One of them is found in the clause rendered in our Revised Version, 'And he is long-suffering over them.' It is not easy to be perfectly sure of either the construction or the exact sense of this clause. Its office is in any case, however, to deny that God is indifferent to the sufferings of His people; and in its most natural interpretation it declares that as His ears are always filled with their cries He will not be slow to act in their defence.[6] This declaration is immediately reinforced by the strong asseveration which follows upon the question, returning, with great energy of assertion, a decisive answer to both its inquiries: 'I say unto you, that he will avenge them'—that is, 'do them justice'—'quickly.' A great strength of emphasis falls here on the word 'quickly.'[7] The outcome of the whole question and answer is thus the assurance that God will not—not merely leave His elect unavenged, but—be slow to rescue them from their distresses. He keeps an open ear to their cries and gives them quick deliverance.

It would certainly be difficult to refer so strongly stressed an assertion of the speediness of the

[6] The right reading is certainly μακροθυμεῖ, and Godet gives in general the right meaning of that reading. Translate: 'And does He delay with respect to them?'—that is, in effect (Plummer remarks of μακροθυμῶ: 'It is almost synonymous with βραδύνω'): 'Is He slack concerning them.' Van Oosterzee comments admirably: 'With μακροθυμεῖ it is not the idea of *forbearance* in general, but *delaying* of help that is to be adhered to, and the second half of the question, v.[7], is, with Meyer, therefore, to be paraphrased: "And is it His way in reference to them to delay His help?" It appears from this that the first member of the question requires an affirmative, the second, on the other hand, a negative answer; and that the here designated μακροθυμία stands directly in contrast with the ἐκδίκ. ποιεῖν ἐν τάχει which (v.[8]) is promised in the most certain manner.' Jülicher (p. 287) agrees in general with this interpretation, and cites for it already Clement of Alexandria, and among the moderns B. Weiss, Steinmeyer, Stockmayer, Weizsäcker, Holtzmann, Nösgen, and, for the main matter, Göbel.

[7] Plummer: 'In any case the ἐν τάχει is placed last with emphasis.'

succour which God will give to His distressed children to the ultimate vindication which shall come to them at the Second Advent, along with the final confusion of all their foes. This would be a strong assertion of the immediate imminence of the Second Advent, and an equally decisive reference of all the hopes of God's people in the mercy of God to that event. And that, to go no further, would read very oddly in immediate sequence to the paragraph 17^{22-37}, the whole office of which is to teach that the days of the Son of Man are not immediately imminent, and to withdraw the minds of Christ's followers from too great engrossment with their coming. It may not be quite impossible to explain 'speedily' as meaning really 'suddenly'; and the resulting declaration may not be altogether inappropriate to the matter in hand: to promise the elect that the destruction which shall fall upon their oppressors at last shall fall upon them unexpectedly, may have some imaginative value in the way of comfort to them in their meanwhile unalleviated griefs. But all this is manifestly difficult. The term translated 'speedily' does not naturally mean 'suddenly.'[1] Knowledge of the unexpected suddenness with which destruction shall fall upon one's tormentors, when they are at length destroyed, goes but a little way towards removing the sufferings which must be meanwhile endured. And, then, we shall still have to reckon with the clause in the question which demands whether God is slow to act in the defence of His elect, to which this strong declaration, 'No, He shall act speedily,' is a response. No doubt a meaning may be found for this clause also, which would bring it into line with the reference of God's promised succour to the Second Advent. But even when that is done, there still remains the conflict of this whole interpretation with the expressed purport of the parable given in the preface, to say nothing of the general difficulty under which it labours of leaving God's people without promise of help in their sufferings here and now—and that, for any generation except that which shall itself witness the coming of the Lord, means nothing less than hopeless suffering to the end of their days. What requires consideration is the multitude of adjustments which need to be made in order to carry this interpretation through. An unlikely explanation of a single element in a statement might be endured. Each unlikely explanation added to this multiplies the difficulty of accepting the proposed interpretation. Can any interpretation survive so many unlikelinesses as are here accumulated?

(*To be concluded.*)

[1] Jülicher (p. 286): 'The sense of "unexpected," "suddenly," is not established.' Göbel: 'The words can on no account mean the *sudden* occurrence of an event in opposition to one expected and prepared for.'

Recent Foreign Theology.

The Old and New Testament.

It is still possible for a man and a German to make a name for himself in the criticism of the Pentateuch. Pfarrer Johannes Dahse has done so. He rejects J, E, and P, those nameless and unknown individuals, and works upon the texts as they stand, beginning with the most recent editors and adapters and working back till he finds what he thinks is the Ur-Moses (if the expression may be permitted). His book, under the title of *Wie erklärt sich die gegenwärtige Zustand der Genesis*, is published in Giessen by Alfred Töpelmann (Pf.40).

Some things about the Synoptic Gospels are settled—their order, for example. But not their sources. Dr. Walter Haupt has investigated the whole subject anew and has published his investigation under the title of *Worte Jesu und Gemeindeüberlieferung* (Hinrichs; M.7.50). He discovers three distinct sources of a primary nature which he calls Q^1, Q^2, Q^3; and he describes the contents of each source. That, however, occupies only the first half of the volume. In the second half he shows how the Synoptic literature was built up gradually.

For the doctorate of theology in Marburg, Mr. C. H. Watkins wrote a thesis on St. Paul's conflict in regard to the Galatian Christians, and has now published it under the title of *Der Kampf des Paulus um Galatien* (Mohr). It is a work of unmistak-

able scholarship, and, more than that, of great practical value; for it will serve the purpose of a fresh exposition of the Epistle.

Accurate in scholarship and beautiful in art is the edition of *Die Koridethi Evangelien* (Θ 038) which has been prepared by Dr. Gustav Beermann and Professor Caspar René Gregory (Hinrichs; M.28). It is true we have not had the opportunity of testing its accuracy by comparing it in detail with the original, but after much experience of the editors we know that we can rely upon both their conscience and their eyesight. As for the beauty of the workmanship, a glance is sufficient to satisfy one of that. We have never seen a more pleasing Greek type. It has the suggestion of antiquity and yet it is most agreeable to the eye. The facsimiles and illustrations, of which there are twelve, and the two maps, are just as accurate and artistic as the rest of the volume. We congratulate both editors and publishers on an edition which will not require to be superseded, but will be a great boon to the student of the New Testament text for all time coming. Let it be added that after the text there comes a history of the manuscript, which is written by Dr. Beermann, and after that a description of its contents from the pen of Professor Gregory.

Max Bretschneider of Rome is the publisher of the series entitled 'Scripta Pontificii Instituti Biblici,' to which some of the leading Roman Catholic writers are contributors. The latest issue is a volume entitled *De Dæmoniacis in Historia Evangelica*, of which Dr. Johannes Smit, Professor of Sacred Scripture in the Theological Seminary at Utrecht, is author. It is a handsome volume of more than 600 pages. Its range is wide and its work is thorough. Beginning with a sketch of the history of interpretation, Dr. Smit passes to a discussion of the possibility of possession; and, having established its possibility, he inquires into its nature. Then comes a learned chapter on the demonology of the Jews at the time of Christ, for which the sources are found, not in the Old Testament and Apocrypha only, but also among the Babylonians, Persians, and Greeks. There follows a chapter on Christ's attitude. Whereupon we come to the second part of the volume, in which the cases of possession in the Gospels are individually and minutely examined. A preliminary objection may be made to the book, that its aim is apologetic; but it need not be any the worse for that. No one will deny the author's fairness or his thoroughness.

The second volume of the series, entitled 'Collectanea Biblica Latina,' has been published. It is an edition of the *Codex Rehdigeranus* (Rome: F. Pustet; lire 12), in which Dr. H. J. Vogels gives a transcription of the four Gospels according to the Latin Manuscript R 169 in the Library at Breslau. The type is rather small in size, but very clear, and the whole work has the appearance of being reliable. Dr. Vogels has an introduction of about 50 pages, in which he records the history of the manuscript and describes its characteristics. There are three good facsimile plates.

Religion and Philosophy.

Other four volumes of the series 'Religionsgeschichtliche Volksbücher' (Tübingen: Mohr; London: Williams & Norgate; 50 pf. each) have been published. They are: *Die Kirche im Urchristentum, mit Durchblicken auf die Gegenwart*, by Professor Dr. Scheel of Tübingen; *Die religiöse Lyrik im Alten Testament*, by Lic. Hans Schmidt, Pastor and Privatdozent in Breslau; *Lao-tse: Seine Persönlichkeit und seine Lehre*, by Dr. R. Stübe, Leipzig; and *Taufe und Abendmahl im Urchristentum*, by Professor Dr. W. Heitmüller, Marburg.

Those who are studying the doctrine of God should obtain the criticism of M. Maurice Blondel's *Doctrine of Immanence*, which appears in a volume under that title written by M. Joseph de Tonquédec (Beauchesne; Fr.3.50).

A series of volumes for the use of Confessors of the Roman Church is being published in Florence under the title of 'Quæstiones Theologiæ Medico-Pastoralis.' The second volume is a translation into Latin of an Italian book by Professor Augustinus Gemelli, O.M., the translation being made by Dr. Cæsar Badii. The title is *De Scrupulis* (Florence: Libreria Editrice Fiorentina; lire 5).

In a small book entitled *Hors de l'Église pas de salut*, Professor J. V. Bainvel of the Catholic

Institute of Paris offers a discussion and defence of that maxim (Beauchesne; Fr.o.75).

It is well known that a new edition is being issued by Messrs. J. C. B. Mohr of Tübingen (London: Williams & Norgate) of Professor H. J. Holtzmann's *Lehrbuch der Neutestamentlichen Theologie*, the new edition being edited by Professor D. A. Jülicher and Lic. W. Bauer. The work, which is to be completed in two volumes, is appearing in parts, at prices ranging from 2s. to 5s. The book is addressed to those men and women who have an earnest desire, in the religious and moral crisis of the present time, to come to a clear understanding of the fundamental doctrines of the Faith—such an understanding as shall be helpful for daily life. The subjects discussed are such as The Living God, Real Christianity, What is the Holy Ghost? the Holy Ghost and Faith, the Church: its Development, its Activity, and its Future.

Between the years 1911 and 1913 Dr. Erich Schaeder, Professor of Theology in Kiel, delivered a series of lectures in the larger Russian towns bordering on the Baltic. These lectures he has now collected and published under the title *Aus Theologie und Leben* (Leipzig: Deichert; M.4). The years to which the lectures belong were, he says in the preface, a stormy time for the Evangelical Church in Germany, and the lectures bear traces of the struggle.

Church History.

To that series entitled 'Die Griechischen Christlichen Schriftsteller,' a series with which any publisher might be proud to be connected, Messrs. Hinrichs of Leipzig have been able to add two more volumes of the works of Eusebius, these being the sixth and seventh.

The sixth volume is the *Demonstratio Evangelica*, edited by Dr. Ivar A. Heikel, Professor of Greek Literature in the University at Helsingfors (M.20). Professor Heikel's introduction is short but sufficient. The text is beautifully printed, and there is the usual brief apparatus criticus at the bottom of each page. There are also the usual valuable appendixes, consisting in this case of an Index of Texts, an Index of Names and Subjects, and a list of pages according to the edition of Robert Stephen.

The seventh volume strikes out a new line. It is of quarto size. For it contains the text of *Hieronymi Chronicon*, edited by Dr. Rudolf Helm, Professor at the University of Rostock. The text is printed in such a way as to reproduce the original with as much fidelity as possible, the type being specially made for the purpose and every marginal figure being carefully copied. Needless to say it is a volume of scholarship, and it has been produced without consideration of cost, the very paper being of the finest quality and most suitable for the purpose. This volume alone will give the series new glory, great as is the glory it has already gained.

'That the Christian religion, which, in the great Roman kingdom, at last gained the victory over all rival religions, was a *complexio oppositorum*, and that herein lay one of the most important causes of its victory, has been recognized by all students of the first Christian centuries.' To trace the influence of this conflict in one direction is the aim of *Charis: Ein Beitrag zur Geschichte des ältesten Christentums*, by Gillis P. Wetter (Leipzig: Oscar Brandstetter; M.7). The Greek idea of Grace is first dealt with, and then the Hellenistic (Oriental) development of the idea.

To Dr. Hans Lietzmann's series of small volumes entitled 'Kleine Texte für Vorlesungen und Übungen' (Bonn: A. Marcus and E. Weber), three additions have been made: *Goethes Römische Elegien*, according to the oldest pure text, by Albert Lietzmann (M.1.30); *Luthers Kleiner Katechismus:* The German Text in its Historical Development, by Dr. Johannes Meyer (M.o.80); and *Authentische Berichte über Luthers letzte Lebensstunden*, by Dr. J. Strieder (M.1.20).

A volume has been added to the 'Texte und Untersuchungen' containing two essays: *Studien und Beiträge zur Erklärung und Zeitbestimmung Commodians*, by Dr. Josef Martin and *Nonnenspiegel und Mönchspiegel des Euagrios Pontikos*, edited by Dr. Hugo Gressmann, Professor of Theology in Berlin (Hinrichs; M.5.50).

Many Mansions for God.

By the Rev. William Hamilton, M.A., Dundee.

As commonly understood, the 'many mansions' in Jn 14[2] are for the souls of men in heaven. I am to suggest that they are for God here on earth. Bishop Boyd Carpenter has a story of his curate days when he enticed his vicar into an admission that these mansions for individual souls in heaven would be 'like barracks.' Perhaps this was scarcely doing justice to what was in the older man's mind, who probably had happy and stately reminiscences of rooms in college. Even the priests' chambers in the temple had other associations than those of modern barracks. Allowing for this, is it still conceivable that any one is comforted with the thought of a separate and exclusive chamber in the life to come? This interpretation will scarcely bear to be followed too closely by a lively imagination. Neither is there any comfort in the idea that Jesus here was adumbrating a number of successive stages in the soul's progress through life after life into all eternity. Since v.[23]—'We will come and make our abode with him'—is the only other N.T. passage where μονή is used, may it not be that the explanation of v.[2] is here? It is one of the charming idiosyncrasies of John's style (λόγος being another instance) that he throws out an important word without defining it, and then works round and round it till in its various aspects we see it as he saw it. Thus in chap. 14, although the noun occurs only these two times, the use of the verb is more frequent, and we are made familiar with the thought of the abiding presence of God with man. Jesus is comforting His disciples, not with a promise about heaven, but with the prospect of His spiritual and real presence wherever they should be on earth. They were at the first to feel themselves leaderless. That was their trouble—not bereavement, not death. The comfort for them was that God would make His abode with each of them. There would be many instances of the Divine abiding.

The Father's house must, on this line of interpretation, be that illimitable universe, that 'heaven of heavens,' in the whole of which, and in every part of which, God is immanent. His immanence is universal, necessary, unconditional. But there is a more limited indwelling specified in v.[23]—'If a man love me . . . we will come, and make our abode with him.' This is limited, contingent, conditional, but v.[2] tells us that the instances are and will be numerous. There are many mansions.

'If it were not so, I would have told you.' What was there in Christ's previous teaching to lead the disciples to expect particular abodes in heaven? On the other hand, Jesus had so spoken of the gift of the Holy Spirit in answer to prayer, and of His baptism with the Spirit, that unless He had expressly limited these promises, they had each a right to expect the endowment when the condition had been duly fulfilled.

It is perhaps not sufficiently realized how the bodily presence of Jesus, delightful as it was, stood in the way of belief in His universal presence. He could not say, 'Lo, I am with you alway,' unless He went away, and the Comforter came. With Jesus in one place on earth, the disciples never could have learned to say, 'We cannot be where Thou art not.' Does any one suppose that Jesus required to leave the earth and to depart to heaven in order to prepare it for His people? Perhaps our English—'I go to prepare a place for you'—with the indefinite article, scarcely represents the absence of the article in the Greek. The preparation of place to which Jesus refers is more probably that Divine arrangement by which the universal presence of Christ in the Spirit was substituted for His uni-local presence in the flesh. At any rate it is along these lines of interpretation that the whole section, vv.[1-7], fits in with the circumstances of the disciples and also with the remainder of the discourse.

Literature.

THE NEW EDITION OF DRIVER'S 'SAMUEL.'

THAT a work like Driver's *Notes on the Hebrew Text of the Books of Samuel* (1890) should only now have reached its second edition is not flattering, to say the least, to our national zeal for the study of the original text of the Old Testament. The features of the *Notes*, which placed the book in a class by itself, are well known to scholars. The following, in the writer's opinion, were the most notable. (1) It contained the best available introduction to the history and development of the Hebrew alphabet, as well as a valuable exposition of the leading characteristics of the principal Ancient Versions. (2) It was the first English work to initiate the student into the modern methods of textual criticism. In a department of research where caution is specially required, the author's most characteristic quality as a scholar was particularly in evidence. (3) Perhaps the most original feature, however, was the series of notes on the idioms and syntactical subtleties of the Hebrew language, a line of study in which Professor Driver is unsurpassed.

In these and other respects the character of the work 'remains unaltered' in the new edition (the full title of which is given below),[1] 'its object being still . . . not solely to explain the text of the Books of Samuel, but, while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms.' The chief difference between the two editions is, as the title-page suggests, the prominence now given to questions of topography. The author's remarks on this new departure are worth quotation. 'I was led in the first instance to deal with the latter subject by the desire to illustrate from these books the force of "went up" and "came down," at once so characteristic of the historical books of the Old Testament, and so vividly reflecting the physical features of the country in which they were written; and then, in view of the many highly-questionable identifications of ancient sites in the current English maps of Palestine . . . I went further, and added notes on the sites of places mentioned in the Books of Samuel.' These topographical notes, it is safe to say, mark a distinct advance in our knowledge of Palestine topography, not so much, perhaps, in the direction of final identifications, as in showing the precarious nature of much of the evidence hitherto advanced and accepted in this department.

In a brief notice, such as the present, it is impossible to do more than call attention to a few of the additions and alterations in the new edition, and perhaps to suggest one or two points for the author's reconsideration in a future issue. In the opening section of the Introduction, which deals with the 'early history of the Hebrew Alphabet,' the principal addition consists of a short study, illustrated by a facsimile, of the oldest specimen of purely Hebrew writing as yet published,[2] known as the Gezer Calendar, having been found there by Professor Macalister in 1908. A fuller account of this interesting document has since appeared in Macalister's *Excavation of Gezer*, vol. ii. p. 24 ff. As regards the length of the Siloam water-tunnel (see p. ix, where Warren's and Conder's figures are given) this may now be looked upon as settled by the careful measurements of Père Vincent, made under specially favourable conditions, and showing a total of 533·10 metres or 1749 feet (*Rev. Biblique*, 1912, pp. 425 ff.).

For the reasons given in the article MONEY in Hastings' *D.B.* iv., the present writer regrets that Dr. Driver still refers the well-known silver shekels and half-shekels to Simon Maccabæus (p. xi). It is to be hoped that Mr. Hill's forthcoming Catalogue of the Coins of Palestine in the British Museum will convert the Oxford scholars and others to sounder views on this much-debated question! On the other hand, it is satisfactory to find that the earliest known inscription in the square character, that of Arak el-Emir (*circa* 180 B.C.) is now read, beyond dispute, as טוביה, in place of the less evident ערביה of the first edition.

[1] *Notes on the Hebrew Text and the Topography of the Books of Samuel, with an Introduction on Hebrew Palæography and the Ancient Versions and Facsimiles of Inscriptions and Maps*, by the Rev. S. R. Driver, D.D. Second Edition, revised and enlarged. Oxford: At the Clarendon Press, 1913 [xx + xcvi + 390 pp.].

[2] It is much to be regretted that the still older labels on the ostraca discovered by the Harvard Expedition at Samaria have not yet been published in facsimile.

For a subsequent edition I would suggest the insertion of the Gezer boundary inscription תחמ גזר, as given by Macalister, *op. cit.* i. 39, as an excellent specimen of the square character of a date but little later than that of Arak el-Emir. Among the works cited by Dr. Driver I miss the cheap and excellent collection of Hebrew and Phœnician inscriptions prepared for students by Professor Lidzbarski under the title *Altsemitische Texte*, pt. i., and, in the section on the Moabite Stone, Principal Bennett's convenient little volume published in 1910.

Passing to the main body of the work, we find on every page evidence of thorough revision in the light of the more recent contributions to the study of the text and exegesis of the Books of Samuel. Not only has a great number of new notes been added—on the text, on the meanings of words, on grammatical forms and idioms, and especially, as has been already emphasized, on questions of topography—but most of the older annotations have been expanded, some of them very considerably, in the light of the latest discoveries, or as the result of the author's own research. To discuss adequately even a limited number of these additions and expansions would require several pages of this magazine. It must suffice to refer to such typical specimens as the examination of the etymology of the name Samuel (pp. 16–19), where, in support of the meaning 'Name of God' (שמו + אל), reference might have been made to the construct form ירחו found several times in the Gezer Calendar mentioned above; to the notes on the names Ashtart and Baal (pp. 61 ff.), on the signification of כֹּפֶר (p. 44) and כֹּהֵן (p. 284 f.), on the difficult word הוקיע (p. 351), and on the emphatic use of the accusative particle את. It is not quite correct, however, to say, on p. 272, that 'אָמָה is the one word in Hebrew in which the plural is enlarged by the addition of ה (אֲמָהוֹת).' For 'Hebrew' we must read 'classical' or 'biblical Hebrew,' since in post-biblical Hebrew we have אִמָּהוֹת as a plural of אֵם, 'mother' (Albrecht *Neuhebr. Gramm.* § 84*b*).

On not a few points of textual criticism there is room for difference of opinion. Thus for the impossible הָעֲלָיָה of 1 S 9[24] Driver accepts the usual correction into הָאַלְיָה, 'the fat tail.' The lack of the particle את (cf. את־השוק immediately before), and the absence of the word from the best text of the LXX (B) seem, however, to point to a gloss to be read הָעֲלָיָה, and originally intended to apply to הנג of v.[25], as Gressmann and perhaps others have suggested. Again, it is surprising to find the reading וישרפו of the Massoretes[1] in 1 S 31[12] accepted without comment.

As regards the geographical and topographical notes, with the excellent maps, which are so prominent and welcome a feature of the new edition, I must now content myself with what I have said above. On p. 57 Dr. Driver would now add a reference to Dr. Duncan Mackenzie's excavation of the site of Bethshemesh (*P.E.F. Annual*, 1911) and on p. 69 he would probably withdraw the statement that 'there are no ancient remains' at Tell el-Fûl, in view of Dr. Masterman's account of his visit to the site (*P.E.F.St.* July 1913, pp. 132 ff.), the result of which is to confirm the identification of Gibeah of Saul with Tell el-Fûl.

I have noticed very few misprints. In the first footnote on p. 76 the passage in Herodotus should be 3. 113, to which might be added a reference to Mishna *Shabbath* 5[4]. In the note accompanying the map of the Pass of Michmash, opposite p. 106, for *Z.D.M.G.* (twice) read *Z.D.P.V.*, and on p. 310, in a reference to an article by the present writer, read *D.B.* for *E.B.*

A. R. S. Kennedy.

ENCYCLOPÆDIA OF THE PHILOSOPHICAL SCIENCES.

Messrs. Macmillan are the publishers in this country of an 'Encyclopædia of the Philosophical Sciences' to be edited by Professor Wilhelm Windelband and Dr. Arnold Ruge. It is to be issued in ordinary octavo volumes, and each volume is to be devoted entirely to a single science. The first volume is given to *Logic* (7s. 6d. net). It has been written by seven men, and translated into English by Miss B. Ethel Meyer, under the direction of Sir Henry Jones, the English editor of the work.

Dr. Arnold Ruge writes the Introduction; Professor Windelband, Professor Royce, and Dr. Louis Couturat of Paris all write on the Principles of Logic. They write independently as to style and authority, but dependently as to arrangement. The one takes up the subject where the other has

[1] Is it consistent to write Massorites, as Driver, but Massoretic as the corresponding adjective?

left it. Thus if Professor Windelband deals with Methodology, Professor Royce discusses the relation of Logic as Methodology to Logic as the Science of Order; if Professor Royce gives a general survey of the types of Order, Dr. Couturat describes the types separately, the Logic of Concepts, of Relations and the rest. Not only so, but in Logic the place of nationality is recognized; and so it appears to be of deliberate purpose that to give us a complete account of the Principles of Logic there have been chosen a German, an American, and a Frenchman. Three essays follow those on the Principles. Dr. Benedetto Croce of Naples writes on the Task of Logic, Dr. Federigo Enriques of Bologna on the Problems of Logic, and Dr. Nicolaj Losskij of St. Petersburg on the Transformation of the Concept of Consciousness in Modern Epistemology and its bearing on Logic. What the last essay covers will be better understood if we give its divisions. They are: (I.) the Structure of Consciousness and of Knowledge; (II.) the Transformation of Logic—(1) Analysis and Synthesis, (2) Judgment and Syllogism.

What is the object of the Encyclopædia? In a sentence, we may say that in the mind of the editors the greatest necessity of the time in respect of philosophy is to counteract its tendency to specialization and consequent isolation, and to bring into co-operation the acknowledged leaders of the age.

THE SCAPEGOAT.

Dr. J. G. Frazer has now issued the sixth part of the third edition of the 'Golden Bough.' It appears in one volume under the title of *The Scapegoat* (Macmillan; 10s. net).

The title is taken from the ritual of the Day of Atonement, but there is very little about the Hebrew scapegoat in the volume. We have seen one reference and one only. It is on page 210, and reads: 'On the Day of Atonement, which was the tenth day of the seventh month, the Jewish high-priest laid both his hands on the head of a live goat, confessed over it all the iniquities of the Children of Israel, and, having thereby transferred the sins of the people to the beast, sent it away into the wilderness.'

But there is a footnote which says: 'The word translated "scapegoat" in the Authorized Version is Azazel, which appears rather to be the name of a bad angel or demon, to whom the goat was sent away.' And then this quotation is made from Professor A. R. S. Kennedy's *Commentary on Numbers and Leviticus* in the 'Century Bible': 'In later Jewish literature (Book of Enoch) Azazel appears as the prince of the fallen angels, the offspring of the unions described in Gen. vi. 1 ff. The familiar rendering "scapegoat," *i.e.* the goat which is allowed to escape, goes back to the *caper emissarius* of the Vulgate, and is based on an untenable etymology.'

Under the title 'Scapegoat' Dr. Frazer ranges far and wide. The word covers the whole idea of the transference of evil from one person to another, and from persons to animals or things. It includes the Study of Demons and Possession; it touches on Atonement and Expiation; a full account is given of the remarkable religious ritual of the Aztecs; there is a description of the Roman Saturnalia; and the influence of the Saturnalia is traced throughout the history of Christianity.

Dr. Frazer no longer has faith in the remarkable theory of the Crucifixion of Christ which appeared at great length in his second edition. He reprints it, but separately, as a note at the end of the volume. In doing so he takes the opportunity of expressing his mind about the historical reality of Jesus. He says, 'To dissolve the founder of Christianity into a myth, as some would do, is hardly less absurd than it would be to do the same for Mohammed, Luther, and Calvin. Such dissolving views are for the most part the dreams of students who know the great world chiefly through its pale reflection in books.'

It is perhaps needless now to recall Dr. Frazer's theory of the Crucifixion; but, to make the reference to it clear, we may quote his own words as he gives the kernel of it. 'It was customary, we may suppose, with the Jews at Purim, or perhaps occasionally at Passover, to employ two prisoners to act the parts respectively of Haman and Mordecai in the passion-play which formed a central feature of the festival. Both men paraded for a short time in the insignia of royalty, but their fates were different; for while at the end of the performance the one who played Haman was hanged or crucified, the one who personated Mordecai and bore in popular parlance the title of Barabbas was allowed to go free. Pilate, perceiving the trumpery nature of the charges brought against Jesus, tried to persuade the Jews to let

him play the part of Barabbas, which would have saved his life; but the merciful attempt failed and Jesus perished on the cross in the character of Haman.'

THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE.

The Cambridge History of English Literature will consist of fourteen volumes. The tenth volume has just appeared. It is occupied with the Age of Johnson. Four volumes have yet to come, two of which will deal with the Romantic Movement and two with the Victorian Age. They are published at the Cambridge University Press, in buckram at 9s. net, in half-morocco at 15s. net.

The Cambridge History of English Literature follows the method adopted in the *Cambridge Modern History*. Each volume contains about twenty chapters, and each chapter is contributed by a different writer. The plan is better suited to the writing of a history of literature than a history of life. Under the faithful following of this plan the *Cambridge History of English Literature* is probably the best history of English literature that has ever been written.

The tenth volume, on the Age of Johnson, is also the best volume that has yet been published. It is well called a history of the Age of Johnson. Round that name, which never drew men's interest, or even affection, with greater fascination than at present, every name is grouped. To the ordinary reader Johnson is the Johnson of Boswell's biography; to the historian of English literature he is also a mighty intellectual influence, separating ages, solving controversies, settling the standard of purity for the English language, and setting an example of style which no one should ever have attempted to follow. It is satisfactory that the chapter on Johnson himself is the chapter in this volume which will be read with the greatest pleasure.

But there are other good chapters, some of them both good and great. There are two chapters on the Historians of the age—one by Dr. William Hunt, of Trinity College, Oxford, chiefly on Hume; and one by Sir A. W. Ward, Master of Peterhouse, Cambridge, on Gibbon. Again, there is a chapter by Professor W. R. Sorley on the Philosophers which would of itself make the volume notable. Here also Hume is handled, and the value of this method of writing the history of English literature is made evident. We are able to see Hume as he is shown to us by two different men, each an expert in his own department. Again, what could be finer in appreciative criticism than the chapter on Oliver Goldsmith by Austin Dobson? A striking feature of this volume is the large number of Oxford contributors. But Gray was put into the hands of a Cambridge man inevitably, into the hands of a man who has handled him much more mercifully than has been the custom of late.

THE CAMBRIDGE MEDIEVAL HISTORY.

This is the third of the great works which the University of Cambridge Press has undertaken in response to a suggestion made originally by Lord Acton. And of the three it is the greatest. None of the previous editors, whether of the *Cambridge Modern History* or of the *Cambridge History of English Literature*, have given their time and talents to their task as Professor H. M. Gwatkin and Mr. J. P. Whitney are giving to the Cambride Medieval History. Everything about the work proves it—the choice of men, the editors' own articles, the arrangement of topic, the dovetailing, the very style, the bibliographies, and, above all, the atlases. Each of the volumes published is accompanied by a portfolio of maps. This doubles the value of the volume, as it has very likely doubled the labour of the editors.

The second volume has now been published. It contains the history of *The Rise of the Saracens and the Foundation of the Western Empire* (Cambridge: At the University Press; 20s. net). Its first distinctive feature is a preface by the editors, in which a survey of the contents of the volume is offered in such a way as to tempt a reviewer to embody it. This purpose especially it serves: it enables us to see how completely the ground was mapped out before the authors were fixed, and how resolutely the authors have been made to work together, leaving no gaps, causing no repetitions.

The history opens with Justinian, to whom three chapters are given. Professor Diehl of the University of Paris describes the Imperial Restoration in the West, and also Justinian's Government in the East; Professor Roby explains the principles

of Roman Law. Then Professor Pfister of Paris details the events and describes the institutions of Gaul under the Merovingian Franks; Professor Altamira of Oviedo writes the history of Spain under the Visigoths; and Dr. Hartmann of Vienna that of Italy under the Lombards, as well as that of the Administration of Imperial Italy and Africa. After a chapter on Gregory the Great by Archdeacon Hutton, and one on the Successors of Justinian by Mr. Norman H. Baynes, we reach Mahomet and Islam. That most difficult chapter has been written by Professor Bevan. The editors are to be congratulated. Nothing finer than this has ever been done, even by Nöldeke himself, in the way of accounting for this portent. The heathen Celts are described by Professor Jullian and Sir Edward Anwyl, and their conversion by the Rev. F. E. Warren; the Teutons by Miss Phillpotts of Girton College, and their conversion by Professor Whitney. After other chapters by Mr. W. J. Corbett, Professor G. L. Burr, Professor Gerhard Seeliger, and Dr. Paul Vinogradoff, Canon Foakes-Jackson brings the volume to an end by an article on the Papacy to Charles the Great.

THE NEW IDEALS IN THE GOSPEL.

Under this title has been published a translation into English of a book by Professor Hermann Schell (Kegan Paul; 10s. 6d. net), the purpose of which seems to be to commend the Gospel to the modern mind. It is necessary to add that the modern mind kept constantly in view is the mind of a Roman Catholic. And this at once introduces the weakness of the book. For Professor Schell is aware that he must meet the objection that Roman Catholics are bound by the tradition of the Church. The consequence is that he is continually turning away from his proper subject to make a point against those who are not Roman Catholics. He seems to feel that they have—he knows that they claim—greater freedom; he is always ready to show that greater freedom may not be greater gain.

It is right, however, that we should attempt to estimate the book according to the author's position. He is a Roman Catholic scholar seeking to persuade Roman Catholics who are not scholars that the Gospel of Christ crucified, as interpreted by the Church of Rome to-day, is able to make them wise unto salvation. Is he likely to be successful in this? We think he is. The very illustrations, unconnected as they are with the narrative and with one another, will probably help his purpose. They are reproductions of pictures by old painters; some of the painters may be masters and some not so, but many of the paintings will be familiar to his readers, and all of them seek to foster the spirit of devotion to Christ. Moreover, under the simplicity of his style and his obvious obedience to the Church, Professor Schell offers a course of instruction and suggests points of view which will inevitably lead his readers to think for themselves and to pursue the subject beyond those bounds which he is obliged to set. For he has himself found the Gospel a fountain of life, and it is not possible for him to observe, or to encourage others to observe in the long-run, any restrictions whatever upon its freeness, so far as their own soul's salvation is concerned.

COUNT GOBINEAU.

A translation into English—the first—has been made of *The Renaissance*, one of the works of Arthur, Count Gobineau (Heinemann; 10s. net). The translation is edited by Dr. Oscar Levy, the editor of the works of Nietzsche. And Dr. Levy contributes to it a long introductory essay on the Life, Work, and Influence of the Count. It is an essay of the most amazing crudity. Its very language is astounding. It expresses the most virulent hatred of Christianity and of Christ, caricaturing both ludicrously, but with the utmost assurance and self-satisfaction. Take this paragraph as evidence:

'But Cæsar Borgia failed: the story of his ghastly death is vividly told in one of the scenes of the "Renaissance." And, with Cæsar Borgia, failed the whole of the Renascence: through the quarrel between that *par nobile fratrum*, the Church and the Reformation (of which the less noble was the Reformation), art, life, health, beauty, everything good and noble and great, was again banished from the world for centuries. "Thou hast conquered again, O Galilæan!" But hast Thou really conquered? Hast Thou really succeeded in eradicating out of all human breasts the yearning after something higher, nobler, and stronger: hast Thou really extinguished in all human hearts the desire for joy, for light, for wisdom, and for beauty? Is the Renascence

quite as dead as Thou wishest and as Thou thinkest, Thou humble and pale Galilæan, Thou enemy of rosy cheeks and proud necks?'

Dr. Levy also caricatures Count Gobineau. He calls him a Nietzschian before Nietzsche. With his usual shadeless exaggeration he says: 'There is not the slightest doubt that Count Gobineaû's sympathies, in spite of his great tolerance and his poetical benevolence towards even the religious people of the period, are entirely on the side of the pagans, of the Popes and their artists: on the side of a Julius II. and Cæsar Borgia, of a Machiavelli, and Michael Angelo.' And that, although he has already (but a good many pages away) quoted Gobineau's passionate declaration of his loyalty to Catholicism and his determination, 'If I believed for a moment that my historical ideas were in opposition to the Catholic religion, I should give them up immediately.'

Just as utterly has Dr. Levy misinterpreted the particular book which he professes to introduce to English readers. Certainly Gobineau needs introduction, but not an introduction like this. The only excuse one can think of is that Dr. Levy identifies Gobineau with his characters, and credits himself with their sentiments. As their sentiments are often contradictory, that may not seem easy; but it is always possible to make judicious selection.

BOHN'S POPULAR LIBRARY.

It is pleasant to see another issue of twenty volumes of Bohn. In the forty volumes now published we have complete editions of many of the most famous works in that great library, which is another way of saying many of the most famous works in literature. And every volume is clearly and accurately printed as well as quite attractively bound in what is called 'art cloth,' of the most approved modern shades. In this second issue we find *The Early Diary of Frances Burney* (2 vols.); Carlyle's *French Revolution* (3 vols.); Emerson's *Works* (vols. iii. and iv.); Fielding's *Tom Jones* (2 vols.); Shakespeare's *Heroines*, by Mrs. Jameson; *The Thoughts of Marcus Aurelius Antoninus* (Long's translation); Mignet's *History of the French Revolution*; Montaigne's *Essays* (3 vols.); Ranke's *History of the Popes* (3 vols.); and two of Anthony Trollope's novels, *The Warden* and *Barchester Towers* (G. Bell & Sons; 1s. net each volume). This is entirely in line with the enterprise which first brought the libraries together. Messrs. Bell are adding to the original library also. But more than all additions will this cheap reissue maintain its prestige and popularity.

Since we have mentioned additions to Bohn's Libraries it may be well to draw attention to one notable addition just made to the 'Standard Library.' It is an edition of *The Diary of Samuel Pepys* in eight volumes (G. Bell & Sons; 5s. each). This is the edition edited by H. B. Wheatley, which was issued originally in 1893 in ten demy octavo volumes, and was reissued in 1904 in eight volumes crown octavo. Pepys has had a long life, as inveterate gossips so often have—was it not one of the strange providences which troubled the soul of Job?—and his vitality is undiminished. Of him also it may be said that (in his Diary) his eye is not dim nor his natural force abated. How easily and how pleasantly he renews his youth in this convenient and comfortable edition.

Studies on the Apocalypse, by Canon R. H. Charles, is pretty sure to be one of the successful books of the season. The centre of the book is an interpretation of the 7th, 8th, and 9th chapters, in Dr. Charles's best manner. But, as introductory to that, we have a history of the interpretation of the book, and a chapter on its style. So little of a reliable kind has been done on the Apocalypse, even yet, that Canon Charles has had a great opportunity, and we do not think he has missed it.

The book is published by Messrs. T. & T. Clark (4s. 6d. net).

Let our children learn more than the historical facts in the Bible. Let them know that there is poetry in it, true poetry; and let them understand that along with the poetry for their imagination there is wisdom for the conduct of their life. Besides the primers on Kings and Chronicles, give them Professor A. R. Gordon's beautiful primer on *The Poetry and Wisdom of the Old Testament* (T. & T. Clark; 6d. net).

The Gifford Lectures of Professor Sayce were in two parts. The one part dealt with the Religion of Egypt, the other with that of Babylonia. He has now separated them into two volumes. The

volume on Babylonia is kept over for revision; that on Egypt has been issued as it stands. *The Religion of Ancient Egypt* is its title (T. & T. Clark; 4s. net). A most attractive volume it is, without and within. And it contains the best popular account of the religion of Egypt yet published.

Mr. Claude Field, M.A., has translated *Historical Miniatures* by August Strindberg (Allen; 5s. net). It is a good translation of a great book. The preface contains the following quotation from Maximilian Harden:—

'A very interesting book, as might be expected, for it is Strindberg's. And I am bold enough to say a book which should and must be successful with the public. The writer is not here concerned with Sweden, nor with Natural History. A philosopher and poet here describes the visions which a study of the history of mankind has called up before his inner eye. Julian the Apostate and Peter the Hermit appear on the stage, together with Attila and Luther, Alcibiades and Eginhard. We see the empires of the Pharaohs and the Czars, the Athens of Socrates and the *Merry England* of Henry VIII. There are twenty brief episodes, and each of them is alive. So powerful is the writer's faculty of vision, that it compels belief in his descriptions of countries and men.'

To that estimate little has to be added. There is no conventionality in the book. Every sentence demands attention, and some sentences seem to call for contradiction. But it contains intellectual and spiritual nourishment.

Bergson for Beginners, with Introduction and Notes by Darcy B. Kitchin, B.A. (George Allen; 5s. net), is welcome, for it comes at a good time, and it is very well written. Without *some* effort no philosopher is ours. But the effort demanded is often more than there is any need for, so many are the philosophers who never learn to write intelligibly. Mr. Kitchin turns Bergson into English, and makes him intelligible. He makes out a great case at the same time for his originality and value. From this book one might go straight to Bergson's own writings—had better do so, indeed; for more introduction than this would only be in the way.

Some years ago a volume was contributed to the 'Guild Text-Books' by Dr. G. M. Mackie, on 'Bible Manners and Customs.' It dealt with the East of the present day as it illustrates the Bible. Now a volume has been added to the same series which deals with the past. The author is the Rev. W. Cruickshank, M.A., B.D., Kinneff. The title is *The Bible in the Light of Antiquity* (A. & C. Black; 6d. net). Dr. Mackie's book has been one of the most useful and successful in the series: Mr. Cruickshank's will be as useful and as successful. He has as familiar a knowledge of the past as Dr. Mackie of the present, and he has as much enthusiasm for his subject. Small books often cost the author, and sometimes the publisher, more than large books. Into this small book Mr. Cruickshank has gathered all that the monuments have to tell us in any way touching the Bible, and the publishers have used every printing device to catch the eye and commend the contents. Very careful has the author been to verify his conclusions. He takes no side in silly controversies; he simply follows the evidence, and where it is not conclusive one way or another he says so.

Professor H. B. Swete and Dr. J. H. Srawley are the general editors of a new series to be issued at the Cambridge University Press under the title of 'The Cambridge Handbooks of Liturgical Study.' The series could not have had a better beginning than with the volume by Dr. Srawley on *The Early History of the Liturgy* (6s. net). This will be admitted at once by those who have read Dr. Srawley's article on the Eucharist in the *Encyclopædia of Religion and Ethics*. And the book itself will substantiate the statement. Every item of evidence is given its place, while the subject moves forward as a whole. This is possible only when a complete mastery is obtained over the subject. And it is just in liturgical work that this mastery is most rare. How much, besides Brightman's *Liturgies Eastern and Western* (of which only one half is yet published), has been written for many a year that can be unhesitatingly relied on for fact, and right conclusion from fact?

The Rev. James Mearns, M.A., Vicar of Rushden, Buntingford, has prepared an Index of Hymns which appeared in Hymnaries before 1100, and the book has been published in Cambridge, at the University Press, under the title of *Early Latin Hymnaries* (5s. net). The Index,

he tells us in a very informing preface, was meant to be the chief feature of a book on Hymns and Canticles in the series of 'Handbooks of Liturgical Study' edited by Swete and Srawley. But when completed it proved to be so bulky that it was necessary to publish it as a separate volume. How diligently will the student of hymns study its contents, and how greatly will he marvel at the stores of unexpected information it contains. Besides the hymns found in hymnaries before 1100 an appendix gives a list of hymns found in MSS. after that date. The method is, first of all, to give the Incipit (or first few words of the hymn); that is followed by its subject; and then comes a reference to various modern hymnaries where the texts of the hymns are printed. This is the kind of work that the true book-lover is always willing to encourage, work that is unostentatious, but when done is done once for all. Every good library will have to be furnished with a copy; every student of hymnology will secure a copy for himself.

The History of the Islands of the Lerins, which has been written by the Rev. A. C. Cooper-Marsdin, D.D., Hon. Canon of Rochester (Cambridge: at the University Press; 10s. 6d. net), is a history of the Monastery, Saints, and Theologians of S. Honorat. And the greatest of all the saints and theologians of S. Honorat was named Vincent. It is our knowledge of Vincent of Lerins that gives the islands a place in the memory of most of us. Dr. Cooper-Marsdin has told us much about Vincent. But besides this great theologian, many a great man has been associated with the Lerins. Let us mention Patrick, John Cassian, Cæsarius, Hilary, Faustus, Lupus, Eucherius, Salvianus, Raymond Feraud, 'the Man with the Iron Mask,' Napoleon, Lord Brougham, Edward VII. For the history of Lerins is the history of Cannes. Now, Lord Brougham discovered Cannes as a health resort, and Edward VII. stayed there for his health, and to both a grateful community has erected memorials. 'The charms of modern Cannes are known to many who in search of pleasure or of health have basked beneath its sunny skies. Its visitors will descant upon its advantages and sing its praises. Surrounded by hills it is sheltered from the winds. Its winters are mild. There is never any fog. There are no long dreary days of rain. Its amusements are manifold. Its walks are attractive, its views magnificent, its flowers lovely. Do visitors to the Riviera know also that the history of Cannes is full of historic interest, dating back through the centuries of the past?'

A living Cambridge theologian has said that there is no greater desideratum in literature than a dictionary of Christian geography. Towards the possibility of such a work Dr. Cooper-Marsdin has made one notable contribution. And he has had the goodness to make it pleasant to read, and to enrich it with fine photographs.

Mr. J. Brierley's new book is *Religion and To-day* (James Clarke & Co.; 3s. 6d. net). Mr. Brierley has a genius for titles. This title covers every essay in the volume. Take 'New Notes in Religion'—right in the middle of the book. What are the new notes? First, that there is a root of goodness in humanity; next, that there is a social conscience; thirdly, that there is a legitimate place for humour in religion; and lastly, that the Kingdom of God is not far away in the heavens, but amongst us and in us, ready to be wrought out from its germ to its fulness.

Messrs. Collins have commenced the issue of 'The Nation's Library' (1s. net each). The volumes are to be original and scholarly and very practical. Those we have seen are on *Oil Fuel*, by V. B. Lewes, F.I.C., F.C.S., and *The Case against Railway Nationalisation*, by Edwin A. Pratt.

Golden Hours with Coleridge is a well-chosen book of extracts from Coleridge's prose and poetry (Collins; 1s. net). The choice has been made by H. K. Elcock, who seems to be still as familiar with Coleridge as all well-educated persons were a generation ago.

Economics as the Basis of Living Ethics is the title which Mr. John G. Murdoch, A.M., Professor of the English Language in Rensselaer Polytechnic Institute, has given to a book in which he first tells us the story of his own conversion to this form of utilitarianism and then endeavours to convert us to it (Constable; 8s. 6d. net). It is unfortunately not a well-written book.

Mr. Murdoch, as Professor of the English Language, ought to be able to write better.

However, Professor Murdoch's one idea is evident. He believes that all our ethical notions are the result of the struggle for existence. They are, in fact, themselves simply the survival of the fittest. Here in his own words is the way in which 'the external economic passes into internal motives and ideals, in short becomes transfigured into ethics. An inventor or initiator intensely interested in a more or less contracted field of consideration thinks he discerns new relations and foresees higher results, a greater or more economical production, or a better distribution. He preaches it or practises it if he can. He shows that, other conditions substantially unchanged, he can get fuller results; he and those interested with him proclaim the new way to be better, more productive, more desirable, more reasonable, and therefore right. They also proclaim it the duty of society to put the new process through. It opens up new possibilities, it increases the resources of the tribe or the nation, the public welfare is enhanced, and the public conscience which knows itself demands the advance. Then the whole vocabulary of ethics, of ideals, of spirituality, fills the air. On the other hand, the new must more or less dislocate the old. The holders of the old see their position threatened; they do not or can not readjust themselves to the new. Many are unwilling to try, for they are expert in the old rules, they fear their adaptability to the new. . . . Natural selection weeds out the old and thus establishes the new. This accomplished, the transition is a settled fact, over the corpses of thousands who were either unable or unwilling to adapt themselves.'

It is not an exhilarating theory. Mr. Murdoch does not care. He is quite ready to resolve all aspiration and even all religion into 'economic pressure.' Did you say 'the world is at last coming to see God's real purpose'? Professor Murdoch says it is only 'some economic change.'

The Rev. A. B. Macaulay, M.A., and Mr. James Brebner, M.A., have together prepared an edition of *The Vulgate Psalter* (Dent; 2s. 6d. net), 'in the hope that it may find a place in schemes of religious instruction in schools, and prove, by the convenience of its form, useful to those whose chief interest in the Vulgate lies in the devotional value of the Psalter.' The editors have adopted Hetzenauer's text, which they appear, however, to have read with discrimination. They have prefixed a short introduction, and they have added Notes, a Vocabulary (very short), and a large number of examples of Mottoes and Phrases derived from the Vulgate Psalter. The Notes are workmanlike, all that is necessary for translation and not a word more.

A handsome volume of *Morning Prayers for Home Worship* has been published by the Methodist Book Concern (Messrs. Eaton & Mains) of New York ($1.50). The author is Mr. George Skene. Each page contains a short reading, one or two verses (never more) of a hymn, and the prayer. There are 373 pages, so that we have a prayer for every morning in the year and one more for each day of Easter Week. If we might venture a criticism of prayers, we would say that there is too much information in these and too little petition.

Mr. Joseph Clayton, who wrote the memoir of Father Dolling, has now written that of *Father Stanton* (Wells Gardner; 2s. net and 1s. net). It is a book to be read within the hour, and not likely to be lingered over. The word for it is appreciation. If Father Stanton was all this and nothing else, we need not look to see his like again. There are individualisms, and they are not hidden, for they are understood to be part of the general excellence. Thus: 'the notion of a "national" Church, and of an "Anglo"-Catholicism, was altogether repugnant to Stanton. "It is Pharisaism," he said, "to say that it is right to go to a Roman Catholic Church on the Continent and wrong to go to one in England." God had made of one blood all nations, and Rome had kept the faith.' Yet, 'to a friend, who became a Roman Catholic, Stanton wrote in January 1912: "I shall live and die in the Church of England, and I trust my God who created me and my Saviour who died for me never to forsake me."'

There are anecdotes also. 'Once a visitor to St. Alban's suggested that the use of incense and processional lights was not wise, and Stanton answered immediately: "My dear fellow, not wise! Why, there are only two sets of people called 'wise' in the Gospels—the 'wise' men who offered incense, and the 'wise' virgins who carried processional lights."'

Messrs. Wells Gardner have also issued 'some

meditations on several aspects of the life of prayer,' by the Right Rev. Cecil H. Druitt, D.D., Coadjutor Bishop of Grafton and Armidale. The title is *The Obligation of Prayer* (6d. net).

The prophets of the Old Testament grappled with the problems of their own time, and the apostles of the New Testament did no less. But how difficult the modern preacher finds it. There is the offence of taking a side politically—though both prophet and apostle did that. And so it comes to pass that preachers preach 'the old gospel' and leave their hearers to apply it as they please.

Not so Professor W. M. Clow. His book on *Christ in the Social Order* (Hodder & Stoughton; 5s.) is a preacher's effort to apply the gospel to the facts of industrial and agricultural life in our day. To do this well, it has been necessary for Professor Clow to study many books that are understood to be out of the preacher's way; and, more than that, he has had to visit factories in winter and spend his summer holidays on the land. He has found it profitable to clear his mind in this way of ignorance with its offspring prejudice. And he has had to brace himself to speak out. Every controversy is set in the light of Christ's life and Christ's teaching. Every man, poor as well as rich, is urged to consider first the Kingdom of God and His righteousness. And at every step the way is shown how that may be done in our day and under our conditions of life.

A Short History and Handbook of the United Methodist Church (Henry Hooks) has been written by the Rev. George Eayrs, F.R.Hist.S. Let other Churches imitate.

Messrs. T. C. & E. C. Jack have made themselves a name as publishers of books that are both cheap and good. Their latest and bravest enterprise is *The New Encyclopædia* (7s. 6d. net). It contains 1626 pages (not columns merely) and covers the whole field of human knowledge. That is to say, the eight-and-twenty volumes of the *Encyclopædia Britannica* have been compressed into the single volume of *The New Encyclopædia*. This does not mean, however, that the *Encyclopædia Britannica*, or any other Encyclopædia, has actually been boiled down. The articles in the *New Encyclopædia* are as original as they are crisp and up to date. Literature is given at the end of each article and some of it is dated as recently as 1912. It is inevitable that brevity should sometimes get into the way of clearness—the paragraph on Religion in Scotland is an example; the marvel is that that occurs so very rarely.

The same publishers have issued twelve volumes more of *The People's Books* (6d. net each). Half of them are scientific, and every one of the scientific volumes has just that union of authority and simplicity which makes books of this elementary nature useful. *Kant's Philosophy* is described by Mr. A. D. Lindsay, M.A., Fellow of Balliol College, Oxford; *Biology*, by Mr. W. D. Henderson, M.A., B.Sc., Ph.D., of Bristol University; *The Experimental Psychology of Beauty*, by Dr. C. W. Valentine of the University of St. Andrews; *Sir William Huggins and Spectroscopic Astronomy*, by Mr. E. W. Maunder, F.R.A.S., of the Royal Observatory, Greenwich; *Kindergarten Teaching at Home*, by two members of the National Froebel Union; *Spiritualism and Psychical Research*, by Mr. J. Arthur Hill. Then there are four which in the same general way may be called historical. They are *The Crusades*, by M. M. C. Calthrop; *The Stock Exchange*, by J. F. Wheeler; *The Monarchy and the People*, by W. T. Waugh; *England in the Making*, by Professor F. J. C. Hearnshaw, LL.D. Lastly, two are biographical. *Goethe*, by Professor C. H. Herford, Litt.D., and *Coleridge*, by S. L. Bensusan. Nearly all the volumes contain directions for prosecuting their particular study, with a list of books for that purpose.

It is the duty of every man who has preached with power to tell his brethren how he did it. For preaching with power is the most difficult of all avocations, and it gets more difficult every day. The Rev. John Edwards gives us his experience in *A Primer of Homiletics* (Kelly; 2s. 6d.). He also tells us, in an Appendix on 'The Preacher's Homiletic Library,' where we shall find other men's experience.

Dr. James Gairdner, C.B., died before he could see the issue of the fourth volume of his *Lollardy and the Reformation in England*. The volume has been issued under the direction of William Hunt, M.A., D.Litt. (Macmillan; 10s. 6d. net). It is a marvellous production for a man of eighty-four, so marvellous that one does not require to take the

author's age into account. The research seems to have been as painstaking and the writing as vigorous as in the volumes that preceded it. Dr. Hunt says that had his eyesight not given way a short time before he died, Dr. Gairdner might have prepared the volume for the press and it would have been as free from fault as the rest. With Dr. Hunt's careful editing it will stand the same scrutiny. And thus is finished a great work. One-sided it is, no doubt. The history of the Lollards written by one who was more in sympathy would be a different history from this. Yet it is a great work. Whoever comes next to the task will find that Gairdner is indispensable.

A Monthly Course of Daily Prayer in the Home, with the title of *Daily Devotions* (Meyer; 1s. net), has been prepared and published by the Rev. H. Elvet Lewis, M.A. Readings and hymns are suggested as suitable to precede the prayer every day.

How often do we hear it said now that the future of missionary success lies with the medical missionaries. And it is not less true because it is often repeated. But the medical missionary must be properly equipped. To that end a volume has been written by R. Fletcher Moorshead, M.B., F.R.C.S., to which Sir Andrew Fraser has contributed an introduction. The title is *The Appeal of Medical Missions* (Oliphant, Anderson, & Ferrier; 2s. 6d. net). Written in terse, even epigrammatic, English, and without alarming technicality, it is admirably fitted to give us an insight into the life of the medical missionaries and to stimulate us to take a practical self-denying interest in their work. It is a book which should be offered to young people. They will read it; for it is delightful to read, not without flashes of humour in the midst of all its serious purpose; and they may be captured by it to a lifelong sympathy with medical missionary work.

The second volume of Professor Hartmann Grisar's *Luther* is now out (Kegan Paul; 12s. net). The deep-seated dislike to Luther which every Roman Catholic feels is not hidden. Rather is it made the more manifest by Dr. Grisar's determination to be purely historical. Every one of the scandals which used to be freely believed against Luther, and which are still occasionally circulated in popular books, is disposed of here. Thus: 'the false though frequently repeated statement, that Catherine von Bora was confined a fortnight after her marriage with Luther, can be traced back to a letter of Erasmus, dated December 24, 1525, giving too hasty credence to malicious reports. Erasmus himself, however, distinctly retracted this statement in another letter of March 13, 1526.'

Not one of these disgusting stories remains. The pity is that Dr. Grisar thinks it necessary still to refer to them. But while disposing of them he endeavours to excuse the malicious inventors as well as the credulous receivers of these reports. And this is the amazing excuse he makes for them: 'We can comprehend such reflections as the following, made at a later date by indignant Catholic observers, even though in an historical work such as this we cannot make them our own. "To have remained spotless amidst such dangers Luther would have to have been an angel. Whoever has any knowledge of human nature, and knows that God as a rule punishes pride and haughtiness by this particular vice, will not wonder that many have their doubts as to Luther's unblemished life before he took a wife."'

Professor Grisar is himself still troubled with Luther's manner of jesting. He says nothing of the changes in custom. He condemns Luther as if he lived in the twentieth century. And he forgets for the moment that Sir Thomas More jested on the way to the scaffold. Or to take a modern example. In the recently published Life of Father Stanton we read: 'Father Stanton could crack a joke over his isolated position—he would have gone to the scaffold joking as Blessed Thomas More did if he had been called upon to die for his religion.'

Professor Grisar still makes Luther responsible for the Peasant War, but it is rather Lutheranism than Luther that he means. That the preaching, he says, of the new Evangel had a great part in the origin of the frightful peasant rising of 1525 is a fact, which has been admitted even by many non-Catholic historians in modern days. Here, however, he again dispels an ugly story—the story that Luther had written his Exhortation to Peace after he knew that the war had broken out. From first to last Luther's honesty is vindicated, and that is something for which every right-thinking person will be thankful. For the rest, we may take sides as we will, and Professor Grisar does not hesitate to take *his* side.

Dr. James R. Howerton, Professor of Philosophy in Washington and Lee University, is a man whom they choose when lectures have to be given in America on great occasions. And he lectures most effectively when his subject is a social one. Three of his lectures on social subjects he has republished in a volume entitled *The Church and Social Reforms* (Revell; 2s. 6d. net). He is not well satisfied with the Church. In the past she has missed great opportunities; in the present she is blind to still greater. Yet his love for the Church is sincere and he speaks plain truths.

Professor Henry Drummond was the first to speak popularly of *The Biology of the Cross*, though he gave none of his books that very title. It is the Rev. J. Benjamin Lawrence, M.A., who uses the title for a volume of lectures delivered at South-western Baptist Theological Seminary (Revell; 2s. 6d. net). The fundamental idea in the lectures is that Christ did all that He did as one of us. Then all association with Him may be expressed in biological language, as indeed some of it is already, such as the New Birth itself. It is easy to overstrain metaphor (and all this is metaphor after all), but Mr. Lawrence is careful. He issues his book at a time when science and theology are less unfriendly than usual; it will encourage us in our still somewhat timid advances.

The Rev. J. E. Watts-Ditchfield, M.A., delivered a course of lectures in the Divinity School of the University of Cambridge this year, and he has now issued them in book form with this title: *The Church in Action* (Robert Scott; 2s. 6d. net). They are lectures on Pastoral Theology (to use a term which the author's modern mind may dislike), but they are introduced by remarks on the Ministry itself and on the Congregation. No part of the work of a great city charge is forgotten, and every part is spoken of as out of personal experience. Notice one thing: Mr. Watts-Ditchfield warns us against laying exaggerated stress on the Church or on a Society; he insists on our giving Personality its place.

Mr. P. S. P. Handcock, M.A., who was lately Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, and who wrote a valuable book on *Mesopotamian Archæology*, has recently been devoting himself to the archæology of the Bible, and has prepared a book in which he offers us *The Latest Light on Bible Lands* (S.P.C.K.; 6s. net). The publishers have, as is usual with them, illustrated the book admirably. And it is written in a natural way, with ample knowledge and a clear appreciation of the virtue of truthfulness. On most of the unsettled questions of early Hebrew history, Mr. Handcock has his opinion and gives reasons for it. He does not accept the identification of the Ḫabiri with the Hebrews; and he still thinks that Rameses II. was the Pharaoh of the Oppression, and Meneptah the Pharaoh of the Exodus. His reasons are not quite convincing (whose are?), but they must be considered by every student of the subject. The 'Israel' on Meneptah's stele he thinks must be 'those Israelites who had returned to their native land possibly with the Hyksos, possibly later.' An extremely valuable feature of the book is an Appendix containing a complete list of the place-names of the Old Testament and their identifications.

The Rev. G. H. Harrop's book, *God's Future* (Stockwell; 3s. 6d. net), is not a formal treatise on Apologetic; but the chapters, simple as they are and separable, are always in their proper place and relationship. Thus the book, unsuspectingly, is a fairly complete instruction in the art of giving 'a reason of the hope that is in us.' The sub-title is 'The Religious Relation of Man to the Universe,' which is more explicit than the title, though not so short.

It is always necessary to urge men to read the Bible rather than books about the Bible. It is just as necessary to urge them to read Eucken rather than books about Eucken. Yet an introduction to the Bible serves its purpose, and an introduction to Eucken, such as that which has been written by Mr. Meyrick Booth, B.Sc., Ph.D. (Jena), will also serve a good purpose. For it introduces Eucken; it does not stand in Eucken's way. Not only does it explain the leading ideas of his philosophy in a fairly intelligible manner, it also lets us see the influence which Eucken exercises through his personality. Mr. Booth is well acquainted with Eucken's writings; he is also acquainted with Eucken himself. Not much is said about Eucken's theology; Mr. Booth thinks

that enough has been written in English about that already. He gives himself to an exposition of the philosophy and an appreciation of the man. The title is *Rudolf Eucken: His Philosophy and Influence* (Fisher Unwin; 3s. 6d. net).

The Catholic Student's 'Aids' to the Bible follows the example of Oxford, though it has taken the Cambridge title. That is to say, it contains all the information that may be necessary for the understanding of the Contents of the Bible, and arranges it conveniently rather than consecutively. The first volume only, on the Old Testament, written by Dr. Hugh Pope, O.P., S.T.M., has as yet been published (Washbourne; 3s. 6d. net). First come the external things about the Bible itself—its name, the order of its books, its history, chronology, and archæology; then a chapter on its inspiration and interpretation; its language next; and after that its ethnology, calendar, coins, and the like. At this point we are pulled up by something new. It is a discussion of the Decrees of the Biblical Commission, with the question of liberty of criticizing. The Pentateuch is of Mosaic authorship; the Decrees say so. The early chapters of Genesis are literal history. Again the Decrees say so. Thereafter each of the books is described at length, including of course the books of the Apocrypha.

Let us correct an error. We are told that the Authorized Version 'was the outcome of all the previous translations, especially of the Rheims New Testament as has been lately demonstrated by Carleton.' Carleton did not demonstrate this. He showed in his book 'The Part of Rheims in the Making of the English Bible' that that version had been consulted by the 1611 translators more frequently than had been supposed. But his words as to the influence of previous versions on the Authorized are these: 'The Translators made the Bishops' Bible the basis of the new Version, correcting it by comparison with the Hebrew and Greek text. But of the other versions, which the instructions prescribed for their guidance, the Translators appear to have made little use, with one notable exception, the Genevan, many of whose distinctive readings have been incorporated in King James's Version.'

Contributions and Comments.

An Intermediate Aramaic Version.

Some quotations from the O.T. (especially in Mt.) probably owe their form in the N.T. to an intermediate source. That is, between the Hebrew of the O.T. and the Greek of the N.T. there stood an Aramaic paraphrase. The so-called 'Logia' of Mt. may have supplied some of the paraphrases and interpretations which characterize the quotation and use of O.T. passages in the Gospels. Along this line we may look for an explanation, not only of the 'variants' from the Hebrew text and the LXX, but also the distinctly Messianic character of these quotations in the Synoptists. The following examples will show the Targumic method of introducing terms—Messianic, explanatory, exegetical—into the Aramaic renderings of the Hebrew text. (1) Messianic: הֵא עַבְדִּי מְשִׁיחָא, 'Behold, my servant, *the Messiah*' (Is 42^{1}, Targ. Jon. b. Uzz.); הֵא יַצְלַח עַבְדִּי מְשִׁיחָא, 'Behold, my servant, *the Messiah*, shall prosper' (Is 52^{13}, *ib.*). (2) Explanatory: in the Heb. נֶחֱמוּ נֶחֱמוּ עַמִּי, the party immediately addressed is not named, but the Targum supplies נְבִיאַיָּא, *prophets*, LXX ἱερεῖς, *priests* (Is 40^{1}). (3) Exegetical: the reading of some authorities (A D Π Φ *al.*), καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα (Mk 4^{12}), is perhaps due to an intermediate Targum. The form of the Targum now extant, וְיִשְׁתְּבֵק (Jon. b. Uzz., Is 6^{10}), is suggestive. Mt. (13^{15}), Lk. (Ac 28^{27}), Jn. (12^{40}) borrow the LXX reading, καὶ ἰάσομαι αὐτούς, which in meaning is like the Heb. וְרָפָא לוֹ; but Mk.'s ἀφεθῇ is clearly nearer to the Targum ישתבק.

It would appear from Paul's use of the O.T. (especially in Romans), that there was already a custom of quoting passages to prove the calling of the Gentiles. It is probable that such passages, first quoted orally, were very early collected together in writing (cf. Hatch, *Essays in Bibl. Gk.*, p. 103). That collections of O.T. passages, supposed to be Messianic, were drawn upon in the

composition of the Gospels may be assumed. Such collections would first appear in Aramaic, but no doubt very early in Greek also, perhaps compiled from the LXX. Of the existence of these 'Testimonia' or collections of Messianic proof texts in the primitive Church, we have some evidence in the similar 'Testimonia' edited by Cyprian, from which several Latin writers quoted as from Scripture. In these *catenæ*, passages of similar bearing were probably grouped under general headings. This would explain some discrepancies in the present Gospel text. Thus the words, *ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ* (Mk 1^2), refer to language in Malachi as well as to words in Isaiah. The writer of the second Gospel probably had before him a *catenæ* of O.T. excerpts in which Mal 3^1 stood before Is 40^3, and the leaf was very likely headed ישעיה (if in Aram.), or ΗCΑΙΑC (if in Gk.). A case like this is found in Irenæus, where quotations from Mic. (7^{19}) and Am. (1^2) are introduced by the formula: *Amos propheta ait* (*Adv. Hær.* iii. 20. 4).

The quotation, *ὑποκάτω τῶν ποδῶν σου* (Mk 12^{36} = Mt 22^{44}), is against both the Heb. הֲדֹם לְרַגְלֶיךָ, and the LXX *ὑποπόδιον τῶν ποδῶν σου* (Ps 110^1). Lk., however, follows the LXX exactly (20^{43}, Ac 2^{35}; the same form is quoted in He 1^{13}). The extant Targums give the same meaning as the Heb. thus: כְּבִישׁ לְרַגְלָךְ, 'a footstool to thy feet.' It is best to suppose that the quotation came into Mk. (thence into Mt.) from an Aramaic *catenæ* of O.T. passages, in which the preposition תְּחוֹת (= *ὑποκάτω*) was used. The phrase 'beneath his feet' was quite familiar in Jewish thought and language. But the Targumists did not hesitate to vary the phrase, thus the Heb. תַּחַת רַגְלָיו, 'under his feet,' becomes in Onkelos, תְּחוֹת פּוּרְסִי־יְקָרֵיהּ, 'under the throne of his glory' (Ex 24^{10}). We postulate, therefore, between the Heb. of the Psalmist and the Greek of Mk. (and Mt.), an intermediate Aramaic with a phrase such as תְּחוֹת רַיגְלָךְ.

The citation, *καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν* (Mk 10^8 = Mt 19^5), corresponds verbally with the LXX (Gn 2^{24}), but it is evident that the Gospel passage as a whole was not borrowed from that source. The reading is not according to the Heb.: וְהָיוּ לְבָשָׂר אֶחָד, nor according to Onkelos: ויהון לְבִשְׂרָא חַד. [Note the idiom in which the direct object is denoted by לְ; cf. Dn 2^{14}.] How then did *δύο* come into the Gospel text? We suggest an Aramaic paraphrase, as we actually find: ויהון תַּרְוֵויהוֹן לְבִישְׂרָא חַד (Pseud. Jon.), and והוו משניהון לבסר חדה (Samarit. Targ.). It is probable that these Targums preserve the common paraphrase of the O.T. passage (oral and written) as quoted in the Synagogues, and the Synoptists simply followed the paraphrase.

Possibly the changes from the Hebrew and the LXX of Mic 5^1 found in Mt 2^6, are to some extent due to the presence of an intermediate Aramaic. Originally אֶפְרָת was apparently very near Bethlehem, indeed connected with it (Gn 48^7). It was Bethlehem's suburb, Ephrath (hence אֶפְרָתָה, *towards Ephrath*, i.e. ה loc.), to which the Deliverer's royal ancestry was traced (1 S 17^{12}). But at the time of the Advent the distinction between Ephrath and Bethlehem was forgotten; hence the second place-name in the prophecy was not inserted in the Aramaic paraphrase. The phrase, *γῆ Ἰούδα* in Mt. may represent the בֵּית יְהוּדָה of the Targum, where 'house' might stand for a division of a province. The expression, *ἐν τοῖς ἡγεμόσιν Ἰούδα*, is clearly not from the LXX, which reads *ἐν χιλιάσιν Ἰούδα*, and so translates the present Massoretic text. Mt.'s source appears to have read the Hebrew as if it were בַּאַלּוּפֵי, 'heads' or 'princes of' (tribes). The LXX in several places renders אַלּוּף by *ἡγεμών* (Gn $36^{15f.}$, Ex 15^{15}, 1 Ch $1^{51f.}$, Ps 55^{14}. Targ. has רַבָּא). We suggest that the word in the intermediate Aramaic was רַבְרְבֵי, 'princes of' (cf. Gn 36^{15} Onk., Mic 5^5 Jon. b. Uzz.). The words in Mt.: *ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ*, no doubt represent in some way the Heb. מוֹשֵׁל בְּיִשְׂרָאֵל, which the Targum renders שׁוּלְטָן עַל־יִשְׂרָאֵל, 'ruler over Israel.' But the שולטן was not to be 'Ruler' merely, He was also to be 'Shepherd' (Zec 13^7), and this further Messianic idea was perhaps expressed in the Aramaic paraphrase. Just as the Targum on Mic. (5^1) introduced the word מְשִׁיחָא, who was to be 'Servant-Prince' (עביד שולטן), so presumably the Aramaic paraphrast behind Mt. inserted the word רָעֵי, 'Shepherd,' to characterize the work of the Messiah.

It has been suggested that an intermediate Aramaic translation lies at the back of Mt $12^{18.\ 19}$, which is a quotation from Is $42^{2.\ 3}$. The sugges-

tion is based on the following words: (1) ἀπαγγελεῖ, 'shall declare.' This is said to be nearer to the Targum יְגַלֵּי, 'shall reveal,' than to the Hebrew יוֹצִיא, 'shall bring forth.' (2) ἐρίσει, 'shall strive.' This is nearer to a supposed Aramaic (Syr.) יְרִיב (ܪܝܒ), 'made a noise' (as in strife), than to the Hebrew יִשָּׂא, 'shall lift up' (as the voice). (3) ἐκβάλῃ, 'send forth,' is said to be nearer to the Targum יַפִּיק, 'cause to go forth,' than to the Heb. יוֹצִיא, 'shall bring forth.' (4) εἰς νῖκος, 'unto victory.' This is of course nearer to a supposed Aramaic לְזָכוּת (Syr. ܠܙܟܘܬܐ), 'justice,' and (in Talmud) 'victory,' than to the Heb. לֶאֱמֶת, 'unto truth.' [Note εἰς νῖκος in Mt. may be used Hellenistically for לָנֶצַח, 'for ever,' as LXX in 2 S 2^{26}, Job 36^{7}; cf. Hab 1^{4}.]

The above illustrations are among the evidences which tend to confirm the conclusion of the late Dr. Nestle: 'That between the Hebrew prophet and our Greek first Gospel an Aramaic Gospel stands in the middle' (The Expository Times, November 1908). J. Courtenay James.

Harrogate.

Genesis xx. 16.

'. . . behold, it is for thee a covering of the eyes to all that are with thee; and in respect of all (or, before all men) thou art righted.'—R.V. The last clause of the Hebrew text וְאֵת־כֹּל וְנֹכָחַת, as Professor Skinner in his commentary on Genesis says, is *untranslatable*. Of suggested emendations he says, 'the easiest emendation is that of Gu.: וְאַתְּ כֻּלּוֹ נֹכַחַת = "and thou in all this (affair) art justified," though the sense given to כֻּלּוֹ has no clear example in O.T.'

But the two clauses, לְכֹל אֲשֶׁר אִתָּךְ and וְאֵת־כֹּל וְנֹכָחַת, apparently do imply, in some way, a contrast, 'to all that are with thee (thy people),' gives the one side, and it is natural to suppose that the other side spoke of Abimelech's people. With but little change, the text may be emended to read (וְנֹכַחְתְּ or) וְאֵת־כֻּלָּנוּ נֹכַחְתְּ = 'and with all of us thou art justified (or, shalt be justified).'

W. R. W. Gardner.

Zeitoun, Egypt.

'The Mount of God.'

On August 12th, I left Tokyo by train and arrived in the evening at Karuizawa, where I had duties in connexion with a summer school which was being held for missionaries. On the night of my arrival, I lay down to sleep with my face near a window from which there was a good view of Mt. Asama, an active volcano, eight thousand feet in height, and about ten miles away. Warning had been given by specialists that there were signs in the mountain of impending activity.

It can be easily imagined how startled the people were, when near midnight, there was a sharp earthquake and a terrible explosion. I was suddenly wakened, and on looking from my window, witnessed a sublime spectacle, made all the more mysterious and awe-inspiring by having as its setting the background of night.

Like a mighty giant in struggle the great mountain was in agitation. A great black column of smoke, shot straight up into heaven, was unfolding and spreading at the top. The glow of fires could be seen at the mouth of the crater. At times, blue and fitful flames appeared and vanished at different points against the blackness and smoke. There was a thunderous noise in the crater, continuous for more than an hour, the sound of which was uncanny and terrible: far more so indeed than the roar of a hurricane at sea. Presently a storm-cloud formed and stood by the side of the column of volcanic smoke. Supposedly, it was produced by dynamic cooling of the air, undergoing expansion in ascending from lower to higher levels in the atmosphere. At any rate, the storm-cloud was there, and lightnings began to play on the face of the cloud and thunderings were heard from within. The roar of the volcano and the noise of thunder answered each other as deep calls unto deep. The grandeur of the scene was such as to defy description.

The spectacle called to mind certain words of Scripture. The next morning, I opened the Bible at Exodus (19) and was astonished to find there, as well as in Deuteronomy (4–5) and Hebrews (12), language used descriptive of phenomena closely resembling those which I had witnessed. I read of 'thunders and lightnings,' of a 'thick cloud upon the mount,' of Mt. Sinai 'altogether on a smoke,' of the 'Lord descending upon it in fire,' of the 'smoke thereof ascending as the smoke

of a furnace,' and of 'the whole mount quaking greatly' (Exodus). The account in Deuteronomy I found to be not less exact and particular. 'The mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice' (4^{11} R.V.). 'These words Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice' (5^{22}). The language of Hebrews is certainly based on these accounts. 'For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words.' And also, 'So fearful was the appearance that Moses said, I exceedingly fear and quake' (12^{18-21}). In fact the correspondence was so close as to include even the official regulation at Karuizawa, for I was told the next morning that the governor of the province had set bounds about the mount, in view of the increased activity of the volcano, though some had broken through and gazed upon the sight at their own peril.

Now two or three things were riveted upon my mind, when I read afresh the account of the giving of the law. First, I was convinced that the language described volcanic as well as storm phenomena; secondly, I felt not less certain that the writer had witnessed the phenomena which he described. Then thirdly, I was deeply impressed with the fitness of such a scene as the background of divine legislation. All law is inseparable from the idea of force. The manifestation of God in the awful display of His power in earthquake, volcanic eruption, and storm would certainly give impressive emphasis to ordinances promulgated for the people. These verses have been explained as having reference to the storms which brewed upon Arabian mountain summits. But so to interpret the account is to apply slovenly exegesis to language which is remarkable for its simplicity and precision as to details. Far more attention has been given to the decomposition of the nineteenth chapter of Exodus than to its proper interpretation. Scholarship speaks loosely of the 'theophanic storm' on the summit of Sinai. This is to slur over the statements that the 'whole mount quaked greatly,' that 'the mountain burned with fire,' and that 'the smoke thereof ascended as the smoke of a furnace.' The regulations warning the people of danger implied the existence of volcanic activity. Curiosity does not tempt one to ascend a mountain to witness a storm. But there is wakened a strong impulse to break through all barriers in order to gaze upon volcanic activity, even though 'many may perish.' Sinai could hardly be a mountain of terror because of thunder-storms. But even so, the occurrence of storms would be at such intervals as to render meaningless rules forbidding the approach of the people to the dread scene.

There is a second series of Scripture passages, poetic in form, which are apparently based upon Sinaitic phenomena (Dt 33^{2}, Jg 5^{4}, 2 S $22^{8ff.}$, Ps $68^{7ff.}$, Hab 3^{3}). The poetic accounts are dated earlier by many critics than the prose descriptions to which reference has just been made. While there are indications of both meteorological and volcanic phenomena in the language of poetry, there is less precision in details. The language is not descriptive. It is inconceivable that, if the prose and poetic accounts have relation to each other, the former should be based upon the latter. A descriptive and accurate account of an event is not likely to be formed from one that is imaginative and indistinct.

If the occurrences connected with the giving of the law had been ascribed to some part of the earth in which there existed no traces of volcanic activity, the problem of exegesis would indeed be perplexing. But one of the fissures of the earth's crust along which volcanoes are to be found passes northward into the Red Sea and thence into Syria and Palestine. The location of the scriptural Sinai is still a matter of conjecture. Unfortunately, I am not in a position to contribute anything that would throw light on this question. My object in writing is to throw out the suggestion that volcanic activity accompanied the giving of the law. If this be true, a more thorough study of the Arabian peninsula might lead to a better understanding of this phase of the wilderness journey. Even the 'pillar of cloud by day and of fire by night' might be explained as being volcanic in character. One can easily imagine a smoking crater guiding the Israelites in their flight from Egypt, until the 'pillar of cloud removed from before them, and stood behind them; and came between the camp of Egypt and the camp of Israel, and there was the cloud and the darkness, yet gave it light by night.'

S. H. WAINRIGHT.

Tokyo, Japan.

Entre Nous.

Books for Young People.

Messrs. Seeley, Service & Co. have published nine volumes, any one of which is sure to be a source of delight to the boy or girl who is fortunate enough to receive it.

Four of the books are historical tales. *Heroes of the Indian Mutiny* (5s.) and *Stories of Elizabethan Heroes* (2s. 6d.) are both written by Mr. Edward Gilliat. *Heroes of the Indian Mutiny* opens with a chapter dealing with the causes which led up to the Mutiny, and in the succeeding chapters we have a stirring account of the great leaders and their exploits. There is the story of Hodson's Horse, Lord Roberts of Kandahar, the great twin brothers Sir Henry and John Lord Lawrence, Sir Henry Havelock, and others equally well known.

In *Stories of Elizabethan Heroes* the scene is shifted from land to sea, and the military leaders become naval commanders. We are told of the brave deeds of such men as Sir John Hawkins, Lord Howard, John Davis, and Sir Francis Drake. The frontispiece of this volume is a coloured representation of the scene when Queen Elizabeth knighted Sir Francis Drake on the deck of his own vessel.

Mr. H. W. G. Hyrst tells *Stories of Red Indian Adventure* in another handsome volume (2s. 6d.). The long tale of hardship, gladly endured for country or Christ by men like Sir George Head, John Lloyd Stephens, Prince Adalbert of Prussia, or Julius Froebel, is told with thrilling effect. For Mr. Hyrst is able to cover the whole immense territory and give every episode its own particular interest.

The author of *Patriot and Hero* (3s. 6d.) is Professor A. J. Church—a sufficient recommendation of the book to all but the most frivolous young men. It is a story of the Maccabæan Times, so that no one will doubt who the Patriot and Hero is. In the writing of the book Professor Church has been assisted by Mr. Richmond Seeley.

All these volumes are historical. Before passing to the more scientific of Messrs. Seeley's books let us notice two that are biographical.

Lion-Hearted (2s.) is the story of Bishop Hannington's life, told for boys and girls by Canon E. C. Dawson, M.A. It is not of great battles, on land or sea, that we read here, but none the less is it the story of a hero. Bishop Hannington's life-story is indeed as thrilling as that of any naval or military commander, and Mr. Dawson's manner of telling it is admirably suited to the boys and girls for whom it is written. The whole story is told, from Hannington's earliest days, through all his exciting adventures and all his hardships, to the end, when he is led forth to a cruel death, never flinching from death or wavering in his loyalty to Christ; and the interest is enhanced by numerous illustrations.

When we first meet Ian Hardy he is a 'troublesome young rascal' who, at the age of ten, has got quite beyond the control of Miss Prothero, the mistress of a school for young boys which he attends. Ian is not really a bad boy; but he is high spirited and mischievous, and many are the exploits we hear of in *Ian Hardy, Naval Cadet* (5s.), by Commander E. H. Currey, R.N. The book follows his career from the time when some particularly mischievous prank has made his father consider it advisable to place him under firmer control than that of Miss Prothero till the time when, at a very early age, he becomes an officer in the service of his choice—the navy. His captain's words about him are: 'That youngster has the makings of a man and an officer in him. He'll do, mark my words. He'll do'—words which show that his exploits were not always to his discredit. Every boy who reads this book will be troubled with impatience until he hails the appearance of a sequel which is promised under the title of 'Ian Hardy, Midshipman.'

There are two scientific books, *The Romance of Scientific Discovery*, by Mr. Charles R. Gibson (5s.), and *Sub-marine Engineering of To-day* (3s. net), by Mr. Charles W. Domville-Fife. In this class of book, specially devised and carefully written for young people, no publisher can compete with Messrs. Seeley, Service & Co. And it is the best class of all. For these volumes stimulate the intellectual and brace the moral faculties all the while that they furnish such instruction as lays a foundation for the work of life. The illustrations are not mere embellishments to the books, they are scientifically accurate and artistically beautiful.

Perhaps *A Church in the Wilds*, by Mr. W. Barbrooke Grubb (5s. net), has not been written for the young, but it may be taken here with the rest. It is the story of the establishment of the South American Mission among the natives of the Paraguayan Chaco. It is 'a missionary book' with the liveliness of clever conversation and graphic description added. There is much common human nature in it, both in the writing and in the illustrating.

The same publishers have issued *Wireless Telegraphy and Telephony without Wires*, by Charles R. Gibson, F.R.S.E. (2s. net). 'Wireless,' as it is familiarly called, is to vie with 'the conquest of the air' for the intelligent interest of young and old in the near future. This volume has been prepared for the education of the young most of all, and is admirably adapted to its purpose. The illustrations are an education in themselves.

A proper book for the literary lad or lass is *In the Footsteps of Borrow and Fitzgerald*, by Morley Adams (Jarrold; 6s. net). It preserves much of the fragrance which belongs to these exquisite men of letters, and respects their individuality. The illustrations too are in harmony. Here art and literature go pleasantly together to make an acceptable gift.

At the Pilgrim Press has been published the thirty-fourth annual volume of *Young England* (5s.) in its now very familiar binding of blue and gold. There is probably no form of literature that is so short-lived as periodical literature for boys. The boys' magazine that has lived for thirty-four years, and has seen countless rivals come and go, must be a phenomenon. And yet the sensational element has never been the chief element in the contents of *Young England*. History and Science have had their place. And the tone has been good enough for the best conducted school or the best regulated family. In this volume one of the finest of historical novels will be found under the title of ''Gainst the Might of Spain.'

Beyond the Frontier, by F. B. Forester (Pilgrim Press; 3s. 6d.), is a tale of the Great West, in which there is hunting and falling in love, faithful animals and faithless men, and all the elements of a stirring story well woven together. Surely the Indians have about them more of the lure that boys cannot withstand than any other race.

Another boy's book from the same publishing house is *Under King Henry's Banners*, a story of the days of Agincourt, by Percy F. Westerman (3s. 6d.). Its centre of interest is the joust, so fascinating at this distance of time, and so open to poet or novelist for the grand effect. Mr. Westerman has not wholly escaped the stilted style in which conversation is supposed to have been carried on then. Is it really wise to use 'thou' and 'thy'? It was the speech of ordinary folk then; it is not so now.

From the Pilgrim Press also come two books for the very young—rather, one for the young and one for the younger. *The Children of the Frostmoor* (3s. 6d.) is just right for the years between five and ten. Below five the book is *All the Old Nursery Tales*, told by Gladys Davidson (3s. 6d. net). It is the most charming volume of all, as it ought to be.

The Society for Promoting Christian Knowledge issues a number of books for children every year, and every year there is at least one good book for girls. This year there are three. Two are large substantial volumes, well illustrated. One of the two comes from the competent hand of Miss E. L. Haverfield. Its title is *A Brave Endeavour; or, The Proving of Isolt* (2s. 6d.). The writing is natural, and the situations in which Isolt is found are natural also. It is a story of modern life—the young girl (not too self-confident) glad to escape from 'the boring tender-mercies of Miss Johnson,' finding the world less of a wild beast than she dreaded, though the responsibilities thrust upon her were at first almost more than she could bear. The other is called *Judith's Victory* (2s. 6d.). Not Judith only but Roger also is a carefully drawn character and distinctly attractive. The story is less than the psychology; but the story is good, and the conversations are managed well. The author is L. E. Tiddemann.

The third and smallest girl's book is called *Five and One* (1s. 6d.). Its author is Agnes Theresa Holliday. Written for younger girls, it is well suited to its audience. There is less psychology and more incident. There is even a considerable spice of innocent adventure.

The S.P.C.K. has also published two books for

boys; though, to tell the truth, the boys' books will openly be read by girls, and the girls' books will secretly be read by boys. *Two Holidays; or, Dignity and Impudence*, is one of them (2s.). Its author is George Richmond. The other is *Gentleman Jack* (2s.), by H. A. Hinkson.

Then there is a book by A. Vaughan which makes everything give way to its moral. It is 'the story of a child's simple faith and a man's unbelief,' the title being *Scamp Number Two* (1s. 6d.).

Lyric Poetry.

Mr. Ernest Rhys has contributed a volume to the series 'Channels of English Literature' on *Lyric Poetry* (Dent; 5s. net). It is no deliberate collection of lyrics, the series does not admit of that; but throughout the criticism the lyrics are quoted by way of illustration, and the quotation is always enough to give a complete thought.

The criticism itself strikes one as well-balanced and just. Mr. Rhys has no idolatries—not even Shakespeare is altogether an idol—and (what is still better) he has no violent dislikes. He refers to Macaulay's 'slaughter' of James Montgomery, but he refrains from all such butchery himself. The paragraph in which he mentions James Montgomery is a good example of his style, and may be quoted. One quotes it the more gladly because of the justice done in it to Mrs. Hemans. How easily we despise others, but Mr. Rhys is no Pharisee.

'Campbell,' he says, 'was the poetic leader of a troop of versemen of some energy, who used rhetoric freely, and wrote moral and exemplary songs without any pull on the creative faculty. There is no need to name them individually, since they had no permanent effect. The didactic lyric was written with small force and a certain sincerity by another writer who connected the centuries, James Montgomery, whom Macaulay slaughtered in the *Edinburgh Review*, and who was for a time the most popular verseman of his day, a day that might have read and did not read Shelley or Keats. One should read Montgomery before taking up Mrs. Hemans, who used on occasion to be ranked with him, usually as his inferior. She had, although she followed at times the same fashion which used a poetic diction much feebler than Gray's, a genuine lyric note and genuine lyric feeling—

I have passed o'er the hills of the stormy North,
And the larch has hung all his tassels forth,
The fisher is out on the sunny sea,
And the reindeer bounds through the pasture free,
And the pine has a fringe of softer green,
And the moss looks bright where my step has been.

Children will not let Mrs. Hemans die, and they can confer an immortality that survives a thousand critics.'

D. H. S. Nicholson.

In *Poems* (Methuen; 2s. 6d. net), by D. H. S. Nicholson, there is one poem at least which, once read, will remain in the memory. We shall quote it. 'The March of the Trees' is its title. There are in the book other fine thoughts finely expressed. The only weakness is in the rhyming, and that rarely. But 'faun' will not rhyme with 'morn,' nor 'law' with 'war.'

THE MARCH OF THE TREES.

At the last it will surely come, to-day or in many years,
The thing I have known from always, the fertile mother of fears.
Mercy is not in nature, nor change of the great Design,
And each man knows his horror, and the March of the Trees is mine.

It will not be in the silence when the heavy trees are white,
But the slumbrous after-stillness in the deep of a summer night,
When the distant frogs are croaking and the mist shapes dance on the pond
A slow and fearful measure, like wraiths of the pale Beyond.

I think there will be a signal, some hint of a whispered word
Stirring the forest silence, or the cry of a stricken bird,
And the trees will be bowed together, and raise their heads again,
While the sound of the trees rejoicing will be as the sound of rain.

They will come up out of the valleys where they have waited long,
And down from the quiet hills in a terrible giant throng:
But I (it is written so in the Book of the Laws of Fate)
Shall stay in the desolate clearing, and watch as they come, and wait.

They will not come with a shouting, nor singing the forest song,
But clothed with the deeper silence that broods on an ancient wrong.
And my body will pay, being crushed, though it struggle and fight for breath;
But the end of the March of the Trees will be silence also, and death.

Michael Haseltine.

It is a very small volume which Mr. Elkin Matthews has published for Michael Heseltine, and its title is simply *Poems* (1s. net), and that is the right title. Here is an easily understood poem.

OXFORD: THE TOWN.

All day we pass him, tragically propped
Against a ledge of stone; his pale eyes stare
On passers-by whose breath one second stopped
Before his mute and unrebellious air.
Some evenings, he catches at the walls,
The swollen shadow of his puny legs
Flung like a dance in grotesque carnivals
To mock us: on his brighter days, he begs.
A drunkard, buttoned close in hideous clothes,
His golden dream a twelve-hours drunken sleep,
Had he once hopes, whom now our niceness loathes,
Old softer vigils on May nights to keep,
Warm-hearted whispers under Tom's great bell,
This bankrupt, ruinous Oxford Ishmael?

Edith Hickman Divall.

Edith Hickman Divall has the rare gift of being able to make a hymn a poem and a poem a hymn. Her new book is *Voices of Life* (Sunday School Union; 1s. 6d. net). Take this—

Soon, soon, O weary heart,
Thy waiting will be past.
See, how the clouds of night depart!
The dawn draws near, at last.

Lift up thine eyes, I say—
Thine eyes, with watching dim,
And catch the first, fair glimpse of day,
And rise to welcome Him.

He comes! The Lord draws near!
Why art thou tired and sad?
Thy glorious King shall soon appear.
O waiting heart, be glad.

George MacDonald.

A Book of Life from the Works of George MacDonald has been selected by W. L. T. and S. M. T. (Humphrey Milford; 6d. net). Single sentences are often enough, as: 'Love must dwell in the will as well as in the heart'—*Marquis of Lossie*, chap. xlii.

John Presland.

John Presland is the author of *Marcus Aurelius*, and other dramas. His new subject is taken from the stirring time that Rome felt at the end of Justinian's reign, and his hero (and title) is *Belisarius, General of the East* (Chatto & Windus; 5s. net). A little distant at first, the throb of life comes steadily nearer, till, by the end of the second act, we are in the heart of it. There are improbabilities—especially is the confession and death of Unigatus improbable—but the vitality is undeniable.

My Daily Prayer.

To his exquisite *Yet Another Day*, Mr. F. B. Meyer has added *My Daily Prayer* (Meyer; 1s. net). This is the prayer for May 16: 'May I not be so absorbed in my own concerns as to be indifferent to the innocent joys of children and others of my home circle.'

Fanny Stearns Davis.

In *Myself and I* (Macmillan; 4s. 6d. net) there are many fine fancies. There are thoughts that

flash true and new. But nothing is finer than the poem which gives the book its title. It is strange enough that I can look at myself and myself can look at me: it is stranger still that I can reprove myself and refuse to do what myself bids me.

At eve Myself and I came home. That book
Down from its high and portly place we took,
And read, 'Express Thyself, Thyself alway.
True to Thyself, thou canst not go astray.'
—I looked Myself between the dancing eyes:
They dazzled me, they were so wild and wise.
'Myself,' I said, 'art thou a naughtier one
Than any other self beneath the sun?
Or why, why, why,—could I not once obey
Thine innocent glad bidding, all this day?'
Myself's bright eyes were clouded o'er with tears.
Myself's gay voice was dim as dust of years.
'Ah,' said Myself, 'the book is true. And I
Am very naughty sometimes. See, I cry
Repentance. Yet so mad I needs must be
Or else the world would choke and smother me.'

A Bibliography.

What is a Bibliography? In the first volume of the *Encyclopædia of the Philosophical Sciences*, Dr. Ruge says: 'In the drawing up of a Bibliography, which involves nothing more than an apparently mechanical and technical collecting and arranging of contributions already made, the conception of the science concerned must be firmly grasped; for it is not a question of putting together everything which has been produced on the subject, but of selecting that which falls within a definite and comprehensive conception of the science. Only in that way can the historical progress of the particular science be secured and the contributions already made serve as a criterion for later writers.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. Herbert Windross, Walton-on-Thames.

Illustrations of the Great Text for December must be received by the 20th of October. The text is Ro 11^{33}.

The Great Text for January is Ac 5^{31}—'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.' A copy of Briggs' *The Fundamental Christian Faith*, or of Loofs' *What is the Truth about Jesus Christ*, will be given for the best illustration sent.

The Great Text for February is Ac 3^{6}—'But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.' A copy of the first volume of the *Greater Men and Women of the Bible*, or of Sanday's *Outlines of the Life of Christ*, will be given for the best illustration sent.

The Great Text for March is He 2^{18}—'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' A volume of *The Greater Men and Women of the Bible*, or of Winstanley's *Jesus and the Future*, or of Nairne's *The Epistle of Priesthood*, will be given for the best illustration sent.

The Great Text for April is Ro 13^{1} along with 1 P $2^{13.\ 15}$—'Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.' 'Be subject yourselves to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.' A copy of Allen and Grensted's *Introduction to the New Testament*, or Walker's *Christ the Creative Ideal*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

With the issue of the sixth volume of The Encyclopædia of Religion and Ethics, the half of the work is published. Since the beginning one volume has appeared every year. What that means only those who have examined a volume carefully can tell. In every volume there are nine hundred pages, of from twelve to fifteen hundred words each, and every word has to be weighed before being committed to paper, for in such a work as this there must be a place for every word, and every word must be in its place. Then there is the reading of the manuscript and the verifying of every reference, quotation, and practically every statement it contains; the typing, re-reading, printing, and all the rest. This volume contains two hundred and sixty-six articles, written by a hundred and seventy-one authors. It is some evidence of the care taken to find the highest authority on every subject that no fewer than a hundred and twenty-eight authors have contributed but a single article to the volume.

Dr. Israel Abrahams of Cambridge writes the article on 'Heresy' among the Jews. The difference between the Jewish and the Christian Church is very remarkable. The Talmud says, 'Once a Jew, always a Jew.' Consequently heresy was winked at, separation detested.

That curious lumber room, the 'Genizah,' is opened to the eyes of all the world by Professor Bacher of Breslau. He tells the story of the finding of the Hebrew Ecclesiasticus in it, and promises more wonderful works than that. The treasures of the Cairo Genizah have been arranged in alphabetical order: almost every topic of interest to the student of the Bible will yet be enriched by it, including the text and translation of the Bible itself and the commentaries on it.

The vicar of Hilderstone in Staffordshire is an authority on ecclesiastical folklore. His article on 'Grace at Meals' will furnish material for much interesting conversation when Grace has been said. And, more important perhaps, it will suggest forms of Grace, not lengthier but much more appropriate and a little more reverent than those we sometimes hear in these days.

Professor Burkitt's article on the 'Gospels' brings our knowledge quite up to date. The differences between it and Professor Burkitt's own book, *The Gospel History and its Transmission*, published so recently as 1906, shows how clear is his appreciation of the issues, and how watchful he is of the least move made by another. 'The Gospel' itself, the evangelical message, is given by Mr. Strahan with quite unusual breadth and insight. The article is full of points for the preacher.

There are fifteen articles on 'God.' The idea of God among savage peoples is explained by Andrew Lang. The article on the Biblical and Christian conception has been written by Professor W. T. Davison of Richmond. For the study of the Exodus, and especially of its leader, in the light of modern knowledge, Professor Wiedemann's article on the Egyptian idea of God will be found useful. Were the Egyptians Monotheists? Wiedemann says No; 'Monotheism had no place among the Egyptians, but they had a leaning towards henotheistic conceptions, which, though they were never consistently applied, yet readily combined with syncretistic tendencies.'

The series of articles on 'Human Sacrifice' have an unpleasant interest for the reader. Yet there are great thoughts and deep feelings hidden behind the horror. The Jewish article is of especial interest at this time when that trial, as horrible in its superstitious hatred as any deed recorded, is going on at Kieff. How easy it is for the statement of the Christian doctrine of the Atonement to transgress, is brought out clearly by Mr. Crawley in his introductory article.

Professor Hermann Diels of Berlin, who writes instructively on 'Heraclitus,' Professor Seler of the same university, who has a short article on a small tribe of American Indians with peculiar religious ideas, Professor Thrämer of Strassburg, Professor Troeltsch of Heidelberg, Professor Wissowa of Halle, and Professor Wünsch of Münster are among the more distinguished of the foreign contributors.

'The newest and most complete work is *The Encyclopædia of Religion and Ethics*. With it English scholars, who have been accustomed to rely so much upon German theological writings, are made independent of us; indeed, as regards the wealth of its contents and the completeness of the separate articles, they have surpassed us.' So says Dr. Christlieb of Berlin in the fourth volume of *Die Religion in Geschichte und Gegenwart*.

In publishing a volume on *St. Paul and the Mystery-Religions* (Hodder & Stoughton; 6s. net), Professor H. A. A. Kennedy is careful to prevent his readers from thinking that in the comparison of religions lies the main clue to the interpretation of Christianity. Again and again, he says, the Old Testament supplies a perfectly adequate explanation of ideas and usages in the Epistles of Paul which it is the fashion to associate with Hellenistic influence. At the same time he finds it 'of real value to understand something of the religious atmosphere in which his converts had lived as Pagans, if we are to grasp the more delicate implications both of his thought and language in those Letters which answered their questions and dealt with their spiritual dangers.'

A good example is found in the discussion of *gnosis* or knowledge, on which this is his conclusion: 'In view of Paul's intimate connection with the prophetic thought, it is scarcely possible to doubt that his use of "knowledge" is affected by the "knowledge of Jehovah" of the Old Testament. But it seems equally certain that in employing the term and the idea it embodies, he presupposed his hearers' acquaintance with these through the medium of the Mystery-Religions, and at least to some extent adopted the current usage.'

A still better, though less conclusive, example is the word usually translated 'perfect' in the Authorized Version (τέλειος). It is probable, says Dr. Kennedy, that this word belongs to the circle of mystery-ideas. Plato describes the man who rightly uses the recollections of what his soul once saw in fellowship with God as 'being ever initiated into perfect mysteries' and as 'alone becoming truly perfect.' In the Hermetic literature, those who have received the baptism of the Divine mind become 'perfect,' and only the 'perfect,' who have shared in the Divine 'knowledge,' can make another 'perfect.' Hence arises the phrase 'perfect word,' used as a title for one of the Hermetic documents, the revelation which initiates into the knowledge of God.

But this is not the end of the matter. Of the seven passages in St. Paul's Epistles in which the word is used, two definitely contrast 'perfect' with 'childish' (νήπιος). Here therefore it must mean 'grown up,' 'mature.' It is the stage of ripe knowledge as contrasted with rudimentary attainment. If we must have one English word to express the Greek word on every occurrence, as the Revisers desired, Dr. KENNEDY would offer us the word 'mature' as (roughly speaking) suitable in all the Pauline passages.

But the end is not even yet. In the later Stoics and Philo, the word is used constantly of the culminating stage of the good life which the philosopher is called to strive after. Now this anticipatory sense is evident in 1 Co 2^6, 'Howbeit we speak wisdom among the perfect.' And the 'perfect' of Ph 3^{15} ('Let us therefore, as many as be perfect, be thus minded') seem to be so, not yet in actual attainment, but by anticipation; for the Apostle has just spoken of himself as 'not having yet reached the goal.' Just as Epictetus warns the 'perfect' of the danger of making no progress, so St. Paul sees in his converts the end in the beginning, and can think of them as ideally 'saints' because they have received the new life, although that life has yet to develop in the face of many obstacles.

Professor KENNEDY's conclusion is that to a full understanding of the word these three ideas must be combined.

Has this investigation of the use of the word 'perfect' in the Pauline Epistles done anything to solve the problem of perfectionism? Most of us deny that there is a problem to solve. Or, if there is a problem, we solve it as Dr. Johnson solved the problem of external existence. We point to sins in the perfectionists. The very word is unsavoury in our nostrils. But the problem remains.

Let us turn for a moment to *The Epistle of Priesthood*, a volume of studies in the Epistle to the Hebrews, by Professor NAIRNE, which has just been published (T. & T. Clark; 8s. net). The volume contains a complete exposition of the Epistle. The exposition is short and satisfactory. Why is it so satisfactory being so short? It is because of the studies which precede. The exposition occupies 134 pages, the studies 296. By these studies we are placed at the point of view of the author of the Epistle; we are brought along the way that he came; we inherit his heredity; we stand as close to Christ; every question that he touches in the Epistle, we can see why he touches it, we can see that his contribution to its solution is the contribution which he was sure to make. Among other things the writer of the Epistle to the Hebrews handles the problem of perfection.

It is the perfection of Christ that makes the perfection of believers a problem. If Christ had not been perfect as man, no one would have listened to the claim of perfection made by men. It is true that human, that is to say, Christian, perfection is distinctly asserted in the New Testament. St. John says: 'We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not' (1 Jn 5^{18}). But there are other passages which show a different feeling, and nowhere more remarkably than in St. John, 'If we say that we have no sin, we deceive ourselves' (1 Jn 1^8).

Now it is not enough to say that one of these passages expresses the ideal, the other the actual state of the Christian. That may be quite true. But to St. John the words 'ideal' and 'actual' had little of the contrast which they present to us. It is doubtful if he would have understood what we mean by 'ideal'; it is certain that if he had understood he would have rejected it. For it was not as the ideal state for the believer in Christ that he made the assertion, 'Whosoever is begotten of God sinneth not.' There would have been little Christianity in that. Sinlessness

as an ideal can be asserted by any code of ethics.

The point of departure from all other ethical codes which St. John was able to make was that in Christ this ideal became actual. It could not be asserted of any but of those who were 'begotten of God'—an assertion in which St. John is at one with St. Paul, and in harmony with the impression which the Acts and Epistles make upon us throughout. But when a man has been begotten of God he sinneth not, 'because he'—that *other* who is begotten of God, 'the only begotten Son who is in the bosom of the Father'—'keepeth him.' He keeps him, not from without, as a shepherd standing outside the door of the sheepfold, but from within, as the shepherd who within the fold identifies himself with the sheep in every hour of their danger. He keeps him as one who was 'in all points tempted like as we are.'

'He was in all points tempted like as we are, *yet without sin*,' that is the assertion of His perfection. And that is the first step towards the perfection of the believer. Let us hold it firmly. We find it best in the Gospels. In the Epistles we have words like 'guileless,' 'undefiled,' 'without sin.' But in the Gospels we have active holiness, and that not as an assertion—'in the Gospels,' says Professor NAIRNE, 'it is quite evident that there is no studied purpose to display our Lord as sinless'—but as historical narrative, as the actual history of one who was tempted in all points like as we are, yet without sin. In this matter 'the synoptic picture is richer' than that of the Epistles, and 'its touches are as subtle as the whole effect is simple.'

The next step is that this sinlessness of Christ is in the face of temptation, that *in all points like as we are* He was tempted. Professor NAIRNE quotes Dr. DU BOSE here. 'I do not know,' writes Dr. DU BOSE, 'how better to express the truth of the matter than to say, in what seems to me to be the explicit teaching of Hebrews, and of the New Testament generally, that our Lord's whole relation to sin in our behalf was identical with our own up to the point of His unique and exceptional personal action with reference to it. Left to our nature and ourselves it overcomes and slays all us; through God in Him He overcame and slew it. He did it not by His own will and power as man, but as man through an absolute dependence upon God. And He made both the omnipotent grace of God upon which He depended, and His own absolute dependence upon it, His perfect faith, available for us in our salvation. He re-enacts in us the victory over sin and death which was first enacted in Himself.'

The name which Dr. Rendel HARRIS has given to that branch of study which has to do with twins is 'Dioscurism.' He has been pursuing that study for many years, and has already published more than one book about it. He has just brought his knowledge up to date and presented it to us in a handsome volume with the title of *Boanerges* (Cambridge: At the University Press; 15s. net).

Why Boanerges? Because it is the triumph of the study of Dioscurism that it has explained that hitherto inexplicable expression of the New Testament. And not only its triumph. Out of that explanation all the discoveries that have been made about Dioscurism may be said to flow. The word 'Dioscurism' might have been a more descriptive title; but by choosing 'Boanerges' Dr. Rendel HARRIS has given himself a springing board for the marvellous feats of research which this volume records, and at the same time has associated his enterprise with that which is nearest his heart and ours, the interpretation of the Bible.

The word 'Boanerges' occurs only in St. Mark. There we are told that Jesus, summoning His disciples, summoned 'James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder'

(3^{17}). Neither Matthew nor Luke has transferred this statement of Mark to his pages. Perhaps, says Dr. Rendel HARRIS, they found the explanation of the word unintelligible or objectionable. Nor is there any other early Christian writing in which the name occurs except Justin Martyr's *Dialogue with Trypho*. Justin says Jesus 'changed the name of the sons of Zebedee to Sons of Thunder (Boanerges)'—which confirms the antiquity of the saying, but does not help us much to understand it.

First, then, What is the origin of the word 'Boanerges'? There is no Hebrew word exactly answering to the termination *erges* or *reges*, but Jerome pointed out that the Hebrew word for thunder is *re'em*, and the middle letter in it (*ayin*) is often transliterated in Greek by *g*. Then it is possible that a mistake was made with the last letter. Whereupon *boane* would be a form of *bene*, *i.e.* 'sons of,' and Boanerges would stand for *bene-re-'em*, or 'sons of thunder.' And Dr. Rendel HARRIS thinks that Jerome may be right, though there is an Arabic root to 'roar aloud' or 'thunder,' *ragasa*, which he seems inclined to prefer.

The next question is, Why did our Lord call James and John 'sons of thunder'? The favourite explanation with the commentators has been, and is still, to compare the forceful action and utterances of James and John with the thunder. Says ORIGEN: 'You will find them very properly called Sons of Thunder on account of the loud voice of their ideas and doctrines.' Says SWETE: 'In the case of James, nothing remains to justify the title beyond the fact of his early martyrdom, probably due to the force of his denunciations (Ac 12^{2}); John's thunder is heard in Gospel, Epistles, and Apocalypse.'

What is Dr. Rendel HARRIS's explanation? It is that the expression 'Sons of Thunder' is quite intelligible from the standpoint of folklore, and simply means that the persons so named were either actually twins, or so twinlike in appearance that they might appropriately be spoken of as 'the twins.' For twins are spoken of as 'Sons of Thunder,' 'Sons of the Sky,' or 'Sons of Lightning' all over the world, and nowhere more frequently than in Palestine.

Professor H. A. A. KENNEDY's book on *St. Paul and the Mystery-Religions*, already noticed, is sufficient to show the value of some accurate knowledge of the religions of the Roman Empire to the student of the New Testament; Sir W. M. RAMSAY's book on *The Teaching of Paul in Terms of the Present Day* (Hodder & Stoughton; 12s.) shows its necessity.

The volume is made up of fifty-four short chapters, few of which are free from the influence of the pagan atmosphere. But the best example of its pervasion is found in the forty-seventh chapter. There Sir W. M. RAMSAY offers an exposition of one of the most difficult passages in all the Bible—a passage of which the meaning has hitherto been quite out of reach. It is Col 2^{18}, which in the Revised Version reads as follows: 'Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind.'

Sir W. M. RAMSAY thinks that the Colossians are warned by St. Paul against some particular individual. Such an individual is not necessary to his interpretation of the passage, but it gives definiteness to the situation to assume his existence. This individual had been initiated into the Mysteries. He had entered upon the 'New Life' so familiar to the initiated; but it was not the spiritual new life of the gospel, it was hedged within a world of sensuous and external actions and rites. He had 'seen' certain things—seen and handled them, receiving them from the Hierophant. But again they are unspiritual things, with which he is vainly puffed up.

Against this man with his offers of an esoteric

knowledge which consisted in the worship of and humiliation before intermediary beings, as angels, but had no power over the flesh with its appetites and lusts, St. Paul warns the Colossians. And in warning them he uses the very words of the man who had been initiated in the Mysteries. He speaks of 'entering on' or 'taking his stand on' what one had 'seen' (in the Mysteries). The whole passage, says Sir W. M. Ramsay, consists of three connected and parallel warnings.

The first warning is in the eighth verse: 'See that there shall be no one who takes you captive by philosophy and empty illusion after the tradition of men, after the elemental powers or rulers of the world, and not after Christ.' After this warning there is a statement of the triumphant supremacy of Christ, the Head, over those elemental powers.

Then follows the second warning. It is found in the sixteenth and seventeenth verses: 'Let no one, then, make himself a judge [or critic] of you in meat or drink, or in respect of festival days: which are a shadow of things future, but the body [that casts the shadow] is Christ's.' After which in the eighteenth verse comes the warning against the man of the mysteries with his false worship and fleshly mind. Sir W. M. Ramsay translates the verse in this way: 'Let no one cozen you of the prize of your life-race, finding satisfaction in self-humiliation and worshipping of angels, "taking his stand on" (ἐμβατεύων, a mystery word) what he has seen [in the Mysteries], vainly puffed up by his unspiritual mind, and not keeping firm hold on [Christ] the Head.'

'The language of Paul throughout the whole passage shows not only disapproval and condemnation of this mystic theosophy, but also a certain tone of scorn, or at least of lofty and absolute superiority. The man who could think and write in this strain moves on a plane of thought infinitely above the level of that philosophy, or (perhaps one should rather say) pseudo-philosophy. Both taught the way of salvation, or simply 'the way' (Ac $19^{9.23}$, etc.); but in the Mysteries the way was a literal path marked by a white poplar tree and other signs, which the soul learned through the esoteric and mystic lore, whereas in the gospel it was an idea, making itself into a driving force in the conduct of life; it was the intense, overpowering belief in a spiritual fact.'

The Biological Control of Life.[1]

By J. Arthur Thomson, M.A., LL.D., Regius Professor of Natural History in the University of Aberdeen.

The idea of the biological control of life has probably been always—more or less clearly—in the minds of physicians and hygienists, but the focussing of it is distinctly modern. We may date it, in fact, from the work of Darwin and Pasteur.

Darwin changed a relatively static conception of the world of organisms into an intensely dynamic one, making the Evolution-idea current intellectual coin. The forms of life which seemed so stable were shown to be in racial flux—though the change might be as imperceptible as a glacier's movement. The *individual*, moreover, was shown to be modifiable or plastic under the influence of environment and function. Thus the whole aspect of things was changed. The outlook became kinetic, and this led on naturally to the practical idea of *the controllability of life*. If flowers and pigeons and the like can be controlled, and controlled so well, then why not human life also? If Man can evolve from out of a wolf the domesticated dog, the dependable guardian of the flocks, may he not hopefully try to evolve the wolfish out of himself?

[1] An Address delivered at the opening of the School for Christian Workers, Aberdeen, 14th October 1913.

But it was Pasteur who made the idea glow. He stands foremost among those who have been inspired to great achievements by the idea of the biological control of life. Beginning with the silkworm disease which was ruining the south of France, he advanced with sure step to such terrible maladies as splenic fever and hydrophobia, conquering by understanding. With object-lessons on a grand scale he convinced all the thoughtful that the days of folded hands and resignation were over, and that it was for Man, with Science as torch, to enter bravely into the fuller possession of his kingdom.

The Three Fates.

Among the influences that count in the shaping of a life, the biological factors are certainly fundamental, and it is no 'biologism' to confine our attention to these. To give prominence to one set of factors should not be taken to imply any lack of appreciation of others. Our business, *here and now*, is with the biological 'Fates.'

The first Fate is *Heredity*—to wit, the relation of organic continuity between successive generations. This relation, which is maintained by visible germ-cells, determines the inheritance—all that the living creature is or has to start with in virtue of its hereditary relation. In the strict sense the organism is, to begin with, inseparable from its inheritance, *is* at first the inheritance. When the bundle of gifts from ancestors forms a new unity in the fertilized egg-cell, *there* is already the organism *in potentiâ*.

'Bless not thyself,' said Sir Thomas Browne, 'that thou wert born in Athens; but, among thy multiplied acknowledgments, lift up one hand to heaven that thou wert born of honest parents, that modesty, humility, and veracity lay in the same egg, and came into the world with thee.' 'A man,' as Heine said, 'should be very careful in the selection of his parents,' for Heredity, the past living on in the present, is the first Fate,—and the greatest of the three.

The second Fate is *Environment*—all manner of surrounding influences that play upon the living creature and that the living creature plays with. Some make deep dints—the tempests and famines of life; some give light touches—the sunshine and the rain. Space and food, air and light, scenery and art, home and school, and much more are included in the idea of environment in the widest and most scientific sense. Environment is the second Fate, and it comes a better second than many people think.

The third Fate is *Function*—what the creature does or does not do, the influence of use and disuse, of work and play, of exercise and rest. When we consult a book like Arlidge's *Diseases of Occupations*—a grim curiosity for future ages—we realize what an important factor function is for evil as well as good in human life. 'By force of striking,' the French saying is, 'one becomes a blacksmith'; and there is an equally true saying in *Faust*: 'What you have inherited from your ancestors, use it if you would make it really your own.' In the language of the immortal parable, we must trade with our talents.

Before we leave the metaphor of the Three Fates, let us ask if there may not be *four*. We know that a swallow born and bred in Britain flies south at the end of summer 'to warmer lands and coasts that keep the sun,' probably to West Africa; and the Aberdeen University Bird Migration Inquiry has helped to prove that such a swallow may return in the following spring to the farm-steading where it was born, thus illustrating a wonderful constitutional homesickness. That it can make the double journey successfully is partly, perhaps mainly, due to its inheritance—it has a brain legacy predisposing it to successful migration. It is also in part due to its functioning, to its early discipline in flight. It is also in part due to its environment, *e.g.* to the nutrition which gives it strength to fly, and to the environmental stimuli which pull the trigger of its migratory instinct. But is there not something else—a fourth Fate, of a more shadowy kind? We mean the cosmic factor, which is quite uncontrollable by the creature itself, which offers or withholds opportunities. We mean, in the case of the swallow, the inexorable trend of things which does not seem to care for individual migrants, which meets some with a fatal storm and offers others a fair haven. It is difficult to deny that one of the factors in our own life is a giving or withholding of opportunities, which we at any rate have nothing to do with.

The Heredity Factor.

Returning now, let us consider each of the three factors in turn, beginning with heredity. It seems almost a contradiction in terms to speak of heredity

in a lecture on 'The Control of Life.' Is there anything *less* under our control than our inheritance? Have we not to take what we get and be thankful? The study of heredity is apt, of a truth, to leave one fatalistic; the inexorableness of hereditary persistence is often awesome. Our start in life is no haphazard affair, but rigorously determined by our parents and ancestry. Besides the general race-characters, all sorts of peculiarities, trivial and important, normal and abnormal, bodily and mental, and, especially, well-defined, crisply marked 'unit characters' reappear and reappear —generation after generation, sometimes for centuries. The hand of the past presses heavily.

There are three notes that the biologist must make on the fatalism of heredity. The first is that the hereditary relation works both ways. It may handicap us with ancestral weaknesses, but it also secures to us the entail of a big common stock of wholesome human qualities. We may not be pleased with the shape of our ear, but let us be thankful that it is a *human* ear. We may not be so controlled and gentle as we should like to be, but the ape and the tiger have died down considerably. The hereditary relation secures the transmission not only of serious handicaps and taints, but also of the big gains of the past (which seem always, strange to say, to have been made *not by the individual, but by the germ-plasm*). The results of individual blows and buffetings, of individual thrift and savings, of personal wear and tear, do not seem to get into the racial treasure-box, whose unpacking is called development.

The second thing which mitigates the fatalism of heredity is the fact of variability. Like only *tends* to beget like. There is racial inertia, but there is an equally deep tendency to divergence. For there is always in some measure a rearrangement of qualities at the beginning of every new life; we might say a recrystallization, if the word did not suggest (quite erroneously, as recent discoveries have shown) something too static. The fact is that the germ has an inherent creativeness; it makes experiments in self-expression; the results are the most precious things in the world, what are called variations, mutations, new departures, idiosyncrasies, eccentricities, individualities, originalities. When they are out of harmony with the rest of the creature, they are called freaks or cranks; when they are ahead of the race, they are called genius. In their finest human expression they mean reachings forward towards Superman.

While we do not know the recipe for genius, and cannot give a prescription to induce originality, we have from the experimental side the suggestion that decisive changes in 'nurture' seem to stimulate germinal creativeness. And of this we are quite certain—that, given a promising new departure, we may fail to make anything like the best of it if the nurture is not likewise evolving. Good nurture gives a progressive variation more chance of realization, success, and transmission. What a pitiful waste it is when a fascinating new plant is choked in a sluggard's garden!

The third point against the depressing fatalism of heredity is that the natural inheritance always requires a definite nurture if it is to develop. There is a minimum nurture without which it will not develop at all; there is an optimum nurture with which it will develop to the full; between these two extremes there are all grades. The seeds sown in the garden were good enough, but it was too far North for them, they did not even germinate; the seeds of another kind grew into miserable shrivelled plants; the seeds of another did 'fairly well'; the seeds of a fourth found the nurture congenial and stimulating, and developed into splendid plants which delighted the gardener's heart. Now we have nurture under control, and this is 'the other side of heredity.'

Development is the expression of the hereditary nature—the opening of the buds, the cashing of the legacy, the making visible of the implicit—call it what you will, it is a unique process. The great commonplace which we are emphasizing is that the components of our hereditary 'nature' require appropriate 'nurture' if they are to develop, and *this nurture is largely under our control.* Admirable qualities in the inheritance may never be realized, because the nurture is insufficient or inappropriate. We shake our heads reflectively in such cases, and say: 'He never got his chance, there was more in him than people thought.' The nurture was inadequate.

And, of course, there is the other side to it—that undesirable qualities in our inheritance may also be inhibited in development. Some of us must confess with the poet that we are 'stuccoed all over with Quadrupeds,' including some Reptiles. But happily these may remain largely unexpressed if we refuse them the appropriate

nurture. And this is part of the Control of Life.

Thus, to recapitulate, we have to counteract the fatalistic impression which careful study of the facts of heredity engenders, by recognizing (1) that along with defects of will and vices of blood we inherit a share—more or less generous—of the wholesome human qualities; (2) that like only *tends* to beget like, for each new life is in some measure a new beginning, a forgiveness and a fresh start; and (3) that while our inheritance is outwith our control, the expression of the inheritance in development is dependent on the nurtural conditions, which are within control.

It must also be pointed out that while we cannot choose our *parents*, we can more or less choose our *partners* in life. And this is controlling heredity. We have also, as parents, a great responsibility in regard to the partners whom our children may choose. The days of maidens shut up in fortresses are past, but there is no coercion in the effective garrisoning of the affections against the attacks of the ignoble and unworthy. And this again means controlling heredity. The inheritance from the past—often tragically remote—is beyond control, except in so far as it can be, to some extent, furthered or hindered in its expression by a control of 'nurture'; but the inheritance transmitted to the future is in some measure within control, since the mating of fittest with fittest, of fit with fitter, and of fit with fit can be encouraged, while the mating of fit with unfit, and of unfit with unfit, can be discouraged.

The Environment Factor.

The living creature, especially when young, moves over a succession of anvils on which different hammers play — mechanical, chemical, physical, and even animate. Environment includes space, food, air, light, weather, climate, and more besides, and every one knows how it grips life. 'There was a child went forth every day,' Whitman tells us, 'and whatever that child saw became part of him for a day, or for a year, or for stretching cycles of years.' 'As is the world on the banks, so is the mind of man.' The environment factor is powerful, and it is controllable.

It is important to understand that the relation between organism and environment is manifold and complex—far more intricate and subtle than is usually supposed. We cannot attempt an analysis here, but it may be pointed out that the organism depends upon its environment for continuance and for proper development; that the environment pulls the trigger of the organism's possibilities; that the organism suffers dints—some shallow, some deep—from its environment; that the organism thrusts as well as parries; and that some environmental influences go so deep that they affect the offspring.

It is important both for clear thinking and sound action to have a firm, not a flabby grip of the relation between organism and environment. False simplicity always leads us astray. To take an illustration: Some people write down all the deteriorative characters of slum-dwellers to the bad housing, as if it were a simple matter of cause and effect. No biologically trained mind can accept this view; all these relations are complicated. Let us think of it for a moment. There is often to start with types of low mentality and vitality; they get forced into unhealthy trades; they acquire occupational depression; they form the habit of taking the usual shortest way out of Slumdom; they get all wrong with their diet; the mothers have to go out to work at low wages; the children are neglected; the force of social suggestion is strong against them; the marriages are often casual; there is often much inbreeding; all sorts of arrears accumulate—physical, physiological, and moral—and finally the dwellers in darkness lose heart altogether.

And as it will not do to say that the slums produce the slum type, so it will not do to say that the hereditarily slummy types make the slums. The truth is a combination of these and other partial truths. We cannot simply say that the peculiarities of deep-sea animals are directly due to the strange conditions of the deep sea, nor that pre-adapted animals sought out the refuge of the great abysses. The biological truth is a combination of these two positions. An inferior type gravitates to the slums, and the slums make their badness worse. Yet in spite of the encrustation of deteriorative modifications on the parents, and the arrested development of many of the children, some of the latter do excellently well under new conditions, like plants shifted to a good garden. This lends hopefulness to the control and the obliteration of the slums and their influence. In illustration let us cite the general result of an

inquiry conducted in Birmingham by Miss Mary Horner Thomson [1]—an admirable piece of work which should be multiplied throughout Britain. Miss Thomson studied the records of 265 children, mostly of 'the lowest class' (Class A, fourth below the poverty level), who had been sent to institutions and trained. She found that 192 (72 per cent.) turned out well; that 44 (16 per cent.) were doubtful; and that only 29 (less than 11 per cent.) were unsatisfactory, and of these 13 were defectives. These figures afford eloquent evidence of the controllability of life.

The Function Factor.

What we have said in regard to the influence of surroundings applies also to the influence of function. Without appropriate activity the organism cannot develop aright. Unnatural activities lead to structural evils. There are well-known occupational diseases and malformations. Through lack of exercise an organism often drifts into degeneration. The training of animals sometimes has very remarkable success. In education we make pathways in the brain along which thoughts can travel quickly. Habit becomes a second nature. There is no need to emphasize the general importance of function as a factor in life. And it is controllable.

Lead-poisoning may be taken as an instance of the injurious influence of dangerous function. It used to wreck the health and shorten the life of the mothers, killing one unborn child after another. It used to result in weakly, rickety, epileptic, short-lived offspring, in dwarfed infantile survivors—men of 21 looking like boys of 14—and so on, in horrors that make us all ashamed, for we are all involved willy-nilly. Now the instructive fact is that, thanks to men like Sir Thomas Oliver, the pernicious wastage has been in great measure brought under control. With the abolition of female labour in white lead factories, with improvements of conditions, with various *nurtural* changes, the terrible state of affairs to which people submitted with pathetic depression on the one hand, and callous lack of initiative on the other, has been greatly alleviated. Moreover, it seems to be the case that, in spite of the dreadful loss of life and *individual* damage, the *racial* effects are relatively slight.

[1] *Environment and Efficiency: Birmingham Studies in Social Economics.* Longmans, Green & Co., 1912.

Our point is the general one that, while our inheritance is beyond our control, what we make of it is largely within our control, for environment and function are both very controllable. We can even get more out than is put in, enriching ourselves by trading with Time.

Acquired Characters.

The changes wrought out in an individual organism as the result of *peculiarities* in environment or in function are called somatic modifications, or individually acquired characters; and most people are now aware that it is very difficult to find convincing evidence that these are ever handed on as such. If this be so, it is probably just as well, since many of them are on the wrong side of the account. Those that are useful can be reimpressed on each successive generation, and those that are prejudicial may perhaps be avoided. Thus the ameliorative control of function and environment are of incalculable importance, though individual modifications may not be transmissible as such or even in any representative degree.

While the facts at present known point strongly to the conclusion that particular gains and losses do not affect the main inheritance—what we may call the racial treasure-box—there is a rapidly increasing body of evidence which goes to show that deeply-saturating influences—long persisting—such as bad food and racial poisons, may gradually get at the physical basis of inheritance, and corrupt it. Perhaps sunshine and fresh air, on the other side, may gradually enrich it.

Criticism of Consumption.

In the control and amelioration of function much has been done in recent years, sometimes by employers, sometimes by the State. But much remains to be done, and it is always profitable to recall that there is a powerful instrument of progress within the grasp of every one—what economists call the criticism of consumption. That is to say, we can refrain from buying what we know to involve very prejudicial occupation, and we can give a preference in our expenditure to those products and to that kind of work which we know to be wholesome, or more wholesome than some other. If this is done persistently and consistently by sufficient numbers it inevitably makes for the control or disappearance of injurious occupations.

Selection.

Every one knows that Nature is always sifting, and we call this Natural Selection. More are born than can survive; the environment is changeful and callous; living creatures are in essence self-assertive, insurgent, and ambitious; for these and other reasons we have the struggle of existence in its manifold guise, and quick or slow elimination is always going on. When the elimination is discriminate we call it Natural Selection. The possessors of certain advantageous qualities survive longer than those who do not have them, and have larger families. Thus the relatively fitter survive,—fitter, that is to say, in reference to particular conditions of life. For the tapeworm is just as well adapted to its inglorious lot as the lark at heaven's gate. Let us take an illustration.

With silk threads Cesnola tethered 45 green praying mantises to green herbage, and 65 of the brown variety to withered plants. All survived for seventeen days, unnoticed by birds. But when he put 25 green ones among brown herbage all were killed by birds within eleven days, and of 45 brown ones placed on green leaves, only 10 survived at the end of seventeen days. In an evergreen country the green variety would become the surviving type; in a brown country the brown variety would survive. Not that one is better than the other, it is simply relatively fitter to the given conditions.

Such is Natural Selection, and in early days mankind was much in its sieve. Competition with wild beasts, changes of climate, scarcity of food, unchecked disease, and so on, sifted him, and we are the better of the sifting to-day. But, as every one knows, the whole trend of human evolution since civilization began has been to throw off the yoke of natural selection. There is still some of it left, as statisticians have proved, but the old thraldom has gone. We cannot return to the Natural Selection régime even if we would. It is in us to try to save life—when we get keenly enough interested at any rate. Let us take two or three instances of this control of eliminative processes. A hundred years ago people shuddered at the name of 'gaol-fever,' a terrible pestilence, which attacked judge and jury, prisoner and spectator at Old Bailey. We call it typhus fever now, but it is rare in England, thanks to the enthusiasm of the early nineteenth-century hygienists. It is a dirt disease, it can be controlled by cleanliness and sulphur. It is due to a microbe, not yet isolated, which is transferred from man to man by infected lice. As Sir Ray Lankester says, the so-called Angel of Death was the clothes' louse. We cannot but feel that it was almost contemptible to have submitted for centuries to this tyranny of dirt, but we are continuing to submit to similar things. We are slow to learn the lesson of the Control of Life.

But some progress is always being made. When a member of a household of fifty years ago was pronounced by the physician to have fallen into consumption, did they not practically shut the windows and open the grave, folding the hands in fatalistic resignation? Now, however, the ravages of this terrible scourge are being brought under some measure of control, and we know that if it is tackled early enough it may be eminently curable.

We have already referred to Pasteur's object-lessons, and our thoughts pass from him to Lister and Koch, and to their successors in the sublime task of the control of disease. We think of malaria and Malta fever, of diphtheria and plague, all coming under control. It is interesting to notice how many of these triumphs of control illustrate Darwin's central conception of 'the web of life,' for malaria is wrapped up in the bundle of life with the mosquito, and plague microbes with rats and their fleas, and sleeping sickness with Tse-tse flies and the big game whose blood these suck.

What a fine instance, on another line of work, is the thyroid gland treatment. That small paired body which was originally a nutritive gutter on the floor of the pharynx has been transformed in the course of evolution into a blood-gland, an organ of internal secretion, and to it has been handed over one of the keys of bodily and mental health. If it goes wrong there is goitre and cretinism. And the point illustrating our theme is the well-known one that great alleviation and provisional cure can be effected by injecting into the patient an extract prepared from the thyroids of domestic animals, or even by giving him their thyroids to eat. The ancients advised the coward to eat of the heart of a lion; on a higher turn of the spiral we control cretinism by a similar prescription.

Changes of Outlook.

Time brings interesting changes! Speaking of cockchafer-beetles and the famines which their ravages sometimes brought about in bygone days, Professor Giard recalls the fact that it was the spiritual, not the scientific, authorities who used to deal with them. 'In 1479 they were summoned before the ecclesiastical tribunal of Lausanne and defended by an advocate from Fribourg. After deliberation, they were banished from the territory. *O tempora!*' In this we have a sort of diagrammatic, and therefore extreme, illustration of ancient methods, in which the control of life was attempted but not along the lines of Science.

Another phase, still extant a few years ago, may be illustrated by reference to locust plagues in South Africa. The critical moment in dealing with these voracious insects, which find a countryside a garden and leave it in a short time a desert, is while they are still foot passengers and wingless. They travel in great armies, but with concerted action they can be destroyed in millions. Thus the crops may be saved and the multiplication of the locust race checked. Everything depends, however, on concerted action, on sending word of the approach of an army, and on forming a cordon to stop the march. Now only a few years ago quite a number of religious and worthy Boer farmers—unconsciously impious—refused to join in with the Anti-Locust League, giving for their reason that it was attempting to stay the hand of God!

As we have been trying to illustrate, we have now entered upon a very different phase, in which the scientific control of life is recognized as an obligatory responsibility. In face of what is evil it is one of the means which we *must* use. Not in regard to disease alone, but in regard to depressing environment, ugliness, and dirt; in regard to dangerous and deteriorative occupations; in regard to poverty and unemployment, and, in short, all manner of objective evils, we have a determination—rapidly growing stronger in our midst—to get at the facts, to understand the operative factors, and to put brains into the task of betterment. Knowledge is foresight, and foresight is power. Science is for the amelioration and control, as well as for the enlightenment of life. To have this conviction strongly is surely to show no profane depreciation of the things of the spirit which are outwith the scientific universe of discourse.

Cautions in Conclusion.

There is satisfaction in healing the sick and preventing wastage of life, but there is no gainsaying the danger of being cruel to future generations by being kind in the present. There is a risk of helping too much, of coddling the undesirable and unwholesome so that they get strength enough to multiply. There is the tragedy of spoiling good stock by permitting the infiltration of bad. This is a large and difficult question, but we may be allowed to say three things. (1) In a number of cases the diseases with which man is successfully coping are *indiscriminate* in their elimination. They thin the ranks, but there is no 'singling.' The checking of such diseases will not, therefore, encourage the survival of the unfit. (2) In the present state of social sentiment and scientific knowledge there can be no question of social surgery or of accepting Plato's proposals for the purgation of the community. But what can be done is to work back to the old and wholesome idea of pride of race, and to work away from anything that tends to encourage the multiplication of the diseased and the unwholesome. (3) The commonplace must be borne in mind that man is a very complex being and not to be ticketed like a homogeneous commodity. Many of those who are seriously handicapped by inheritance, and who ought not to be encouraged to have offspring, are in other respects very valuable citizens. The social surgeon speaks in a high and mighty way about weaklings, and no one can wish that they should multiply, but the use of the term requires discrimination. Many who have been weak in body have been strong in spirit, and have played a great part in history. As poets and artists, reformers and preachers, many weaklings have been among the 'makers and shakers' of the world.

In scores of different ways men and women of goodwill are working towards the increased healthfulness of the body politic, and it is surely very seldom that any piece of sound work misses of its fruition. But if results are to be lasting, and if they are to be commensurate with the energy expended, there must be more concert in action. There is need for more strategy. Thus, *keeping to biological progress*, as we have done throughout, knowing well that there are others, it is plain that

there must be a correlation of at least three kinds of endeavour—that which aims at the improvement of the organism or breed (Eugenics), that which concerns itself with the amelioration of the environment (Eutopias or Euthenics), and that which takes to do with the betterment of functions, especially occupations (Eutechnics).

The inheritance is the seed-corn; 'nurture' in the widest sense is the soil and the sunshine, the wind and the rain. Nurture can create nothing, but without it nothing can develop aright. We cannot make a silk purse out of a sow's ear, but we may trade with our talent so that it become five, or perhaps even ten talents.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

Romans xi. 33.

O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!

1. In these words the Apostle, carried along by the force of the survey which he has been taking of God's purposes and manifestations of grace, expresses the adoration, both confident and joyful, which it awakened. It was not some single aspect of the subject, not even one of the great conclusions to which it led, that produced this exaltation of spirit, but rather the total impression made upon him as he reviewed the manifold wisdom of God in creation, providence, and grace.

2. There is an intensely modern note in the passage. It shows the workings of a mind which felt as we do 'the burden of the mystery of all this unintelligible world,' and yet found rest in the intuitions of faith. That is a characteristic of the sacred writers. The Bible is never aloof from the conflicts of man's soul; never delivers its revelations as occult oracles which demand a blind acceptance. As it spoke to men in ancient time by living words which found an echo in their hearts, so in its later unfoldings of God's will it keeps itself in close touch with man's spirit, and, as in our text, is adapted to the movements of thought and the new problems which face us to-day. And when in the centuries to come science shall have made surprising discoveries far in advance of anything now attained, and the developments of Providence in the history of mankind shall have introduced new wonders in God's ways, the old words of the Bible will have lost none of their significance, but will only have received fresh and more forcible illustration: 'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!'

I.

The Riches of God's Grace and Wisdom.

The Apostle has already expounded God's plan and method of grace, and has traced its working in the call of Abraham, and the opening of the door to the Gentiles. It is the greatness of the grace and wisdom revealed in the Divine dispensations that now fills his mind. But expression fails him; for words are always too poor to convey our deeper thoughts and emotions; there is in them an incommunicable element which baffles all our efforts at uttering it. We are obliged to fall back upon imagery, using the things of earth and sky as symbols of the ineffable and unseen.

1. The riches of God's grace and wisdom are seen in *the obstacles which had to be overcome in effecting man's redemption.* These obstacles are only partly known to us. Some are hinted at in Scripture, but nowhere fully unfolded. It is only by the use of a reverent imagination that we can obtain insight into them, or even discover them. But that man's sin created what, speaking after the manner of men, constituted a great problem, is sufficiently obvious. Sin had to be condemned, and yet the sinner forgiven and saved. The interests of righteousness affecting both God and man had to be maintained, and yet love accomplish its perfect work. God's own nature had to be satisfied—a thought which brings us up to the deepest mystery. But these and all other difficulties were overcome, and the Cross of Jesus Christ at once reveals the freeness of God's mercy, and asserts the claims of the Divine Law in a way which has

deepened man's sense of sin, fostered his aspirations after spiritual attainments, and bound him with gold chains about the feet of God.

I have now preached for forty-three years and have been a professor of theology for more than twenty, and I find every year how much grander the Gospel of the grace of God becomes, and how much deeper, vaster, and more unsearchable the religion of Christ which it is the function of theology to explore.[1]

2. The riches of God's grace and wisdom are seen in *the forbearance of God with man's perversity*. It might have been thought that overtures by God to sinful men would not only be met with instant response, but would be received with inexpressible gratitude. But nothing has been more astonishing than man's persistent revolt from God. Wisdom has warned and love has entreated in vain. The gospel, in spite of its impressive message, its self-evident truth, and its gracious invitations, has been treated with indifference by the vast majority of each succeeding age. Yet God has not withdrawn His gospel; for the gifts and calling of God are without repentance.

I believe that love and righteousness and justice in God mean exactly the same thing, namely, a desire to bring His whole moral creation into a participation of His own character and His own blessedness. He has made us capable of this, and He will not cease from using the best means for accomplishing it in us all. When I think of God making a creature of such capacities, it seems to me almost blasphemous to suppose that He will throw it from Him into everlasting darkness because it has resisted His gracious purposes towards it for the natural period of human life. No, He who waited so long for the formation of a piece of old red sandstone will surely wait with much long-suffering for the perfecting of a human spirit.[2]

3. The riches of God's grace and wisdom are seen in what have been called *the surprises of history*. Many of these occurred in the history of Israel, the exodus from Egypt, the entrance upon Canaan, the return from the Babylonian exile. Each of these was the effectual working of God on their behalf, and secured results which pointed forward to the establishment and extension of Christ's Kingdom.

God's dealings with those nations where the Christian Church has been planted have been signalized by equal manifestations of His interposing mercy. In periods of depression and even of unfaithfulness God's set time for favouring her has come, and she has been started upon a new epoch of prosperity and progress.

About four hundred years after Jesus Christ was here on earth the Goths burst down upon ancient Rome, and every one thought that the end of the world had come, that all civilization was swept away. But what happened? The little despised Christian Church rose to the occasion and converted the conquerors of Rome. The vigorous life of Christian Europe is due to the conversion of the Goths, after they had burst upon Rome and swept away civilization. What was regarded as a wholesale calamity was a blessing in disguise, and Europe is richer to-day for the influx of the wild tribes of the north.

Take another surprise of history. I dare say I am speaking to many who used to come and argue with me in Bethnal Green or Victoria Park. If so, there are some here who want convincing proof that there is a wise and righteous God. Sometimes we think it does not look as if there was. But is it not a matter of history that 'righteousness exalteth a nation'? Why is it that every nation that has been righteous and kept its family life pure, that has looked after its children, that has not become luxurious and effete, that has retained the simple virtues of courage, patriotism, and self-reliance, has remained, whilst those which have become corrupt and have misused marriage have gone down? As Keble says in the *Christian Year*:

> One by one
> They tower and they are gone,
> Yet in the Prophet's soul the dreams of avarice stay.

Why should they do so unless behind history is a righteous and wise God, who, though He hides Himself, slowly works out His righteous purpose in the world.[3]

4. May we not also find examples of the riches of God's grace and wisdom in *the lives of His servants*? Every biography of good men is a record, full of instruction, of God's overruling Providence. He leads us, even the humblest of us who love His name, by paths that we had not known, and makes darkness light before us, and crooked places straight. Often by simple and unexpected ways God appears for us in some extremity, and out of evil educes good.

That is a striking story which is told of Francis Nola, who lived in the early days of Christianity when persecution was rampant. In consequence of his piety and devotion the attention of the authorities was directed to him, and they took steps for his arrest and imprisonment. But he escaped out of their hands, and finding himself in a wild district with rocks and caves, sought shelter in one of them, and, having commended himself to God, awaited the issue. By and by a spider began to weave its web across the mouth of the cave. Nola watched it with much interest as it performed its task, until it had brought the web to perfection. It was that web which saved his life; for his pursuers on reaching the spot,

[1] Principal Cairns, in *Life*, 749.

[2] *Letters of Thomas Erskine of Linlathen*, ii. 242.

[3] A. F. Winnington Ingram, *The Call of the Father*, 42.

concluding from the web that Nola could not be inside, passed the place, and pursued their search elsewhere. Afterwards Nola, speaking of the event, said, 'If God be for us, a spider's web is strong as iron gates and castle walls.'[1]

II.

The Mystery of God's Workings.

1. All that we see with our senses comprehends a boundary which is as nothing compared with that which lies beyond. Even the wide sweep of the telescope bringing within the range of our vision millions of stars and planets revolving in illimitable space, does but touch the skirts of God's universe. In the same way the revelation of God's wisdom in providence and redemption gives us only a glimpse into the riches of the grace embodied in Christ Jesus our Lord. We see God's grace in Christ, and adore it, but what we do not see far exceeds it. There are depths we can never explore. The hidden part of God's ways are past tracing out. And yet we—His children—have thought to fathom the ways and wisdom of God by our ways and our wisdom, thinking that our little minds could encompass and set bounds to the Infinite Mind. Can the ant crawl up into the brain of man to see man's world as man sees it? Yet has man, whose whole world is, in the eyes of God, but as one ant in a universe, thought to creep into God's brain, to think as He thinks, to see as He sees, and to judge the Omnipotent by man's little laws.

When we come to such questions as 'How do you explain the Jamaica earthquake?' or 'What are you to say when the young wife loses her life in child-birth?' I throw myself back on the wisdom of God, which has been shown in history, in nature, and in human nature. I do not pretend to explain everything. Christ said, 'I have many things to tell you, but ye cannot bear them now.' I see that it is not a good thing to erect buildings in an earthquake zone; that it may be best for us to suffer cholera until we can find out the cure; that not to let fire burn would injure us more than the carrying out of natural law; that to interfere with the law of gravitation to stop an accident would be breaking down the laws of God; but I do not pretend to understand why any particular person at any particular time is taken away. I fling myself on the wisdom of God. There are a place and a work for them in the other world, and God knows why they have gone at that particular time.[2]

2. Our proper attitude to these deep things of God should be that of reverent and inquiring faith. We speak sometimes of the 'wonders of the cross,' and the sentiment of wonder well becomes us. The Bible uniformly presents Divine truths so as to awaken man's wonder, lifting the veil but for a moment, and then leaving us to imagine what is on the other side; and in its records of the blessed life giving us glimpses of Him who is both human and Divine which only half-reveal Him to us. Its aim is, all through, to lead us to such subjects as the soul, and God, and the eternal world, and sin, the great mystery and root of mysteries, and the marvellous remedy which has been provided for it in the descent of the Divine nature to the human, that great mystery of godliness, 'God manifest in the flesh.' These are the subjects of never-dying interest round which the thoughts of man can never cease to revolve, because they touch his deepest nature and affect his everlasting destiny. If the 'powers of the world to come' have anything in them to excite wonder and awe, the Bible, beyond all other books, holds them in its hand.

The Bible is not a thing to be worshipped. A savage might bow down to a telescope, but an astronomer knows better. The way to know it is to use it. It is not to be looked at, but to look through. To bind a Bible beautifully, to lift it reverently, to speak of it with admiration, to guard it with all care, is not at all to the point. Look through it. Find God with it. See what God was to the men of the Bible, and then let Him be the same to you. See the proofs of His power, and prove that power for yourself in yourself. Search the Scriptures for the testimony of Jesus, and honour them by being an honour to the one they reveal.[3]

3. But though God's judgments and ways are beyond our power of understanding, let us not forget that they are the outcome of His infinite wisdom and knowledge. Resting in that assurance we shall not stumble at His ways; but, our trust in God gaining ever new strength, we shall go bravely forward to meet whatever lies before us.

The Anniversary Address of the President of the Geological Society of London (Professor William Whitehead Watts), nearly two years ago, was upon the 'Coal Supply of Britain.' Reference was made to the Royal Commissions of 1866 and of 1901. These both show that the problem is becoming very serious for the future of the country. In 1901 it was estimated that there are one hundred thousand millions of tons in 'proved' fields, and forty thousand millions in 'unproved' fields. According to different tables prepared giving the estimated increased consumption of coal, through the future years, the supply will probably be exhausted between 2130 and 2200 A.D.

Professor Watts said: 'We are threatened with the exhaustion of our most valuable resources within a period

[1] S. G. Woodrow.

[2] A. F. Winnington Ingram, *The Call of the Father*, 47.

[3] M. D. Babcock, *Thoughts for Every-Day Living*, 37.

which may be two centuries or three, according to the rate at which the demand for coal happens to increase in the future. There is a possibility that our stock may be larger than we anticipate. . . . The geologist's share of the problem is to ascertain whether or no we possess other supplies of workable coal not included in the estimate of the Commissioners.'

Every thoughtful man sees the seriousness of the problem, and yet there may be huge deposits still undiscovered. If all the researches of modern science have not penetrated the secret supplies of such a common thing entering into the services of our work-a-day life, if even here we see life's mysteries, then when we come to think of life in other phases, and of our relationship to the world of nature, and to God, we can only exclaim—

'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!'[1]

Jean Paul Richter says: 'God called up from dreams a man into the vestibule of heaven, saying, "Come thou hither, and see the glory of My house." And to the servants that stood around His throne He said, "Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; arm him with wings for flight, only touch not with any change his human heart—the heart that weeps and trembles." It was done, and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, they wheeled away into endless space. Then came eternities of twilight that revealed, but were not revealed. To the right hand and to the left, toward mighty constellations, depth was swallowed up in height unsurmountable, height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite; suddenly, as they tilted over abyssmal worlds, a mighty cry arose—that systems more mysterious, worlds more billowy, other heights and other depths were nearing at hand. Then the man sighed, stopped, shuddered, and wept. His overladen heart uttered itself in tears; and he said, "Angel, I will go no farther. For the spirit of man aches under this infinity. Insufferable is the glory of God's house. Let me lie down in the grave, that I may find rest from the persecutions of the infinite; for end I see there is none." And from all the listening stars that shone around issued one choral chant, "Even so it is: Angel, thou knowest that it is: end there is none that ever yet we heard of." The Angel demanded: "And is this the sorrow that kills you?" But his voice answered that he might answer himself. Then the Angel threw up his glorious hands to the heaven of heavens, saying, "End is there none to the universe of God. Lo! also there is no beginning."'

Mere infinity frightens the spirit; it is only from the teachings of revelation, and Christ as the manifested wisdom, power, and love of God, that the infinity of the Divine Being becomes a friend and not a fear to man.[2]

[1] Eric M. Ingamells.

[2] C. Bentley Jutson.

The Revision of the Prayer-Book Psalter.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

Most of those who have the interest of the Church of England at heart will have rejoiced to hear that the Archbishop of Canterbury has promised to appoint a committee to revise the Prayer-Book Psalter. But doubtless there will be a great difference of opinion as to the extent and the spirit in which the work should be carried out. Some, like the Bishop of Oxford, will desire to have corrected only such passages as can hardly in honesty be described otherwise than as nonsensical. They would fear to part with language which, partly from familiarity, partly from its real beauty, has for centuries become sanctified as the expression of spiritual devotion. Others would go to the opposite extreme and desire to have a revision as thorough and exact as scholarship can make it. These, of course, would be actuated mainly by a desire for truth and honesty. They would very naturally urge that Christian Churchmen use these Psalms under the impression that they represent in English dress what the Hebrew prophets wrote, and that the P.V. is from this point of view often inaccurate and misleading. The question then arises, Is it possible to effect a compromise between these two points of view; in a word, to do justice to both? We believe it is. Broadly speaking, the principle upon which the committee, I believe, should go, should be to correct all serious mistakes of translation, while conserving, so far as possible, the familiar language of the Prayer Book. But even if they were so far agreed, such a general principle might be very differently interpreted by different members of the committee. I venture, therefore, as an old student of the Psalter, to make a few suggestions under different heads as to the way in which this delicate task might be approached. I will only add that for convenience' sake I have taken my examples chiefly

from the first twenty Psalms, but the same methods will apply throughout.

1. *Meaningless Passages.* These should, *where possible* (see below, 9), be retranslated. In Ps 9[6], instead of 'O thou enemy, destructions are come to a perpetual end, even as the cities, etc.,' it would be far preferable to render:

> The enemy are come to an end,
> They are desolate for ever;
> The cities Thou hast destroyed,
> Their memorial has perished.

Curiously enough, the R.V. has here a hankering after the A.V. and P.V., and has retained their rendering in the margin; but a more meaningless and clumsy translation it is difficult to conceive.

In 58[7], 'let them consume away like a snail' is barely intelligible. But the translation, 'let them be as a snail which melteth as he goes,' if neither true to natural history, nor in accordance with Christian sentiment, is intelligible enough as a quaint notion of popular belief. It is more difficult to suggest a suitable rendering of v.[8]. I would suggest:

> Or ever your pots can feel the thorns,
> Whether green or hot He sweepeth them away.

But it should be realized that no mere translation can suffice to make a passage like this clear without an explanation, and this is one of three alternative renderings of the passage, between which there is little to choose. If correct, it compares the suddenness of the destruction to a whirlwind which scatters the fire, when a large part is still unburnt, and before the pot has been placed upon it, or at any rate before the fire has reached it.

It is a great pity that such a glorious Psalm as 68 should be marred by much that is quite unintelligible to an ordinary congregation. In v.[16] in place of 'why hop ye so, ye high hills?' we should certainly render 'why look ye so askance?' (R.V.), *i.e.*, at God's holy mountain. If 'askance' be objected to as unfamiliar, 'envious' might be preferred. V.[30] presents a hard problem. P.V. has neither beauty nor rhythm to recommend it. Something of this sort would be more satisfactory.

> Rebuke the beasts of the reed (*i.e.* the crocodile, a symbol of Egypt),
> The herd of bulls, with the calves of the people,
> That they humbly bring pieces of silver;
> He hath scattered the peoples that delight in war.

He appeals to God to exact tribute from all classes of their enemy (or from all their enemies). But it must be admitted that the third line is very obscure.

Ps 141[6a], 'But let not their precious balms break my head,' is reminiscent of a certain witty Irish dean, who quoted the words at a meeting when a scent bottle from the ladies' gallery fell over into the room below. It is indeed difficult to suggest any other way in which 'precious balms' could have such a result; on the other hand, 'Their precious balm (*i.e.* the kindly reproof of the righteous) let not my head refuse' expresses a very beautiful and subtle thought.

2. A second class of passages would be those where, though *the meaning is fairly intelligible, it is certainly not what was intended*, and is, therefore, misleading.

In 4[8] the words 'since the time that their corn and wine and oil increased' are pointless. The true rendering, 'more than in the time,' etc. (A.V., R.V.), contrasts the spiritual joy of the Psalmist with the temporal prosperity of his gainsayers.

In 7[2], 'Lest he tear my soul like a lion, and rend it in pieces' gives the true order of thought. A lion does not, as in P.V., devour and then tear in pieces.

In 8[5], 'Thou madest him lower than the angels' (see below, 8) suggests an interpretation which is the exact contrary of the original. The point is not the lowering of man, but his exaltation in being made a little less than God, the reference being evidently to Gn 1[26. 27], as the context clearly shows.

In 12[9b], 'When they are exalted, the children of men are put to rebuke,' there is little, if any, point. R.V. gives the true sense, and is literally exact, 'When vileness is exalted among the sons of men.'

16[2] (P.V.) has no meaning suitable to the context. R.V. agrees with the vast majority of scholars in reading 'I have said' with the old versions. But probably the Hebrew, as it stands, will bear this interpretation. The rendering of [2b] (R.V.), 'I have no good beyond thee,' is probably the best of many doubtful renderings.

In 16[11], '*in* hell' and 'corruption' are both errors. The Psalmist did not mean to foretell a resurrection from the dead, but a preservation of his life from death (see below, 8). We should render:

> Thou wilt not leave my soul to Sheol;
> Neither wilt thou suffer thine holy one (or holy ones, *chetibh*) to see the pit.

Ps 68^{13} (P.V.) is not altogether meaningless, if it be supposed that the dove here is symbolical of Israel, and it be realized that the change from second to third person is quite common in Hebrew poetry. The meaning would be that in spite of her past degradation, after her God-given victory, she would shine forth in all her glory. But the Hebrew text will not permit this translation. The rendering is simple enough :

> If ye lie (R.V. 'will ye lie') among the sheepfolds,
> The wings of the dove are covered with silver,
> And her feathers with burnished gold.

The difficulty here lies in the interpretation. Not improbably it gives an idyllic picture of the peaceful, if not strenuous, country life after the victory. The men lie at ease listening to the shepherd's pipe, while the women are decked in garments resplendent with the colours of the dove, as it shines in the sun. Examples under this head might be multiplied indefinitely. I pass on to another class.

3. *Passages where a better translation makes the meaning clearer.* In 8^{1}, 'Oh LORD (or Jehovah), our lord,' is better than 'O LORD, our Governour,' lord being here practically equivalent to God.

In 10^{4} we have a more correct rendering in R.V. We might perhaps translate

> The wicked is so proud that he saith He will not require it.
> There is no God are all his thoughts.

11^{3} is better rendered

> If the foundations be destroyed,
> What can the righteous do?

In 12^{7} the words 'from the earth' read awkwardly, nor is their meaning clear. The rendering

> Even as silver which is melted to the ground

is at once more accurate and more intelligible.

4. Again, there are many cases where *a better translation adds force to a passage.* It frequently happens that P.V. gives an explanation of some metaphorical expression, where the literal meaning is much more poetical and suggestive, as 'defender' for 'shield' in 3^{3}, 'beauty' for 'eye' in 6^{7}, 'power' for 'arm' in 10^{17}, 'desireth' for 'panteth after' in 42^{1}. In 10^{5}, 'As for all his enemies he puffeth at them' (A.V.) is certainly preferable to 'therefore defieth he all his enemies.'

In 12^{4}, 'we are they that ought to speak' is quite an unnecessary paraphrase of 'our lips are our own' (R.V.).

In 10^{11}, 'he falleth down and humbleth himself' certainly loses sight of the picture of the lion crouching to catch his prey, which is well preserved in R.V., 'He croucheth, he boweth down.'

In 2^{4}, 'shall laugh' and, in 6^{3}, 'how long?' are more suggestive than the fuller paraphrases of P.V. The latter is probably left purposely somewhat indefinite. It might, *e.g.*, mean 'How long will it be before thou deliverest me?' (cf. Rev 6^{10}).

95^{8} is a very interesting passage. Here R.V. renders 'To-day, oh that ye would hear his voice!' joining it to v.^{7} (see lower down, 11). Would it not be better to keep the division of verses as it is, and render the clause, 'To-day, if only ye would hear his voice'? This expresses the wish which the words seem to imply and gives a better connexion.

5. A very interesting number of questions arise out of *the difference of the LXX and Hebrew*, especially where the former points to a different text. The P.V. has through the Vulgate been largely influenced by the LXX. In several cases P.V. thus preserves readings which are not less likely, and sometimes even more likely, to be correct than the Massoretic text. To correct these so as to correspond with A.V. or R.V. would be a serious though a natural blunder.

Thus in 1^{5} the additional words 'from the face of the earth' represent a very ancient reading. They are thoroughly Hebraistic and might well be retained.

In 3^{2} 'his God' is more forcible than 'God,' a reading which may easily be accounted for on the supposition that the last ם of Elohim has been confused with the initial letter ם of Selah.

11^{5} points to an interesting variant. The Hebrew text has omitted the word עני ('poor') probably from its close resemblance to עיניו ('his eyes'). The P.V., following the LXX, retains the parallelism, which A.V. and R.V., following the Hebrew, have thus lost. (See also below, 12 ; Ps $42^{6.7}$.)

Another interesting case is presented by 15^{5}. Here the Massoretic text reads 'sweareth to his own hurt—he moveth not.' But the LXX points to a variant 'to his neighbour' for 'to his own hurt.' The P.V. has curiously combined both these readings. In this case that of the Hebrew (A.V. and R.V.) is undoubtedly to be preferred, the reference being probably to Lev 5^{4}.

Another example where P.V., following the LXX,

is certainly wrong is 14^{5-7}. These verses are obviously an interpolation, as is clear from their omission in 53, an Elohistic recension of the same Psalm, as also from the fact that they are taken *en bloc* from Ro 3^{13-18}, where they are a collection of quotations made by St. Paul, together with Ps $14^{3b.\ 4}$ to prove the depravity of the human race. They probably got into the text of the LXX through a marginal gloss.

But there are other cases, where a LXX reading, *not followed by P.V.*, deserves consideration. Ps 2^{12} is a crux of unusual difficulty. Probably no competent scholar is quite satisfied with the rendering of P.V. and A.V., 'kiss the son.' Here LXX gives a more suitable, if more prosaic, rendering, 'lay hold of instruction,' but it is by no means easy to conjecture of what text it is a translation. On the whole, the committee might perhaps be well advised to leave the passage as it stands.

6. Another question arises with reference to more or less *technical terms*. Might it not be better to leave Sheol untranslated, as in R.V.? If it be objected that the word is meaningless to an English reader, it might be answered, This is because the thing itself is not understood. But surely this is better than a misleading translation, such as 'hell,' 'the grave,' or 'the pit.' Might it not be well to translate Goyîm invariably by Gentiles, which suggests a very kindred thought, and should not LORD be always spelt in capitals as in R.V., where it stands for the Divine name?

7. *The retention, or otherwise, of archaisms* is an interesting point. I must confess to a sneaking affection for 'tush,' though I admit that where it occurs in Ps $10^{12.\ 14}$ and 73^{11} it is a purely rhetorical interpolation. Should not 'leasing' (as in 4^{2}), which in some parts of the country is a local word for 'gleaning,' be corrected to 'lying'? 'ports' in 9^{14} should certainly be corrected to 'gates.' It is the same word as in the previous verse. Again, 'just' seems better than 'equal' in 17^{2}.

8. The question may arise, How far should the committee be influenced by *the application of passages by N.T. writers*? To this I would venture to answer emphatically, Not at all. Nothing so tends to make the enemy blaspheme as to permit a mistranslation for anything like doctrinal reasons. Let us confess candidly that the interpretation made by St. Peter and St. Paul of Ps 16^{11}, according to Ac 2^{27-31} and 13^{35-37}, is based on a mistranslation of the Hebrew text made, no doubt, in all innocence. But we should not be innocent in perpetuating a mistranslation. In retaining the word 'corruption' in text (marg. 'the pit'), we fear that some of the Revisers allowed themselves to be prejudiced (see also above, 2; Ps 8^{5}; cf. He 2^{6-9}).

9. *Untranslatable passages.* A further difficulty arises in certainly some few cases where a passage is still so obscure that little or nothing can be made of it. 2^{12} is perhaps a case in point (see above, 5). Another is certainly $16^{3.\ 4}$, and we should probably add 73^{10}. Possibly the best plan would be either to retain P.V. or adopt some rendering which has more meaning of a sort and mark all such passages with an asterisk.

10. Another set of questions arise in connexion with methods of arrangement. Should not the psalms *be printed in lines*? This would help the ordinary English reader to realize their poetical character. This should be done, not by blindly following the Massoretic text, but with some regard to the meaning. It might be urged, on the contrary, that it would interfere with the present division of verses into two parts by means of a colon, where a verse is composed of three or five lines. But it may be pointed out that the arrangement proposed does not alter the number of actual lines. It merely points them out. The colon might be retained, and, as hitherto, two lines could be sung to one half of the chant and one to the other.

11. But the *place of the colon wants revision. E.g.* in 99 the refrains in vv.$^{5.\ 9}$ are obviously triplets. But P.V. in v.^{5} puts the colon at the end of the first line:

> O magnify the Lord our God:
> And fall down before His footstool,
> For He is holy.

In v.^{9} the colon is placed at the end of the second line:

> O magnify the Lord our God,
> And worship Him upon His holy hill:
> For the Lord our God is holy.

In 3^{5} the colon is again misplaced. The verse should be

> I laid me down and slept:
> I rose up again, for the Lord sustained me.

It is the waking to a new day which is a sign of Jehovah's protecting care.

12. Some *revision in the division of verses* seems

also to be required. The position of the first clause in 95^{8} has already been touched upon (see above, 4).

In 7^{6} the line of R.V, 'And awake for me: thou hast commanded judgment,' though correctly translated, is very clumsy. The last words should be in a distinct line, and they would go better with the following verse. We thus get two triplets:

6. Arise, O Lord, in thine anger,
Lift up Thyself against the rage of mine adversaries,
And awake for me.

7. Thou hast commanded judgment,
And let the congregation of the people compass them about,
And over them return Thou on high.

The connexion of thought in the second triplet is thus:

Jehovah has appointed a judgment. The people are invited to assemble as witnesses. Jehovah is requested to take His seat on His heavenly throne of judgment.

In $10^{15.16}$ the division of verses is clearly faulty in P.V. They should run as follows:

15. Thou hast seen it;
For Thou beholdest travail and grief,
To take it into Thine hand.

16. The poor (or helpless, R.V.) committeth, etc.

In $42^{6.7}$ there has been a very curious division of verses handed down in the Massoretic text. The refrain should end as in v.[15] and 43^{6}, 'who is the help of my countenance and my God.' This involves no alteration whatever in the Hebrew consonantal text. The mistake arose merely from a faulty division of verses, and a different vocalization. The eighth verse should begin with the words 'my soul.' The LXX is here quite correct.

In 69^{5} the first clause, which might be rendered 'I had to pay back what I never took,' is better placed, as in the Massoretic text, with A.V. and R.V. at the end of v.[4]. The P.V. of v.[5] suggests that the Psalmist feels that he has acted as a foolish child in giving back what he had not taken.

13. A further question arises whether it would not be better *to unite Psalms which have been divided into two.* That this has been the case with Pss 9 and 10 is clear from the fact that the two form parts of an original acrostic alphabetical Psalm, though now largely interpolated and otherwise modified. This accounts for the absence of title in Ps 10. That the division is comparatively recent is shown by its not being found in LXX. That Pss 42 and 43 were also originally one Psalm, though in this case not supported by LXX, is clear both from the absence of title in Ps 43 and by the refrain in $42^{6-7.\ 14-15}$ and 43^{5-6}. The occurrence of the gloria at the end of Ps 42 interferes with the flow of perhaps the most beautiful Psalm in the Psalter.

14. Again, would it not add to an intelligent appreciation of the poetry of the Psalms if the refrains were marked off in some way, as, *e.g.*, by being printed in italics, as in Pss 42–43 just referred to, in $99^{3\ (?).\ 5.\ 9.}$ $107^{8-9.\ 15-16.\ 21-22.\ 31-32}$, Ps 136 *passim.*

15. It might also be questioned whether a still further division into stanzas is not desirable. This is often a work of great difficulty; but it is only where the stanzas are fairly obvious, that it becomes important. Thus in 107 we have first a preface (vv.[1-3]). Then we have a series of four distinct parts arranged on a symmetrical, but an artistically varying, plan, containing the trouble, the cry unto the LORD, the deliverance and the doxology, the second halt of which varies with the occasion. These four parts are followed by a supplement, or possibly a later expansion describing God's providential dealings with men. All this could be more easily seen by having spaces between $5\ \&\ 6.\ 7\ \&\ 8.\ 12\ \&\ 13.\ 14\ \&\ 15.\ 18\ \&\ 19.\ 20\ \&\ 21.\ 27\ \&\ 28.$ $30\ \&\ 31$, and larger spaces between $3\ \&\ 4.\ 9\ \&\ 10.\ 16\ \&\ 17.$ $22\ \&\ 23$, and perhaps $32\ \&\ 33$.

16. Finally, we might ask (though this would have to be the work of a special committee of musicians and Hebrew scholars collaborating) if it might not be possible *to introduce*, at least in Cathedral and similar choirs, *a better method of singing the Psalms* than is possible with the simple chant, and some arrangement which shall emphasize both the refrains and lines of poetry. This would surely be a greater help towards devotion than the elaborate services and anthems on which the best talent of composer, organist, and choir are now expended, not to say wasted.

Literature.

THE CHURCH IN SCOTLAND.

The first volume has been published of *A History of the Church in Scotland*, by Alex. R. MacEwen, D.D., Professor of Church History in New College, Edinburgh (Hodder & Stoughton; 12s. net). It is more than half a century since Grub's *Ecclesiastical History of Scotland* was published, and for many a year it has been out of print and hard to find. Cunningham's *Church History of Scotland* was published yet earlier, and the second edition, which appeared in 1882, was little more than a reprint of the first. It was time for some one to write the history over again. Of political histories we have had plenty. Hill Burton, Lang, and Hume Brown are on all our shelves, not to speak of lesser books and minor authors. But these histories have only made the need for a new History of the Church more glaring. For in Scotland, Church life and national life have been, as Professor MacEwen points out, inextricably mingled, and the national historian, while not filling the place of Church historian, has had to handle Church questions on every other page, and so has raised new issues or given new aspects to the old. This is particularly the case with Andrew Lang, whose occasional perversity of judgment could not cancel the debt we owe him for making us revise our opinions and search our records, to 'see whether these things were so.'

Professor MacEwen does not in political matters find himself so often in sympathy with Lang as with Hume Brown. Now and then he is 'an incisive critic' of Lang, to use the phrase which he employs to designate Lang's way with the Reformers. We may quote the passage in which he uses this phrase. 'An incisive critic of the Reformers has pointed out that John Knox, who reached manhood in this period, "never knew the poetry and the mystic charm" which the "ceremonies and services of the Roman Church naturally awaken." The criticism is true, not of Knox only but of most Scotsmen of his time. There was neither "poetry" nor "mystic charm" for them to know. For two centuries church services in Scotland had tended to be slovenly, and priests to be irreverent, and latterly they had lost even the semblance of devoutness. The reverential quiet of worship and the graciousness of sacraments had been all but obliterated by unworthy and unfaithful priests. To be assured that such ordinances as had been supplied were not needed for salvation was a call to freedom not to sacrifice. So it was that a repudiation of those of the sacraments which had a medieval origin, and condemnation of a ritual which had been performed without dignity or piety, sprang naturally to the lips of the first Reformers.'

That passage is a fair example of Dr. MacEwen's whole manner. There is never the least suspicion of ecclesiastical bias, but the right to tell the whole truth is maintained. It would be difficult for any historian to be fairer with his readers than Professor MacEwen has been. If he has given his judgments, he has also given the evidence they are founded on. The issues could often have been made party issues, but this author has never forgotten the demands made on him by the Muse of History; rather, let us say, he has never failed to rise to a sense of the claim made on him by the Master he serves, to seek the truth, and, having found it, to make it known with all that literary grace of which he is so exceptionally possessed.

GREEK ART AND NATIONAL LIFE.

Within the last few years we have been brought very close to the life of ancient Greece. This is partly the inevitable outcome of the now widespread study of religion, but it is partly due to the sympathetic work of Professor Gilbert Murray, Mr. Livingstone, and others on Greece itself. The result is that a world of beauty and humanity has been opened to us; and the surprise of it has been greatest to those who had already received some training in Greek literature and art.

To carry that method further and introduce us to yet more of the life of ancient Greece is the aim of Mr. S. C. Kaines Smith, M.A., in the work which he has published under the title of *Greek Art and National Life* (Nisbet; 7s. 6d. net).

Mr. Kaines Smith has passed through the College mill. 'Sometime Scholar of Magdalene College, Cambridge' he adds to his name. What did it do for him? Much. But it did not introduce him to the life of ancient Greece. It brought

him within reach of its literature and its sculpture, but they were cold, dead. He felt nothing of the humanity that lay in them. Then came the awakening. It was a new birth. And as soon as he saw that through the printed page and the marble bust you can reach the palpitating heart of their begetter, and touch life with its powers and failures, he began to lecture on Greek Art and National Life, and wrote this book.

It is truly written. It is beautifully illustrated. Seven photogravures and many other illustrations complete the furnishing of a book which may be to some as the opening of a door into a new Palace Beautiful.

THE ANATOMY OF TRUTH.

The Anatomy of Truth is the unattractive title of a new book by Mr. F. Hugh Capron (Hodder & Stoughton; 10s. 6d.). The title is chosen to recall the author's previous book on *The Conflict of Truth*; but the two books are independent, and there was no necessity for making the one suggest the other.

In the new book Mr. Capron tells us that the fundamental and determining thing in life is our idea of God. And there are just two possible ideas of God. The one idea is that 'the God who made the world and all that the world contains, takes an active interest in every detail of our lives. According to this view, all our concerns are objects of His constant and immediate care. As nothing is too great for His power, so nothing is too small for His attention. Every action, every word, nay, every thought, is watched and scrutinised by Him. There is not a thought in our hearts but He knoweth it altogether. Every event that befalls us comes direct from His hand; is part of the training to which He is subjecting us; is a landmark in the plan of life which He has mapped out for us. He is constantly beside us, every moment of our lives, guiding, inspiring, assisting, protecting—aiding and directing our efforts, reproving and punishing our mistakes. He is our constant and personal companion and guide, by night and by day—about our path, and about our bed, and spying out all our ways. This is the Hebrew view of life; and for pure beauty of thought, and sublimity of conception, it surpasses a thousandfold all that has ever been written in the pages of poetry or romance.'

What is the other idea of God? 'The only other possible view is that God—if indeed there be a God at all—has no part or lot in our affairs. The world is not His creature. We are not His people, nor the sheep of His pasture. Whether we fare well or ill, whether we stand or fall, whether we live or die, are matters in which He takes neither interest nor concern. We are nothing to Him; and He is nothing to us. This is the atheistic view; and for dark and gloomy horror it surpasses a hundred-thousandfold the wildest and most distracting dreams that a diseased imagination can conjure up.'

Mr. Capron takes the first view. What then? Then he finds that Religion and Science are utterly and at all points in agreement. And they are in agreement in saying that the only attitude in life is the evangelical Christian attitude. At a certain point he surveys the way he has come, and says: 'We see that if only God-reliance be an available force which we may appropriate and utilise for our own purposes, there are four facts concerning it of which we may be absolutely certain. First, that it is available for all contingencies. Second, that it is absolutely trustworthy, because it is immeasurably the most potent of all forces. Third, that the one and only condition on our part, necessary and sufficient for its acquisition, is the condition of simple receptivity. It is to be had for the asking, or not at all. If it is to come to us at all, it must, as Religion so emphatically declares, come as a "free gift." "Trust in God is not of yourselves: it is the gift of God." And fourth, that the mental attitude through which this condition of receptivity is to be cultivated is, and must be, humility—the antithesis to that haughty self-reliance which closes the avenues of the human heart against the approaches of extrinsic influences. These four conclusions are not problematical. They are four certitudes. For, besides being affirmed by Religion, they are also confirmed by Science. If, therefore, Religion is right in her first and fundamental doctrine, she is right on all the rest. If God-reliance is to be had at all, it comes as a free gift, granted to humility and to nothing else; and when once acquired, it is universal in its application, and irresistible in its force.'

SPANISH ISLAM.

Messrs. Chatto & Windus have rendered a signal service to learning by the publication of an

English translation of Dozy's great work on the Moors in Spain.

Reinhart Dozy was born in Leyden in 1820. In the University of Leyden, which he entered in 1837, he attracted the attention of Professor Weijers, a young and brilliant philologist, who with great zeal devoted all his time to his pupils, and hence, while doing admirable work as an able and stimulating lecturer, was not destined to achieve literary fame. No teacher could have been better suited to curb Dozy's tendency to dilettantism than Weijers, who had a passion for minute accuracy as well as a lucid precision of exposition which had no tinge of pedantry, and the master's insistence on the supreme importance of exactitude had a lifelong influence on the pupil, with whom he read Arabic, Hebrew, Chaldee, and Syriac.

Weijers had given a good deal of attention to the writings of the Arabs of Spain, amd he early introduced José Antonio Conde's *Historia de la dominacion de los Arabes en Espana* to his former pupil's notice. Dozy speedily recognized that it was hopelessly uncritical and teemed with errors. Forthwith he threw himself with ardour into the study of Spanish. In a letter dated 1841 he had asked for a grammar and dictionary of the language, and an edition of *Don Quixote*; 'for,' he adds, 'Spanish I must learn!' Two years later he writes: 'I give up all the time I can spare to Spanish. Thanks to my London correspondent, I have already formed the best Spanish library in the place. Before collecting the *belles-lettres*, however, I must get together the books relating to the Middle Ages. This will not, I hope, take me long.'

It took him twenty years. At Leyden in February 1861 he signed the preface to his *Histoire des Musulmans d'Espagne jusqu' à la Conquête de l'Andalousie par les Almoravides*, the work which has now at last been translated into English by Mr. Francis Griffin Stokes, and issued under the title of *Spanish Islam* (21s. net).

For half a century this has been the standard authority for the history of the Moors in Spain. Dozy's restless mind left no source of evidence unexplored, and from his Leyden professor he had learned the value of verifying his references. Then to his tireless industry in gathering and sifting facts, he added an extraordinary command of that French language in which he chose to write his book. The Dutch did not like his choice of language. And to that dislike Mr. Stokes attributes its slow circulation. But it has been to the great advantage of scholarship that the language chosen was French, and that the French was so excellent. For many years the book has been almost unprocurable. This English translation, which does not fall one step below the original in clearness or vigour, will place the work in men's hands again, and recover for the English reader one of the most valuable of our sources of information on the history of the Middle Ages.

Is union possible—universal union, union of Conformist and Nonconformist, Roman and Anglican Catholic? It is possible and it is becoming inevitable—*in social work*. To hasten it, the Rev. John C. Carlile, a London Baptist minister, has written *Christian Union in Social Service*, and the Bishop of Croydon has sent it forth with an introduction (James Clarke & Co.; 2s. 6d. net).

Mr. A. E. McKilliam, M.A., has written *A Chronicle of the Archbishops of Canterbury* (James Clarke & Co.; 7s. 6d. net). Beginning with St. Augustine, he ends with Randall Thomas Davidson. It is evident that even in a volume of this size, a very large octavo of 450 closely printed pages, only a short biography of each archbishop can be given, for the archbishops of Canterbury are ninety-four in number. It is, indeed, what the author calls it, a chronicle rather than a history or biography that we are offered. But the chronicle is very well written. The facts are both verified and mastered, so that the story of each Primate can be read with pleasure. 'I think,' the present Archbishop said, after reading some of the proof sheets, 'I think the book is likely to be of genuine value, and I shall welcome its appearance. Obviously the more important part of it will be that which contains the lives of those Archbishops who have not had Dean Hook as their biographer—*i.e.* from the Restoration to the present day. There is no handy volume containing these lives in any adequate form.'

Messrs. Hodder & Stoughton are the publishers of *Mary Queen of Scots* (6s. net), a gift-book of extraordinary pleasing, the text of which has been written by Mr. Walter Wood, and the illustrations in colour have been done by Sir James Linton,

R.I., and James Orrock, R.I. Let it be said that the book is written well and in accordance with recent study of Mary's career; so that if it is bought for its fine pictures, the buyer will find his bargain better than he may have expected. But of course the pictures are the thing. It is astonishing that they can be done so well and so cheaply.

Out of the Dark is the title which Miss Helen Keller has given to a volume of essays and addresses (Hodder & Stoughton; 5s.). They are not unconnected, though occasional. For through them all runs a sense of the unseen, not the literally unseen only, though that is present in many of them inevitably, but the spiritually unseen also, the riddle of existence and the assurance of its solution 'behind the veil.' This is the secret of their courage. This is the reason why Miss Keller can become a guide to the blind.

The story of *Jerusalem and the Crusades* is told by Estelle Blyth, and illustrated by L. D. Luard (5s. net). The volume is one of Messrs. Jack's popular and cheap books. And that is enough to make known the reality of the writing, the beauty of the illustrating, and the satisfactoriness of the whole result. Do you avoid popular books? You may read this popular book with profit.

The new volumes of Mr. Kelly's 'Manuals for Christian Thinkers' are *Homer*, by A. S. Way, M.A., D.Lit., the great classical author and editor; *The Old Testament and Archæology*, by C. L. Bedale, M.A., a Cambridge Scholar who will be better known yet; and *The Books of the New Testament*, by Dr. John S. Banks, whose knowledge of the literature of the New Testament, within and without, is unsurpassed (1s. net each).

In the clash of High Church and Low Church, the Broad Church is like to be crushed out of existence. It is now necessary to tell the world what Broad Churchism is. Mr. J. E. Symes, late Principal of University College, Nottingham, has done this in a volume called simply *Broad Church* (Methuen; 2s. 6d. net). It is very much a matter of the supremacy of the reason. What does the rational faculty say? that is the question. About miracles, for example. Between Science and the Broad Church there never was difference of opinion. Perhaps we all come one day to the Broad Church, but on that day the Broad Church is not there, it has passed on.

Our Eternity is the title of Maurice Maeterlinck's new book. It is a new edition of the book on *Death* which was published in 1911, and which it supersedes. Five new chapters have been written, and additions have been made to all the other chapters. The translation is due to Alexander Teixeira de Mattos (Methuen; 5s. net).

Maeterlinck is intensely interested in Death. He is for ever thinking about it. He cannot get away from it. He is in daily fear of it. Not the physical fact—that does not cost him a pang—but what comes after. And having rejected the only sure source of knowledge and peace, the revelation that is in Jesus, he turns to all the—well, broken cisterns, for he finds them broken—of theosophy, spiritualism, reincarnation, and the rest. So much in earnest is he that his examination of these systems is searching and unbiassed, and his conclusions are almost incontrovertible. Of Theosophy he says: 'It all seems to lead to nothing very much, and rests on very frail bases, on very vague proofs derived from hypnotic sleep, presentiments, mediumism, phantasms and so forth.'

He has more to say about Spiritualism. His examination of that popular attempt to penetrate the veil is as healthy, sympathetic, and damning as will be found anywhere. We must not 'dismiss it with a shrug or a laugh'; but he can find nothing in it that certainly passes out of the present earthly state. As for Reincarnation, 'there never was a more beautiful, a juster, a purer, a more moral, fruitful and consoling, nor, to a certain point, a more profitable creed,' but 'the quality of a creed is no evidence of its truth,' and 'what it has given us hitherto is but the first shadow of a proof begun.'

The Personal Worker's Guide, by the Rev. J. Wilbur Chapman, D.D. (Oliphant, Anderson & Ferrier; 1s. net), is the outcome of long experience. The worker will say, the moment he fingers it, 'That's just what I want.' The publishers have issued it in most convenient and lasting form.

The Rev. B. Herklots, M.A., Vicar of St. Thomas', Kendal, is an evangelical who can speak candidly of evangelicalism. He forecasts *The Future of the Evangelical Party in the Church of*

England (Stock ; 3s. 6d. net), not doubting that the future is with it, but convinced that much has to be done to secure that calling and election. He will not see his prophecy fulfilled, because its fulfilment is beyond his own span of time ; but he will have the happiness of seeing evangelicals set their house in order now, not because they are going to die, but because they are going to live and possess the earth.

'Life is real; intellect is artificial; emotion, although it is obliged to express itself in intellectual formulæ, is our nearest approach to the essence of life.' Such is the motto of Mr. Cyril Bruyn Andrews, and in *Life, Emotion, and Intellect* (Fisher Unwin ; 5s. net), he seeks to prove it a good motto. Our greatest mistake in life is that we suppress our emotions. He would encourage us to let ourselves go, and thereby win our souls. Well, many of us need the encouragement.

In the multitude of cheap series of original books there is some danger of overlooking one of the earliest of them all, the series of histories issued by Messrs. Watts & Co. (1s. net each). To that series has been added a *History of Psychology* in two volumes by Professor J. M. Baldwin. It is amazing value for the money. Professor Baldwin has given of his time and ability ungrudgingly to make the book both scientific and popular. He has not succeeded quite so well with the popularity as with the science, but the publishers have helped. They have furnished the book with many excellent portraits, not of psychologists only, but of great men in any department of study.

Messrs. Watts have also published a strong plea for Positivism in a volume of addresses by Mr. Philip Thomas, Minister of the Church of Humanity in London, entitled *A Religion of this World* (2s. 6d. net). Mr. Thomas believes that the Ethical Movement is travelling towards the Religion of Humanity, and other movements besides. He is convinced, indeed, that the Religion of Humanity is to be the final religion for the world.

The Old and New Testament.

St. Paul was not so much a pastor as a missionary and a ruler, says Canon H. L. Goudge, D.D. ; it is therefore not on the administration of the Sacraments that we get help from him, but on prayer and the ministry of the word ; and it is to these subjects, as they are set forth in the Epistles, that Dr. Goudge gives his mind in the book which he has published under the title of *The Pastoral Teaching of St. Paul* (Edward Arnold ; 2s. 6d. net). These two subjects are great enough and difficult enough. St. Paul's example as interpreted for us by Canon Goudge is very helpful.

Weymouth's *The New Testament in Modern Speech* has grown in esteem with time and the reading of it. A pocket edition, as revised by the Rev. Ernest Hampden-Cook, M.A., has been issued by Messrs. James Clarke & Co. (1s. 9d. net). If people could be induced to carry it about with them, we should cure that ignorance of the Bible so much felt by preachers at present.

The Rev. W. J. Heaton, B.D., has given his time and talents to a thorough study of the English Versions of the Bible. His third volume on the subject, which he calls *The Puritan Bible* (Griffiths ; 6s. 6d. net), is a biography of those who had most to do with the translation of the Bible into English, from Sir John Cheke to the men who gave us the Authorized Version. And as he describes the manner of men and women they were, he describes also the work they did. The articles in the Dictionaries of the Bible—especially Sir. F. G. Kenyon's great article in the single-volume Dictionary—cover the ground, but Mr. Heaton has his own popular style and his abundant illustrations.

For the great multitude of persons who wish to know to what extent scholars are agreed regarding the meaning and place of the Bible, and what their agreement refers to, the best book now is *The Bible, its Origin, its Significance, and its Abiding Worth*, by Arthur S. Peake, M.A., D.D., Rylands Professor of Biblical Exegesis in the University of Manchester (Hodder & Stoughton ; 6s.). Few have had Professor Peake's experience in the study of the Bible, fewer have his ability and insight. He writes attractively, yet every sentence is weighed, so that he may not err either by excess or by defect. And great must be the relief to the candid reader to find how little is lost of all that the Bible was to our fathers, how very much more is won.

Miss Jane T. Stoddart has gone right through the Old Testament from the first chapter of Genesis to the last of Malachi, and has illustrated it from literature. She has chosen her verse to illustrate according as she had an illustration, and she had many illustrations. Few verses of consequence are left untouched. The range of literature at Miss Stoddart's command is wide. Biography makes the largest contribution, but poetry, art, science, devotion, are all called upon. The illustrations have two virtues: they are illustrations of the very verse, and they are themselves worth remembering. The title of the book is *The Old Testament in Life and Literature* (Hodder & Stoughton; 7s. 6d.).

The problems of the Book of Job, and especially *the* problem, *The Afflictions of the Righteous*, are discussed in a book with that title written by the Rev. W. B. Macleod, Minister of the Candlish United Free Church, Edinburgh (Hodder & Stoughton; 6s.). They are discussed in the new light of the gospel. This does not mean that the historical sense has been ignored. Rather it means that the problem of suffering is still with us; the difference is only that we have Christ as well as Job to help us to its solution. Mr. Macleod remembers Christ while he expounds Job.

His attitude is cautiously liberal. He leaves it an open question whether the Elihu speeches are original to the book or not. But he sees and says that they add something of value to the discussion: 'The most original and striking of all Elihu's ideas is that human suffering is generally to be regarded as the expression of God's goodness rather than of His anger. He teaches that sometimes it is not a sign of any anger in God at all, but rather a sign of His protective and educative love, protecting a man by a shield of pain from the greater evil of sin, and educating him to higher and purer levels of thought and desire that he may be able to hold deeper fellowship with himself and so reach higher blessedness. There are many good things in Elihu's speeches, but this is the best of them all.'

Mr. B. H. Alford's *Jewish History and Literature* (Longmans; 2s. 6d. net) is elementary, short, and reliable. It covers the period under the Maccabees and Herod, and thus follows the same author's *Old Testament History and Literature*. Mr. Alford may safely proceed with his *New Testament History and Literature*, and complete a useful series.

The Right Hon. Sir Edward Clarke, K.C., has produced a new version of *The New Testament* (Smith, Elder & Co.; 3s. 6d. net). He has gone over the Revised Version and accepted it where it was in his judgment a necessary correction of the Authorized Version. Where it was not, he has restored the word or words of the Authorized Version. He has made no other change. Thus his new version is the Authorized, with some improvements made from the Revised Version.

Early last year he published the Pauline Epistles done in this way, and he says that the volume was cordially welcomed. Who welcomed it cordially? It is a notorious fact that there has been an outcry against the Revised Version ever since it was issued, but it has come chiefly from the ignorant who do not know that they are ignorant. Recently that cry has turned itself into a demand for a revision of the Revised Version *on more conservative lines*. Sir Edward Clarke has listened to that demand. The result is—to take one example and one only—he invites us to read Ac 26^{28} according to the Authorized Version again: 'Almost thou persuadest me to be a Christian.' Perhaps that is 'in order to make clear the meaning of the inspired writer.' And it would do very well if the inspired writer had written in English. But it is certainly not the meaning of the Greek. The rendering of the Revised Version may not be so 'clear.' Let Sir Edward Clarke make it clearer if he can, and so go forward. But why should he send us back thirty years? The idea that what is wrong with the Revised Version is simply that it has altered the Authorized too often is an unscholarly idea.

There are few men who can use their learning to such good purpose as Dr. R. F. Horton. He is ever studying and he is ever turning his studies to account as a preacher. In his new book on *The Growth of the New Testament* (Memorial Hall; 3s. 6d. net) there is not a homiletical word to mar the precision of the truth, and yet the truth is sent home straight to heart and conscience. Why is it that so few scholars can be preachers?

We do not make enough of the great cities of

the Bible. They have associations which will rivet the attention, and make on some men's minds a stronger appeal than almost any other topic for the pulpit. Gaza is such a city. Under the title of *Gaza, a City of Many Battles*, Archdeacon T. E. Dowling, D.D., has published a volume which contains the city's long wonderful history, and the lessons its history teaches (S.P.C.K.; 2s. net).

A Course of Bible Study for Adolescents has been prepared by Principal A. E. Garvie (S.S. Union; 2s. net). Dr. Garvie has been a teacher himself. How otherwise would he have thought of dividing his subtitle into four D's—'Dealing with Decision, Duty, and Discipline'? The course is a section of the Standard Graded Courses prepared and issued by the British Section of the International Lessons Committee.

In *Light on the Four Gospels from the Sinai Palimpsest* (Williams & Norgate; 3s. 6d. net), Mrs. Agnes Smith Lewis, D.D., LL.D., Litt.D., Ph.D. (Halle), has published a popular account of the great palimpsest and a detailed examination of its readings, comparing them with the text of the Gospels in Greek. The volume covers the ground of the series of papers which Mrs. Lewis contributed some years ago to THE EXPOSITORY TIMES, but it goes further and brings these papers up to date. Unembarrassed by her great weight of learning, Mrs. Lewis has a literary gift which enables her to make every point of scholarship clear and comprehensible. The book is sure to be successful, for to its own attractiveness is to be added the fact that the value of the discovery made by Mrs. Lewis at Mount Sinai in 1892 is more fully recognized now than ever.

Religion and Apologetic.

Professor Sanday has re-published four essays on Reunion originally contributed to *The Contemporary Review*. They attracted wide attention in their first form, and were made the subject of many a conversation and club debate. They will serve their purpose even better now. These features especially distinguish them, a grave sense of the difficulties to be solved, a sincere belief in their solution, a keen appreciation of the advisability of striking while the iron is hot and striking with self-control. The volume, which is entitled *The Primitive Church and Reunion* (Oxford: At the Clarendon Press; 4s. 6d. net), is attractive outwardly also.

Some men get more credit for originality and influence than they deserve. Dr. Newman Smyth has never had half his deserving. He has always spoken in time, and he has spoken the right word. He has never been out of touch with his contemporaries, but he has always been in front. Now he comes with a book on *Constructive Natural Theology* (James Clarke & Co.; 3s. 6d. net). For the time is come for us to reconstruct our theology, *beginning with the world we live in.*

Professor Denney has re-published his *Jesus and the Gospel*, with a new preface (Hodder & Stoughton; 6s.). In the new preface he points out that there is the book itself and there is its conclusion. The conclusion contained a creed, a short creed, but in Dr. Denney's judgment as long a creed as we have any right to exact from anybody. The creed is: 'I believe in God through Jesus Christ, His only Son, our Lord and Saviour.' But the conclusion of the book seems to have been read by some who read nothing else. And so they misunderstood and misjudged. Let them go back to the book now and read it from the beginning. Let them read it in the light of this brief but very enlightening preface. They will certainly see that, short as it is, that creed of Dr. Denney's does truly contain all that the writers of the New Testament claim to be essential. And they will see how utterly essential it is. It is not the shortness of the creed that has troubled the critic, it is what it contains. What it contains is stated with incomparable force in the body of the book.

The Rev. Frederic C. Spurr, much daring, has written a whole book on *Death and the Life Beyond* (Hodder & Stoughton; 2s. 6d. net). He is on safe ground when he searches into the teaching of the Bible about death itself. He is not so acceptable when he calls in automatic writing, trance speeches, and 'apports,' to help him to answer the question, 'Does death end all?' He is again profitable when he tells us 'What "Eternal" really means.' He comes home to our hearts altogether

when with fine feeling and in beautiful language he speaks of the Heaven to which we all would go.

It is with more than respect, it is with reverence, that one receives a book by the late Professor James Orr, published after his death. Popular in purpose, as were all his books, for he was sent to instruct the ignorant, this book is yet a marvel of learning. It is a revised and enlarged edition of one of the 'Christian Study Manuals,' its subject and title being *The History and Literature of the Early Church* (Hodder & Stoughton; 2s. 6d. net).

The Rev. John T. Faris, D.D., has written *The Book of God's Providence* (Hodder & Stoughton; 3s. 6d.). It contains many examples of 'special providences' told with relish. Here is one:

'I am a bond salesman from Chicago. Returning from Freeport, Illinois, one day, I discovered that I would reach Chicago too late for my work in the office that day, so I determined to stop off at a small town between trains and pay an old friend a visit. It was to be a surprise. Upon going to his home, I found the house locked up; the neighbours informed me that my friend and family had gone away for a three weeks' stay. This was a disappointment.

'A wait of five hours for the next train confronted me, but I determined to make the best of it, so I walked out into the country to pass away the time, and came upon an old man in a field by the roadside who was slowly turning hay, preparing it for the barn. After exchanging greetings, I engaged the old gentleman in conversation, but I soon discovered that while he was very courteous and kind in his replies to my questions, he kept at his work. The thought came to me, "Why not help him?" Telling him of my disappointment, I took an idle fork standing near by, and side by side we worked and talked. When the hay was all raked up and gathered in small heaps, I found that I must return to the station. Extending my hand to bid him good-bye, I remarked that my disappointment had been turned into genuine pleasure by his acquaintance and the pleasant, profitable conversation.

'Holding my hand he said, "Let me tell you something before you go. This morning, as we awoke, mother and I talked about getting up this hay. I remarked that I was feeling so bad that I feared I would be unable to accomplish the task; but mother encouraged me, and assured me that the Lord would help me. At family prayers we both asked our Heavenly Father for His help. I arose feeling refreshed and felt sure that in some way He would help, but," he added, as he pressed my hand tighter and a tear glistened in his eye, "I really did not expect the Lord to send a man from Chicago with kid gloves and patent leather shoes to help me to do it."'

It is not a scientific account of *Irish Witchcraft and Demonology* that the Rev. St. John D. Seymour, B.D., has written (Hodges, Figgis & Co.; 5s. net). Perhaps Mr. Seymour does not know that there is a science of Folklore. But he has written a highly entertaining book, much of which will, besides, be of use to the scientific student. He has had the grace, too, to be historical, leaving us to utter the exclamations ourselves. Verily there is room enough for exclamation in the history of Witchcraft, but it has been so overdone by the secularist lecturer that we are weary of it. A further grace is given to the author: he tells his stories circumstantially.

Mrs. E. A. Gordon has prepared and published a second edition of her great book on the relation between Buddhism and Christianity. This edition, revised and enlarged, with a letter from Professor Sayce, with a world-map, an index, and sixty-five illustrations, is issued in two costly volumes. The title is *World Healers; or, The Lotus Gospel and its Bôdhisattvas, compared with Early Christianity* (Morice; 30s. net). Costly volumes, we say, for the usual hyperbole that the book is produced 'regardless of expense' is no hyperbole here. The paper and printing, the illustrations, the plates —all are as fine as modern science and art can make them.

Yet the chief value of the book is in its literary contents. We are very suspicious now of attempts to show that the Gospels are dependent on Buddhism, but that is not at all what Mrs. Gordon seeks to show. Her purpose is to make a contribution to the science of Comparative Religion. By 'Early Christianity' she means Christianity till the time of Charles the Great. And she believes that throughout that period there was a mutual influence exercised by Christianity and Buddhism which has been neglected, to the great loss of both. She would deepen that influence; she would make it

conscious. The sooner both religions look one another in the face, the sooner shall we see that final and perfect religion (which we all believe in and hope for) established in the earth.

Is the Devil a Myth? asks Mr. C. F. Wimberly, and answers emphatically that he is not, in a goodly-sized volume (Revell; 2s. 6d. net). He has no new evidence. His strong argument is that the disappearance of the Devil would turn the Bible into disorder

---

In *Faith and Reality* (Robert Scott; 3s. 6d. net) the Rev. J. Hilton Stowell, D.D., brings the facts of our modern life, both its individual and its social facts, into the presence of faith. The result is a new conception of what faith is, a new demonstration of what faith does. Yet Dr. Stowell's faith is the faith which Christ demanded and Paul had. What are the facts that make faith seem new? They are the pressure of pain and of disease, the reality of heathendom, agnosticism, and the religions of the world. They are the things which we are studying and trying to understand. In the presence of faith they fall into order. Without faith it is impossible to understand them; just as without them it is impossible to understand faith.

The desire for a revision of the Prayer Book is pretty wide-spread, but the Rev. Henry Phipps Denison, Prebendary of Wells, has no sympathy with it. Our business, he says, is not to shape the Prayer Book according to our ideas, but to shape our ideas according to the Prayer Book. He has accordingly written *Prayer Book Ideals* (Elliot Stock; 5s. net) to show what the Prayer Book is and what the Prayer Book demands. And he warns his readers that they cannot choose or refuse as they please: this is the truth of God and they reject it at their everlasting peril.

Five volumes have been published this month at the press of the Student Christian Movement, five volumes of broad-minded, earnest, fully instructed Christianity. From no other press do we receive just the same kind of book. And there is no kind of book more promising for the propagation of the gospel. This is apologetic both accurate and attractive. One is *The Hope of the Redemption of Society*, by Malcolm Spencer, M.A., Social Service Secretary of the Student Christian Movement (1s. net); one is *Studies in New Testament Thought*, by the Rev. B. K. Cunningham, M.A. (8d. net); one is *The Missionary Motive*, to which there are eight contributors, including the editor, Mr. W. Paton, M.A. (1s. 6d. net); one is *Science and Christianity*, by P. V. Bevan, D.Sc. (6d. net); and one is *Studies in Christian Truth*, by Professor H. R. Mackintosh (8d. net).

The Rev. James Morris Whiton, Ph.D., is the editor of a volume of essays entitled *Getting Together* (New York: Sturgis & Walton, $1.50 net). Certain friends—a Baptist, more than one Congregationalist, a Jew, a Methodist Episcopalian, a Presbyterian, a Protestant Episcopalian, a Unitarian, and a Universalist—'got together' and agreed on certain propositions to be accepted as the basis of a theology. Each friend chose one theological doctrine and wrote an essay on it. Through death and delay Dr. Whiton had to fill some gaps, and he wrote four in all of the fourteen essays. Well, what are these men? They are theists. They are not deists. They do *not* believe in a God afar off; they do believe in a God 'who lives and moves and has his being in us.' And this idea of immanence is carried into the essay on Incarnation, for example, in this way:

'To say that God incarnated himself in a single individual of all the multitude of the human family; that once, and once only, in all the ages of time he manifested himself in a human person—is a proposition which Dr. F. H. Hedge says "cannot satisfy, if it does not shock, the unprejudiced mind." But expand the proposition; say that God is manifest (and that is the only logical sense in which we can speak of incarnation)—that God is manifest in every inspired teacher and prophet of truth and righteousness, in every holy, self-sacrificing life, in every martyr who, living or dying, devotes himself to any great and worthy cause—manifest in all in whom love of truth or love of God and man is the ruling motive and principle of action; say, with Paul, that all "who are led by the Spirit of God are sons of God" in precisely the sense, if not in the degree, in which Jesus was the Son of God; that the real distinction and peculiarity of Christ was not an exceptional but a sublimely typical nature and life; not that he was the only God-man, but the type of the God-man in all generations—say this, and you

assert what no unprejudiced thinker and no philosophic student of religion will deny. And this I believe to be the real interior truth of the Athanasian doctrine, albeit Athanasius himself may not have seized it in its fulness, as certainly he did not unfold it in his teaching.'

Who are the Maoris? This is the title of a book by Mr. Alfred K. Newman, published by Messrs. Whitcombe & Tombs (7s. 6d. net), and this is the question which it is written to answer. 'I claim,' says Mr. Newman, 'that this book contains evidence that cannot be criticised away, and that it establishes: (1) That the Maoris came from Northern India; (2) that their cradle land Hawaiki was India; (3) that I have recovered the lost history of the Maori race; (4) that I have conclusively proved the route of the Great Migration from the banks of the Indus to New Zealand; and (5) that the Maoris are an Aryan-Mongolic people but dominantly Caucasian.'

These are great claims to make, but this anthropologist knows what he is about. The array of evidence is very strong and it is presented effectively. More than that, the book contains much valuable information on religion and folklore, and even not a little illustration of the Scriptures of the Old Testament. 'Some Maoris were wailing over a death. A friend of mine, a Hebrew, who heard it, exclaimed, "My God, the lamentation of my people, the very air, everything is the same."' The author has a great opinion of the Maoris as a race, and great hope for their future. Altogether the book is a notable one, not to be overlooked by the student of ethnology or of religion.

Since Wordsworth's 'Ode to Duty,' has there been a finer persuasive to the obedience of that

Stern Daughter of the Voice of God

than this book on *The Foundations of Duty*, written by the Right Rev. J. W. Diggle, D.D., Bishop of Carlisle (Williams & Norgate; 3s. 6d. net)? Nay, it is a surer persuasive, for Dr. Diggle shows that Duty done is the source of all joy in life, and duty is done out of true love. The great error of our time, he says, is to assert our rights and forget our duties. We have rights, but in the assertion of them we are sure to let in vanity or jealousy: in the doing of our duty there is only unselfishness and peace. Our duties are to all about us—God, man, and the beasts. And they touch every part of our being—physical, psychical, spiritual. These fundamental things being understood, we are encouraged to face particular duties, the culture of conscience, the observance of Sunday.

Ancestor-Worship and the Deification of Babylonian Kings.

By Theophilus G. Pinches, LL.D., Lecturer in Assyrian, University College, London.

The constant additions to the mass of material from Babylonia, more especially the many inscriptions relating to temple accounts found at Drehem and Jokha, have not only revealed to us the political relations of the kings and their viceroys (*patesi* or *iššakē*), but religious beliefs and practices also receive illustration, and may prove to be of interest.

It is needful to state at the outset, however, that the documents in question give no descriptive details concerning the ceremonies attending ancestor-worship and deification—they simply record gifts of animals, probably as offerings to various gods, among which the names of four kings of Ur (about 2500 B.C.) are to be found—rulers who, as already known from contemporary documents, had been deified.

How far the deification of kings in Babylonia goes back we do not know, but it was certainly practised at an exceedingly early date, as the legends of the prehistorical heroes Enweduranki (*Euedoreschus*), Ubara-Tutu (*Otiates* for *Opartes*), Gilgameš, and many other traditionary rulers, as well as the historical kings Šarru-kîn (Sargon), Šargani, and Narâm-Sin of Agadé show. Coming down to later but still archaic times, the most noteworthy instances are the kings of the dynasty of Ur already referred to—Dungi, Bûr-Sin, Šu-

Sin (generally read Gimil-Sin), and Ibi-Sin, with (apparently) others.

An exceedingly important text bearing upon the deification of kings is one in private hands, in which Sur-Engur, Dungi, and Bûr-Sin are referred to as divine personages to whom offerings were made. The record reads as follows :—

'5 sheep, 5 full-grown kids, (for) Enim-Nannar, the king's (Šu-Sin's) son. Babati (is) the bringer. 1 full-grown kid (for) the throne of Sur-Engur; 1 full-grown kid (for) the throne of Dungi; 1 full-grown kid (for) the throne of Bûr-Sin.

'1 ox (fed on) barley, in the name of Nidudua, has been slain before the king in the midst of the assembly (?). Received from Intaêa (on) the 22nd day. Certifier: Nûr-Sin, the scribe.

'Month of the sublime festival, year Šu-Sin, the king (ascended the throne).'

Though simply an account of gifts to the temple, this inscription in reality records the performance of a great ceremony. We have first the offerings on account of Enim-Nannar, the king's son, followed by those offered before the seats (or thrones) of the king's immediate ancestors — father, grandfather, and great-grandfather, which last (Sur-Engur) appears as the founder of his dynasty. This took place in 'the month of the sublime festival' (*Iti Izin-maḫ*)—identified with January—in Šu-Sin's accession year, and it seems not unlikely that the offerings were made on the occasion of the ceremonies connected with that king's mounting the throne.

Though there is no statement to that effect, the question naturally arises, whether these were offerings to the dead, or simply on their behalf. Prepositional particles are entirely wanting in connexion with the names Enim-Nannar, Sur-Engur, Dungi, and Bûr-Sin, suggesting that they are all in the same case—in other words, that 'of' may be inserted before them, and that the particle in question is translatable by the preposition needed in the language used by the translator. The offerings must therefore have been 'for' the person (the king's son) and the thrones of the departed kings.

This new text seems also to indicate that each king had his special seat in the temple of the god when worshipping, as did also, probably, the people of lower rank. In the time of the dynasty of Babylon, and therefore, we may assume, during the period immediately preceding, the women worshippers either carried their seats to the temple, or they were carried thither for them by an inferior in position.[1]

With regard to the temple in which these offerings took place, it was probably that of the god of Jokha, where the deified kings had their shrines with the divine being, whom, when alive, they adored, though they naturally occupied an inferior position. This association of deified kings with the gods of the land was no new thing, as some of the tablets of the preceding reign (that of Bûr-Sin, Šu-Sin's father) clearly indicate :—

'60 sheep (fed on) barley, $\frac{5}{6}$ of a *qa* each, 40 *qa* the fodder, contribution for the god of Jokha.

'30 sheep (fed on) barley, $\frac{5}{6}$ of a *qa* each, 20 *qa* the fodder, contribution for the god Dungi and the god Bûr-Sin.

'(From) day 1 to day 30 the total of their barley (is) 7 *gur* 150 *qa*; the total of their fodder 6 *gur*. Certifier: Alullul. Seal of the viceroy.

'Month . . ., year (the king) invested the lord (priest) of Ištar's great festival hall.'

This date corresponds with the 5th of Bûr-Sin, which seems to have been the year when celebrations in honour of Dungi were largely made. Thus another tablet bearing the same date as the above records the entry into the temple of the god of Jokha, for Dungi, of 1 kid, 4 'sheep of barley,' and 4 'sheep of grass,' from Alullul. This same tablet also details a list of 4 'sheep of barley' and 3 'sheep of grass,' one of each being '(for) the chariot, day 6,' and two of the former and one of the latter '(for) the chariot, day 7' (the dates suggest a connexion with Sabbath celebrations). All these seem to have been received as offerings '(for) Dungi,' in the month of his festival in the year named. The 6th year, and probably others, saw similar offerings, in which, as in the case of the tablet translated above, Bûr-Sin was associated as a divine personage with the god of Jokha and with Dungi, his predecessor.[2]

The possibility of the above offerings being made really on behalf of, and not to, Dungi, Bûr-Sin, and

[1] *O. T. in the Light of the Records*, 3rd ed., p. 175.

[2] In the lists of gods such names as *Sur-Zuenna*, *Sur-Zagaga*, *Lu-Enlila*, '*utukku of Êkurra*,' and others with *lu* as first element, are, in all probability, the names of deified kings. In *Cuneiform Texts from Babylonian Tablets*, xxv. pl. 19, a Bûr-Sin appears as third of a list of eight *gud-dub* of a deity whose name is only partly preserved, but which may be the moon-god Sin.

the other personages, seems to be set aside by the fact that the two rulers mentioned appear on the same plane, and in the same connexion, as the god of Jokha himself, on behalf of whom offerings would probably not have been made.[1] Moreover, offerings could be made *to* the seats and the chariots of these deified kings, but not, one would imagine, *by* those objects. As the seats occupied during the lifetime of renowned and venerated personages, and the chariots in which they rode, were regarded, in a sense, as part of their being, or as imbued with a measure of their spirit, they could naturally become, and did to all appearance become, objects of veneration, both during their lifetime and as long after their death as their greatness was fully realized. In many personal names of the time of the dynasty of Babylon (Ḫammurabi and his successors), and at other periods, the great cities, centres of worship of renowned deities, are invoked, apparently as containing, in like manner, a measure of the personality of their divine patrons.

Nothing is said in these inscriptions about the persons to whom the offerings were made being dead, and this seems to imply that they were all regarded, even Sur-Engur, the founder of the dynasty, and his son Dungi—the former's name without, and the latter's with, the divine prefix—as being still alive. For the rest of the world, however—those who did not believe in the gods of the Babylonians—the offerings made to them were sacrifices to the dead. In all probability the animals presented were ultimately slain and eaten by the priests and others who had a right to partake of them. A ceremonial feast similar to this would offer a parallel to what took place at Baal-Peor, when the Israelites joined in the heathen worship of the place, and 'ate the offerings of the dead' (Ps 106^{28}).[2]

[1] Professor Stephen Langdon also renders 'for,' in the sense of 'given' or 'offered to' (*Archives of Drehem, passim*).

[2] It seems likely that Sur-Engur was not regarded as equalling his descendants Dungi, Bûr-Sin, Šu-Sin, and Ibi-Sin in greatness, or in piety, hence the absence of the sign of divinity before his name, placing him on the same level as his great-great-grandson, Enim-Nannar.

As four of the royal names are compounded with Sin or Nannar, we may have here an indication that the royal family became devotees of that deity after attaining the position of rulers of Ur, the god's principal seat. In accordance with Babylonian belief, their souls were probably regarded as having gone to dwell with the moon-god, their divine protector, on departing this life.

In the Study.

New Biography.

The standard Life of Napoleon for English readers is *The Life of Napoleon I.*, by John Holland Rose, Litt.D. No Life comes into real competition with it, except Sloane's, and that is the work of an artisan, this of an artist. Dr. Rose first published his Life in 1901. Since then five editions have been exhausted. The sixth edition, just issued, is in a single post octavo volume, though the paging of the two crown octavo volumes of the fifth edition is retained. It is thus a volume of clear type with 512 and 596, or in all 1108 pages (Bell & Sons; 6s. net).

Messrs. Morgan & Scott have published the *Life Story of Madame Annie Ryall: Gospel Soloist* (1s. 6d. net). The biography has been written by her husband, Mr. W. Bustin, and in addition to a Foreword by Dr. A. C. Dixon, there is an Introduction by Mr. J. W. C. Fegan. Others have contributed poems, letters, and appreciations, showing that of the true servant also it may sometimes be said, 'Verily she has her reward.'

The same publishers have issued new editions of *God's Fellow-Workers*, by the Rev. C. B. Keenleyside, B.A., B.D. (1s. net); and of *Henry Moorhouse*, by the Rev. John Macpherson (1s. 6d.). They have also ready *The Herald of Mercy Annual for 1914* (1s.).

William T. Stead.

It would have been utterly out of place if the biography of William T. Stead had been like other biographies. But it is entirely in keeping. There never was a biography like it. The title is *My Father*. The author is Miss Estelle W. Stead (Heinemann; 10s. net). The early chapters are

hurried over. For the most part their story is told in Stead's own words, and therefore is not new. That does not matter. Stead's words will live. They will stand re-reading many times. Throughout all this early part the most characteristic thing is the frequent recurrence of premonition. Stead was told—he never says by whom, but, being a religious man, he believes by God—that he was to leave Darlington on such a day, that on such a day he was to have sole charge of the *Pall Mall Gazette*, and so on. These premonitions were never hidden, and they came true. Among the rest he had a fixed belief, often declared, that he would die a violent death, a premonition which was fulfilled in the *Titanic* disaster.

But from the very first there is a sense of something to come. Nothing stays the rush of the book till 'Julia' is introduced. The story of the imprisonment is told in two or three pages, the great Langworthy victory in a single sentence. But when Julia enters all is leisure, full description, and abundant detail. It is evident that, to his daughter at least and at the end of his life, Stead was above all else the automatic writer. It is a weird tale. Half laughter, it is also half tears; the masculine intellect apparently always fighting against but nearly always overborne by the 'evidence.' And yet the result is, as far as our welfare in this world is concerned or our hopes for the next, literally nothing.

Li Hung Chang.

The *Memoirs of Li Hung Chang* (Constable; 10s. 6d. net) is a book of extraordinary interest. It consists of extracts from his diaries. These diaries cover his whole life, which went much beyond the threescore and ten. They are scattered all over China. Yet so skilfully has the selection and arrangement been made, and so good is the translation into English, that we come to know Li Hung Chang as intimately as we know any of the great men of our time. And he proves a most entertaining person to know.

His ability was great, and it was well rewarded. Springing from the people, he rose to be the practical ruler of China, and had the chief part to perform in her most delicate negotiations. An intense patriot all his life, he believed at first that the great enemies of his country were the Christians, and hated them with a hatred which only his own vigorous language could express. But he had too independent a mind to keep that prejudice long. He never became a Christian, he probably never knew what Christianity really is; but he believed in the Christians, and one of the most pathetic episodes in the diaries is his surprise and pleasure at the visit of a native Japanese Christian and his son, who came all the way from Tokyo to Tientsin to help him in his distress and illness after the war with Japan. 'I wonder,' he says, 'if this is because Christianity teaches such things? It must be, for the Japanese are a race that assume to be strong in matters of physical pain, and they are a people that hate the outsider—the Chinese most of all. Therefore, it must be some new ideas that this man and boy got into their heads to make them do such a thing.'

Li Hung Chang never left China till he was over seventy. Then came the time of his life. He went to the coronation of the Czar, and greatly admired the Czarina, telling his Empress so on his return, a blunder for which he lost a year's salary. Afterwards he travelled through Germany, France, Britain, and America, and his remarks are always shrewd and often highly amusing.

We learn a little more than we knew before of that enigma, the Empress of China. 'The Empress,' he says, 'is a strange woman, contradictory, and headstrong as the devil at times; but if she feels she has done a great wrong unjustly, she is ever ready to right it if her personal dignity is not too plainly at stake.'

Cæsar Borgia.

A new Life of Cæsar Borgia has been written by Mr. William Harrison Woodward of Christ Church, Oxford, formerly Professor in the University of Liverpool. The title is *Cesare Borgia: A Biography* (Chapman & Hall; 12s. 6d.).

If the Life of Cæsar (we may use the familiar spelling) is to be written, the life of his father, Rodrigo Borgia, Pope Alexander VI., must be written along with it. Professor Woodward does not forget that. And thus we have two heroes (if hero is the word) in this amazing history. Hero *is* the word. Professor Woodward is not so seized with admiration of the Pope as he is of his masterful son. But up to the time when he fell under Cæsar's influence and under the abject influence of his own sensual nature, there is always an

element of the heroic discovered in his conduct. Moreover, whenever a doubt can be expressed as to his culpability for any of the crimes attributed to him, he gets the benefit of the doubt. For the first half of his life one might say that Rodrigo Borgia would pass muster very well in the society he had to live with. That he had children *after* he became Pope is not pardoned—but the life of Pope Alexander VI. is altogether too loathsome for even Professor Woodward's stomach.

For Cæsar Borgia he has a genuine admiration and even unmistakable affection. He also is exculpated wherever it is possible. It is true he treacherously and barbarously murdered his sister's husband, and so ended the only little bit of happy life that that poor woman ever had. But then he loved his sister dearly, and went out of his way to see her when she was ill. For that most atrocious act of treachery, the decoying and destroying of the condottieri, there is no reproach uttered. They would have murdered him if he had not been more clever and murdered them. And then, we are often told that when Cæsar Borgia got a chance to rule he ruled justly and firmly, and his subjects adored him.

It is thus a book not to be acquiesced in altogether, but to be reckoned with. And it is well written. It is very well written. No one will complain of weary chapters. The interest that Cæsar Borgia has for the author, the author has for his readers.

Mirabeau.

The *Mirabeau* of Louis Barthou, Prime Minister of France, deserves this excellent translation into English (Heinemann; 10s. net). It is not a small volume, but it is a feat to bring Mirabeau within the compass of a single volume of any size. And he is here, with all his inconsistencies, a vividly realized, intensely alive human being. He is a man of the France of the Revolution. And we see that France as well as we see Mirabeau. What a place to live in; what a time! The tempestuous sinfulness of the man would have been impossible anywhere else, or at any other time even in France. He paid for his sin. There is not often to be found a surer instance of the detective power of sin ('Be sure your sin will find you out') than his confession to Comte de la Marck: 'Ah, how the immorality of my youth is injuring the public welfare!' Yet he was accepted, placed high, and well-nigh worshipped. For it was force they wanted then—the man who knew what he would be at and had the vigour to attain it.

Mirabeau was an orator and a statesman. It was the combination that made him great. M. Barthou quotes some of his speeches, or parts of them, verbatim. And even in the translation they thrill with genuine feeling after all this time and all these changes. His statesmanship won the unstinted admiration of Carlyle, whose wail—'Had Mirabeau lived another year'—will never be forgotten.

The book is a great tribute of one eloquent French statesman to another.

Exposition.

Two volumes of Children's Addresses have been published by Mr. Allenson, both unblushingly anecdotal and nothing else. That is to say, each address in both books is simply a story. Mr. Edward W. Lewis, whose title is *The Magic Pen* (2s. 6d. net) draws the moral in a sentence at the end. But the Rev. J. McClune Uffen, with the title *Jack and the Gypsies* (2s. 6d. net), does not do even that.

In one of the sermons of his new volume, *The Year Round:* Fifty-two Talks to Young Folk (Allenson; 3s. 6d.), the Rev. James Learmount tells us that there are just four kinds of people in the world, and he found two of them at a Sunday School treat. First, he saw a girl carrying a square cardboard box. He asked her what it contained. She opened the box, and he saw a cup and saucer. Asking what it cost, he was told fourpence halfpenny. She added, 'It is for mother.' 'How much money had you to spend?' 'Fivepence' was the answer. So she kept just a halfpenny to herself.

Behind him on the grass sat another maiden. She had won a race and received a handful of sweets, which she wrapped carefully in paper and placed in her bag. 'This,' she explained, 'is for my sister who could not come.'

These are two kinds—both unselfish, the one three-quarters so, the other entirely.

Of the third kind was a small boy who came to his mother: 'Can me and Sally have some cake?' 'Johnny,' said the mother, 'you must speak gram-

matically.' 'All right, mother, can *I* have some cake?'

Lastly, there is the boy who had eaten his own apple, and then said to his sister, 'Mabel, let's play Adam and Eve.' 'All right!' 'I'll be Adam and you'll be Eve.' 'All right.' 'Now,' said William, 'you tempt me to eat your apple.'

These two were mainly selfish, one wholly so.

Have you seen any of the volumes of the 'Short Course' series? The editor, the Rev. John Adams, B.D., is an excellent scholar and a most energetic editor. He publishes three volumes at a time and never fails. This time the three are *The Divine Drama of Job*, by Charles F. Aked, D.D.; *The Story of Joseph*, by Professor Adam C. Welch, D.D.; and *A Mirror of the Soul*, by Canon John Vaughan, M.A. (T. & T. Clark; 2s. net each volume). They are all occupied with Old Testament subjects, the last named being a series of short studies in the Psalter. Each of the three is, to our mind, ideal of its kind. A more intellectually satisfying exposition of a book of the Bible than Dr. Aked's *Job* we have not seen. Nor is Professor Welch's *Joseph* less stimulating mentally, though its strength is in human experience. The story is retold by a man who is keenly sensitive to the modern appreciation of personality. Canon Vaughan on the *Psalter* is more devotional, but assuredly his intellect is not asleep. As evidently as either Dr. Aked or Dr. Welch he has gathered the fruits of wide reading, but he has directed them more immediately to the sustenance of the spiritual life.

Who dares preach on the Song of Songs? Mr. Charles W. Lepper. And all in the old way of type and prophecy. This is not a volume of sermons, which he calls *The Bridegroom and His Bride* (Drummond's Tract Depot; 2s. 6d. net), it is exposition, 'evangelical and devotional exposition,' to serve for the making of sermons.

The eighth chapter of St. Paul's Epistle to the Romans, and especially the end of it, has taken hold of the Rev. John A. Hutton, as it has taken hold of many a great preacher before him, and he has given his whole strength to an exposition of the last nine verses. He calls his book *If God be for Us* (Hodder & Stoughton; 2s. 6d. net).

Messrs. Hodder & Stoughton have published this month two volumes of the 'Silent Times' series of Dr. J. R. Miller's works. The one is *The Secret of a Helpful Life*; the other is an anthology under the title of *The Glory of the Commonplace* (3s. 6d. each). The latter contains parables and illustrations from Dr. Miller's books, selected and arranged by Mr. John T. Faris.

The new issues of Messrs. Hodder & Stoughton's 'Expositor's Library' (2s. net each) are *The Teaching of Jesus*, by Professor George Jackson, B.A.; *The Epistle to the Ephesians*, by Dr. R. W. Dale; *The Trial and Death of Jesus Christ*, by Professor James Stalker, D.D.; *The Knowledge of God*, by Bishop Walsham How; *Israel's Iron Age*, by Professor Marcus Dods; and *The Miracles of our Lord*, by Professor John Laidlaw.

The Rev. Robert Cowan has done well to publish a volume of sermons. And the choice is well made. We could have taken more of the illustrations for which he has such a gift. But we confess that these sermons do not need them. One and all they are the evident outcome of actual experience. The Gospel here has been tried; the Christ that is here has not been found wanting. From first to last the preacher is heard saying, 'I know him whom I have believed, and am persuaded.' Occasionally this persuasion is openly expressed, as in the sermon on Jn $13^{9.10}$, 'He that is washed needeth not save to wash his feet.' The title is 'The Reality of Spiritual Experiences.' It is an able, original, convincing sermon. Original, we say. Yet originality is this preacher's last desire; his desire is to be in the prophetic succession. But he interprets the prophetic word for himself, and hands it on with his own spiritual experience added to it, illuminating it, making it 'more sure.' The title of the volume is *The Weakness of God* (Hodder & Stoughton; 6s.).

'Publishers tell me that there is just now a great demand for serious books, particularly those that discuss religious, social, and economic questions. This I take as a good sign of the times.' So says Mr. Meredith Nicholson, the author of *Should Smith go to Church?* He wrote that book last spring, and was much surprised at the sensation it produced. Now he writes an introduction to a reply to it, which has been made by the Rev.

Harry H. Beattys, D.D., with the title *Smith and the Church* (Hodder & Stoughton; 2s. net). The reply is in a series of eight sermons which are by no means indulgent towards 'Smith,' but, on the contrary, tell him pretty plainly that he would be none the worse of a little less self-confidence and a little more reverence.

The Children's Addresses of the Rev. J. Reid Howatt, *A Year's Addresses to the Young* (Hodder & Stoughton; 3s. 6d.), are neither ordinary in thought nor conventional in morality. 'Carving your Name,' the title given to an address on the text, 'A good name is rather to be chosen than great riches,' arrests the mind at once and holds it to the last word. Then the address on 'Good Intentions' runs right in the teeth of the common saying, 'The way to Hell is paved with good intentions.' Hell with its ways is paved with nothing good; and good intentions are better than bad.

The Rev. G. H. Morrison, D.D., has published another volume of sermons. They are again called 'Sunday Evening Addresses from a City Pulpit.' The title of this volume is *The Weaving of Glory* (Hodder & Stoughton; 5s.). Simplicity of language, transparency of thought, emotional but not sensational appeal—these are the characteristics, and all on behalf of an unmistakably evangelical message. One of the addresses has no text. It is an attempt to say what Mysticism is, and why we should hold out the hand to it. This is the distinction which Dr. Morrison draws between Christian and pagan mysticism:

'The great accusation levelled at the mystic is that he has no room for Jesus Christ. Alone with the infinite in secret rapture, the figure of the historic Jesus vanishes. But it has always seemed to me that this objection might equally be urged against the grace of prayer, for I question if anybody, when he prays to God, is actually conscious of the *historic* Christ. We do not go back in thought when we are praying to Him who walked among the fields of Galilee. We lift up our hearts, without a thought of Galilee, to the infinite and eternal God. Yet in so doing we glorify Christ Jesus, for all that we seek and all that we find in God is what we have been taught to seek and find in the life and in the words of Christ. Now as it is with the exercise of prayer, so is it with the attitude of mysticism. A pagan mystic withdraws into the silence alone, unbefriended, unaccompanied. But a Christian mystic withdraws into the silence with all that he has learned in Jesus Christ, of a God who has a Father's heart, and who knows the yearning of a Father's love. Like the poor prodigal, the Christian mystic says, I will arise and go unto my Father. And so he arises from the world of sense, and goes to the quiet homeland of his soul. And there he is met in silence and in secret not by a cold and unintelligible spirit, but by a Father who hath never ceased to love, and, loving, hath never ceased to hope. There may be no consciousness of Jesus there, yet all the time Jesus is glorified. It is His God the Christian mystic meets, and not any spirit of universal nature. And what I impress on you, dear friends, is this, that it is just at *that* point that the Christian mystic differs, with a difference unspeakable, from every Pantheist and Neo-Platonist. That is the mysticism of St. Paul, and that is the mysticism of St. John. The pagan mystics, whom *they* knew so well, entered the secret place with empty hands. But they, out of the garden of the Church, went in, and locked the door, and were alone; but they carried on their breast the Rose of Sharon, and in their hand the Lily of the Valleys.'

'Respice finem' is Canon F. B. Macnutt's motto; and he deals courageously with the things of the End in half the sermons which make up the volume entitled *Advent Certainties* (Robert Scott; 3s. 6d. net). In the other half the sermons are on the Cross and the Spirit. Canon Macnutt is a great preacher, and especially is he a preacher's preacher.

Messrs. Pickering & Inglis have issued a third edition, revised and enlarged, of Mr. J. Denham Smith's *The Brides of Scripture* (1s. net).

In a series of fresh expository lectures the Rev. E. H. Pearce, M.A., Canon of Westminster, explains *The Laws of the Earliest Gospel* (S.P.C.K.; 1s. net). They are five in number—Discipleship, Prayer, Sincerity, Sacrifice, Progress.

It is said that the man who speaks successfully to children must be willing to become a fool for Christ's sake. Mr. Benjamin J. Gibbon is such a man. His *Dreams and Deeds*, told to the children, were certainly successful (S.S. Union; 1s. 6d. net).

The Ven. Basil Wilberforce, Archdeacon of Westminster, is always listened to with attention, and he is always read with interest, because he is always in touch with reality. His range of topic in the pulpit is wide; but, however diverse the topics, they are all touched by the hand of one who is in earnest to live his life and get others to live their lives well here upon the earth. In one of the sermons of the new volume, of which the title is *Spiritual Consciousness* (Elliot Stock; 3s. net), he utterly rejects the idea of vicarious sacrifice, and is content with the Atonement found in the Parable of the Prodigal Son. He has his word on the Trinity, on Transubstantiation, and on Drunkenness.

The unnamed author of *Which Temple Ye Are* (Elliot Stock; 6s. net) has a way of bringing several passages of Scripture together for the text of his sermon. This is ideally better than the exposition of a single isolated text, far better than a text chosen to hang an argument on. For the placing together well of two or three passages is a sure way of avoiding one-sidedness. The sermon, say, is on the Urim and Thummim. This preacher chooses first Ex 28^{30}, where that method of discovering God's will is spoken of; next he takes 1 P 4^{11}, 'speaking as it were oracles of God'; and then he remembers Ac $26^{19.\ 20}$, 'Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.' Sometimes also he adds a pertinent passage from devotional literature, giving it a place and dignity beside the words of the Bible.

Virginibus Puerisque.

Two volumes of Addresses to Children have been published by Mr. Robert Scott—*What Jesus Said*, by the Rev. Will Reason, M.A. (2s. net); and *Stems and Twigs*, by the Rev. J. Ellis (2s. net). They come into no competition. Mr. Reason's sermons are complete, with beginning, middle, and ending; Mr. Ellis's are hints and headings. Here is an example of both styles:

Growing up and Growing down.

By the Rev. Will Reason, M.A.

'Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.'—Mt 18^{3}.

Some boys and girls are in a great hurry to grow up. They think that men and women have a much better time than they do themselves, so they want the years to go quickly. The boys feel their upper lips for the moustaches that are so slow in coming, and the girls practise putting up their back hair—when no one is looking.

Of course you really are intended to grow up, and there are things waiting for you to do as men and women which you cannot do as boys and girls. Nothing that is alive can stay just as it is always. But suppose as the time goes on you do not really grow up, but grow down instead? You do not know what I mean?

There is a lively little creature that swims about in the sea. It is not very much unlike the tadpole of a frog, which I expect you have often seen. It has a tail and a head, something like a backbone, a little brain, and a kind of an eye. To look at it you would expect that soon it would become quite a respectable animal, perhaps with legs like the frog, perhaps with fins like a fish, but at any rate that its brain would grow and it would be more able to do things. But it does nothing of the kind. As time goes on it loses its tail, its eye, its backbone, and its brain, and becomes just a thick kind of a sack. You can find these things on the seashore sometimes. When you touch them, they squirt out water, and that seems all they can do, so they are called sea-squirts. That is what I mean by growing down instead of growing up.

There are other creatures that change for the worse in the same way. The barnacles that are found growing on stalks something like Brussels sprouts on the bottoms of ships that have been long at sea and on other places, were once also lively little creatures that could swim about quite nicely. When they grow old they are more like vegetables than animals. I think we may take this as a warning that growing old may be losing a good deal of life, if we are not careful.

So Jesus says that to get into the kingdom of heaven, which means to have our lives ordered in the power and beauty of God Himself, what is generally needed is not so much the change of boys and girls into men and women, as the change of men and women into little children.

Don't let this make you conceited, as if you were necessarily so much better than the grown-up people. If it does, it will only show that you have already grown out of being truly childlike and need the great change yourself. For conceit and

pride hurry you away from the Kingdom of God faster than almost anything else.

It is not the number of years you have been in the world that matters. It is what you are in yourself. Time goes on whatever we do, and every year we reckon a greater number of birthdays. If all you can say is that you have only had a few birthdays, it does not mean much. Unless you take care you will be just like most other men and women, when twenty or thirty years or more have gone by.

The best thing is to ask what it is that children lose as they get older; what it is that makes us belong to God's Kingdom. Perhaps then you will be able to keep it, even when you are forty or fifty or any number of years of age.

I think that one great thing about it is just that little children do grow. That is one of the things that make it really a child. If it stopped growing we should say it was a child no longer. So Jesus does not want you always to be small enough to wear short skirts or knickerbocker suits.

Of course there comes a time when it is convenient that the body would stop growing big; it would be very awkward always to be growing out of our clothes. That gives mother quite trouble enough as it is. But mere size does not make us better or more alive, any more than the number of years we have been in the world. So we do not need to have the body always getting bigger.

But you yourself ought to be growing more alive all the time, and that is just what Jesus found the grown-up people had forgotten. Many people, when they leave school, think they need not bother about learning any more. And, what is more unfortunate still, very many do not trouble to get any wiser, or any truer, or any more able to love. They get fixed and set in all their ways.

True children keep on growing. That is the first thing to remember. You must always be teachable, always be ready to grow into something better than you have yet become. That is the great hope of childhood, that God can work His beautiful will in it still. Sometimes all He can do with people that have lost this teachableness is to break them up in some way. Anyhow, before they can hope to enter His Kingdom, they have to be made over again into little children.

Unless they do get this power of change for the better, it would be no good making them only ten years old. It used to be said that somewhere there was a mill that ground people young again, and an old woman set off to find it. This took a long time, for most of the people she asked did not know where it was, and I do not suppose that if any one asked you, you could tell the way.

But at last she found it, and asked those in charge if she might be ground into a little girl once more. 'Oh yes!' they said, 'but there is an agreement you will have to sign.' That seemed only fair, and she was ready to do almost anything to get back her rosy cheeks, her bright eyes, her beautiful head of hair, and a body that did not get so dreadfully tired. So the keeper went into the mill and brought out the paper for her to see. When she had read it, she gave it back again, and said, 'No, thank you. I do not want to be a little girl again on those conditions.' Can you guess what they were? She would have agreed to make all the same mistakes and to do all the same bad things that she had already done in her life. That took away all the hope of growing better, and it was not worth while.

What God wants is that we should keep growing more alive, and it was a wise man who said, 'We live by admiration, hope, and love.' A little child can always admire wonderful things, but I know some boys and girls even who think it is a mark of growing up never to show admiration for anything. They are growing down. The wisest men, who really have found out more things than most of us can learn from them, have said that they were 'like children picking up shells on the seashore.' They meant that beyond them was a whole ocean of wonderful knowledge they had not begun to explore.

A true child is always hopeful, and I could say much about that. But the last is the best of all. A little child can love. One of the most dreadful things is when men and women lose this power. Mr. Hawthorne tells a story of a feast that was spread at Christmas-time, to which only very unfortunate people were admitted. He saw widows who had lost their husbands; cripples who had lost their limbs; all sorts of people who were evidently very poor or wretched in some way. But what he could not understand was that there was a very well-dressed man there, with all his

limbs, not at all old in years, and altogether looking very well off indeed. 'Why is this man allowed to come to the feast for the miserable and wretched?' he asked. Then they told him that he had lost his heart, and was not able to love any one. He was the most unfortunate and miserable of all.

Grow up, boys and girls, by all means. Jesus grew in height and in years, but He grew in grace and in wisdom too. Always He kept the heart of a little child. You see, He was always obedient. After He grew too wise for Joseph and Mary to be able to tell Him what to do, He kept on doing what His Father in heaven gave Him to do. That is how we can keep young ourselves. Some day you will grow up so that you will not need to obey your teacher at school, or even your father and mother, but you can always remain an obedient child of God.

Keep Growing.

By the Rev. J. Ellis.

All children get tired of hearing people say, 'How you grow': so if instead you boys and girls were to be asked, 'Do you grow?' you would stare! 'Why,' you would say, 'look at my jacket sleeve, how short it is. That's how fast I'm growing.' But your body isn't you, dear child. 'Do you grow?' Does your mind grow; does your heart grow; does your soul grow! We can all see how well your bodies are growing; what of the 'inside passenger,' what of you? So many children stop growing.

In mind—'How are the piano lessons going?' 'Oh, I've stopped learning; didn't like the practising;' or 'You were learning French; can you speak it yet?' 'Oh, I didn't like it. I shall begin Italian instead: so much easier.'

In heart—Are you kinder than you were a year ago? Have you grown in gentleness, in helpfulness, in patience?

In soul—Do you understand God more, and love Him better than you did a year ago? Have you conquered another fault; broken another bad habit?

Children, God makes your bodies grow. He will help your souls to grow. Keep on growing; so shall you be God's full-grown men and women, noble, unselfish, thoughtful, capable; able to do great work in the world, and leave it better than you found it.

December.

By the Rev. Robert Harvie, M.A., Earlston.

'They shall mount up.'—Is 40^{31}.

We have come to the last month of the year, and I hope we are all as anxious to hear the message it brings as when we started out at first to listen for the story of each month as it came round.

Suppose you think of your life as a ladder with one step for each month, then, if we made regular progress, we should rise twelve steps in a year. Time waits for no man, and so, whether we wish it or not, after a year has passed, we have advanced twelve steps up the *Ladder of Time.*

Then each month has told us its own secret and has taught its own lesson, and if we have taken these messages to heart, we should this year have mounted twelve steps up the *Ladder of Knowledge or Wisdom.*

One never knows what you boys and girls may some day rise to. I have no doubt some of you may become distinguished men and women, and if that happens, you will then have advanced up the steps of the *Ladder of Fame.*

Somewhere among the Swiss mountains, there is a stone set up to mark the spot where a guide had been killed, and on it are carved the words 'HE DIED CLIMBING.' Would it not be a splendid thing if this year had taught us that the secret of success in life is to keep on climbing?

Longfellow has a short poem to which he has given the title, *The Ladder of Saint Augustine.* He wrote it to impress us with the truth of a saying of that great man. What Augustine said was, that if we were willing to trample beneath our feet every evil thought and every deed of shame, then we should always be climbing up as on a ladder. As we conquered each bad habit, it would become just another step on which we should rise.

Our text says, 'They shall mount up,' and the writer is speaking of those who wait upon God, *i.e.* those who love Him and ask His help. It goes further, and says, 'They shall mount up, *with wings, as eagles.*' Perhaps you will not understand what that means, but hear what the poem says to those who feel like that.

We have not wings, we cannot soar:
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

We should never be able to forget this month of December, if we thoroughly learned this lesson, and resolved that from now we should never stop climbing.

Think of all the things we should have to put under our feet in order to help us to rise. We sometimes encourage harsh and bitter thoughts. We give way to bursts of temper and passion. We say things that are unkind or even shameful. If we no longer allowed these any room in our life, but trampled them under our feet, each one would become a step of a ladder by which we should always be mounting higher. We should be growing every day more like the example that Jesus set before us in His own life. He put every sin under His feet, and so He was at the very top of the *Ladder of Life*.

You may be thinking that you could never climb so high as to come and stand beside Jesus, but He Himself says that that is what you are to aim at. You will have heard of the Pyramids of Egypt. They are great monuments of stone—the greatest in the world—and when seen from long distances, they appear as if no one could mount up them. But when you come nearer, you find the stones so placed that the way up is like a wonderful staircase.

The mighty pyramids of stone
That wedge-like cleave the desert airs,
When nearer seen and better known,
Are but gigantic flights of stairs.

Or you may be thinking of great men and women who have scaled the ladder of fame, till the whole world honours them. You may say to yourself, 'it would not be possible for me to get on so well.' But when you hear their story, you often discover that they had no better gifts and no greater opportunities than you, only, while others took their ease, they always kept on climbing.

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night.

Remembering all you have been taught about Christ—how good He was, how kind, how thoughtful for others—you say, 'I could never be like that. It is impossible for me.' Yet Jesus Himself says we can. To all who love Him, He says, 'Be ye perfect.' Now he would never tell us to be perfect if it were something quite beyond us to reach. We read in the Bible that if we love Christ with all our heart, then one day we shall be like Him. To be like Christ means that we shall have climbed to the very top of the *Ladder of Life*, and the month of December calls every one of us to keep on climbing.

The Importunate Widow and the Alleged Failure of Faith.

By Professor the Rev. Benjamin B. Warfield, D.D., LL.D., Litt.D., Princeton.

II.

We may take it as clear, then, that our Lord directs our eyes here not to the vindication which God's elect shall receive at the Second Advent, but to the constant succour which He gives them in the trials of their daily life. And this conclusion will be powerfully confirmed if we will permit His declaration to work upon us in its entirety, in its relation to the parable to which it refers. It does not bear the character of a special application of a general fact. It bears the character rather of the enforcement of a great fact by a parallel instance. Only, the argument here is by contrast—not so much *ex similitudine* as *ex dissimilitudine*. What God is declared to do is not so much like what the judge is pictured in the parable as doing, as unlike it: and the contrasts are thrown up into the strongest emphasis. Over against the unjust judge, the righteous God is set. Over against the unjust judge's long delay in rendering his suitor justice, the swiftness of God in responding to the

cries of His elect is set. It does not appear that the widow had any personal claim upon the judge to whom she brought her case; it is intimated that God has a personal interest in those whose cries rise to Him—they are 'His elect.' The widow may have wearied the judge with repeated appeals; the cries of God's elect to Him are not merely repeated but continuous—they rise to Him unbrokenly day and night. The whole representation is *a fortiori* and it gathers force as it proceeds from its repeated enhancements. 'And the Lord said, Hear what the unjust judge says: and *God*—shall not *he* do justice *to his elect*, who cry to him *day and night*, and is he *slow* with respect to them? I say unto you that he will do justice to them *speedily*!' A wicked judge, the good God: a stranger suitor, God's own chosen ones: repeated demands, an unbroken cry: tardy justice, speedy succour. It is in this circle of contrasts that our Lord's declaration moves. And it is out of this series of contrasts that it must find its interpretation. How, for instance, should 'speedily' here not mean just *speedily*? How could the point of the remark be that God would postpone His intervention for the relief of His elect—until the judgment day?

This remark of our Lord's is not, then, 'eschatological.' It is not meant that it has no eschatological elements in it or is unconditioned by eschatological conceptions. It was the gospel of the Kingdom that our Lord came preaching, and there is no part of His teaching which is not at its core eschatological. Eschatological elements lie in the background of His most uneschatological declarations and may be continually detected in the perspective. In our present declaration, for example, we hear of 'God's elect,' and when we say 'God's elect,' we have already said eschatology: this is an eschatological conception. Though, therefore, our Lord is speaking here of God's hearing of prayer in general, and in that sense the saying is not 'eschatological,' it does not follow that as He speaks His thought is free from eschatological suggestions. We cannot be surprised, then, that a direct eschatological allusion crops out before He is done. 'Howbeit, the Son of man, when he comes,' He asks in concluding His enforcement of the lesson of the parable,—'shall he find faith on the earth?' Even when He is speaking of the trials of His people in this life, and of God's open ear to their cries, He is thinking no less of the term set to their evil days by His coming. During these days of distress His people are to live by prayer; through their prayers they shall obtain their relief. But afterwards—He comes; and this is the end of all. What will He find them doing when He comes to them to bring all their days of conflict to a close?

Precisely what our Lord means by this concluding question is, indeed, far from universally agreed upon. Of one thing, however, we may feel sure. He does not mean to assert, under the guise of a question, that all faith will have perished out of the earth before He comes again. And surely it would be even more impossible to suppose that He means to assert that faith will at least have almost perished out of the earth, or will have done so in great part, or, indeed, will have done so to any extent. There is no hint in His words of any such qualification of the catastrophe which He predicts—if He predicts any catastrophe. If our Lord's meaning is that faith will no longer be found on the earth when He comes again, it will be only right to take His assertion in its full meaning. But there is no reason to suppose He had any such meaning. Why should He, in the act of commending persistent prayer to His disciples and of promising God's unfailing and speedy help to His petitioning people in all their trials, suddenly turn to declare that after a while God shall have no people in the world to care for; that the cries that rise to Him now, day and night, shall cease; and that His whole rôle of prayer-hearing and prayer-answering God shall fall into abeyance? To ask whether the Son of Man shall find faith on earth when He comes—even if the form of the question suggests that an affirmative answer is doubtful[1]—is, after all is said, something very far from asserting that it shall not be found.

In endeavouring to ascertain just what our Lord intends by the question, it may be well to begin by determining the sense which is to be put upon the term 'faith' here—or 'the faith,' we may say, since it has the article. On the face of it, it is clear that there is not meant by it the Christian religion; nor yet belief in Jesus as the Christ; nor yet the assurance that He will come again. Any one of these things the term might mean in a different context. But not here. Here it natur-

[1] Jülicher (p. 288): 'ἆρα no doubt, as in Ac 8^{30}, Gal 2^{17}, indicating doubt of an affirmation.'

ally means that faith which sustains, and manifests itself in, persistent prayer.[1] This parable was spoken to inculcate the necessity of persistent prayer with unabating confidence. And, in His words of application, our Lord reasserts, with the greatest emphasis, the sure basis of this confidence in the character and purposes of God. It is naturally of this confidence that He continues to speak, when, in His closing question, He demands whether 'the faith'—the faith in question, the faith which He had been illustrating—shall still be found on the earth at His coming.

The question is, of course, a rhetorical one. Our Lord is not inquiring for information. But it is not, therefore, to be taken as a merely counterfeit one. Our Lord is not, in the form of a question, giving information. He neither expects to learn from His disciples, nor does He expect to teach them, by His question, whether such faith as He had been commending to them shall remain on the earth when He came again. His object is neither to elicit nor to communicate information: it is to rouse to effort. What He is aiming at is ethical impression. He wishes to encourage His disciples to preserve that attitude of confident trust in God which it is the purpose of the parable and all its accompanying words to inculcate. He, so to speak, in this final question 'puts it to' the disciples, whether 'the faith' of which He speaks shall be a permanent fact in the world. God's ears are ever open to the cries of His people: He is faithful. Are they, on their part, equally to be depended upon? If God is not like the unjust judge, are they like the importunate widow? Or will they, as she did not, fail? The design of the question is thus to incite the disciples to the preservation of the attitude of confident trust in God which it is the object of the parable to commend. And thus it takes its place as an essential part of the discourse, without which the discourse would not be complete. The parable was spoken with reference to the necessity of the preservation by the disciples of an attitude of persistent prayer. The discourse could not find its end therefore in an assurance of the faithfulness of God. The point is not what God will do. The point is what will the disciples do? Will they always pray and not faint? What will the Son of Man find when history has run its course out to the end, and He comes again to take account of the ages? God certainly is and will continue to be faithful: will the disciples be faithful too? Not till the lesson of the parable is clinched by this direct appeal to the disciples to preserve their confidence in prayer, could the discourse come to its end. Only in such an appeal is its lesson driven thoroughly home. For the lesson is not that God will hear the cries of His people and grant them deliverance from their distresses; but that His people must needs always pray and not grow weary.

Whether God's people will in point of fact always pray and not faint is outside the scope of discussion. It would have been inconsequent to raise that question here. But the very purpose of the whole discussion is to incite to that confident trust in God which will lead to persistent prayer to Him for needed protection. And there could not easily be devised a way to give this incitement force and effectiveness, more pointed than our Lord's closing demand: 'God is ever ready to hear the cries of His people—What about your faith? Will *it* abide? When I come again, what shall I find?' We cannot infer, then, from our Lord's sharp question, as He turns suddenly upon His disciples and drives the lesson of His parable home, that faith will have perished—or almost perished—from the earth before He comes again. We can only infer that He would not have faith perish from the earth. It is therefore that by the great plea of the faithfulness of God, He urges His disciples to preserve it.

There are one or two points which seem to require brief notice in conclusion lest they should obtrude themselves as objections to the uneschatological interpretation of our paragraph.

It may be thought, for instance, that so strongly stressed a promise as we find here (vv.[7. 8a]) of God's speedy intervention on behalf of His people in all the trials of life, would supersede the necessity of perseverance in prayer on their part, and so evacuate the parable of significance. We must bear in mind, however, that the promise is not made apart from, but in connexion with, perseverance in petition. It is those who cry unto Him day and night to whom the Lord promises that God will give them His speedy succour. The difficulty, moreover, if it be a difficulty, is inherent in the case and bears equally against any interpreta-

[1] Godet: 'Not *some faith* in general, but *the faith*—that special faith of which the widow's is an image, which, in spite of the judge's obstinate silence and long apparent indifference, perseveres in claiming its right.'

tion of our Lord's words. It might as easily be said that so strongly stressed a promise of the Lord's speedy coming to deliver His people would supersede the necessity of exhorting them to persevere in prayer for His coming. Whatever difficulty we find here rests really on our failure to estimate aright the inconstancy of our hearts: how quickly in the experience of trial we cease to trust God's promises and to seek to Him for our relief. The measure of our need of encouragement to perseverance is not the length of time through which we must endure, but the lassitude of our faith and our proneness to faint.

It may be felt again that the introduction of the coming of the Son of Man in v.[8b] implies the dominating presence of that conception in the preceding context. That would be true, however, only if the Son of Man and His coming were introduced in v.[8b] as a matter of course. So far is that from being the case that they are thrown forward in the sentence with great emphasis.[1] Their appearance is therefore notably abrupt, and by its suddenness it is advertised to us that something new is brought into view. A startling turn is given thus to the discussion with the effect of producing a revulsion of feeling and of calling the disciples sharply back to a contemplation of their own part in the matter. 'Nevertheless, the Son of man when he comes—shall he'—I put it to you: shall He—'find faith on the earth?' This language admits indeed of no other explanation than that the coming of the Son of Man had not been in thought before and is introduced here unexpectedly and with tremendous effect.

Finally, it may be asked whether, on the uneschatological interpretation of this parable, it is not made a mere doublet of the Parable of the Importunate Friend (Lk 11 [5-8]). We need not dwell on the depreciatory adverb; for the rest the lesson of the two parables is, on the view taken, no doubt the same. But surely it is not contrary to our Lord's manner to enforce the lessons He would convey by more than one similitude. We have a couple of instances of such doublets from Him in the narrow compass of Matthew's great chapter of Parables of the Kingdom—in the parables of the Mustard Seed and Leaven, and in those of the Hid Treasure and Pearl of Price. Obviously our Lord was fertile in similitudes, and no doubt He varied them endlessly in His daily teaching. We can infer from such doublets only on the one hand that the topic of which they treat was one to which He repeatedly adverted, and on the other that in the mind of His reporter as well as of Himself it was a topic of importance.

[1] Plummer: 'Note the emphatic order, with ὁ υἱὸς τ. ἀνθρ. and ἐλθών being placed before the interrogative particle.' So also Meyer and Weiss.

Contributions and Comments.

Bearing the Cross.

Both Matthew and Mark omit to say definitely that Jesus had part in bearing the cross to the scene of the crucifixion. They both emphasize the fact that Simon was 'compelled' to bear it—'compelled,' no doubt, because he rebelled against so great an indignity. (One wonders if he ever realized the privilege of sharing indignity with Jesus!) St. John is more explicit. He says that Jesus went out 'bearing the cross for himself.' He, however, omits any reference to Simon's part. He writes as if he were an eye-witness. Yet had he seen his master bearing too heavy a burden, would he not render assistance? We know so little of the circumstances. Luke's narrative is fuller. It witnesses to the accuracy of the other three. He makes an addition we think. Of late we have been taught to regard Luke as the careful and accurate historian. He writes: 'And laid on him (Simon) the cross to bear it "after" Jesus' (Lk 23[26]). What does 'after' mean? Does ὄπισθεν mean 'after' in 'time' or in 'position'? Probably the latter. If we accept that rendering, then we regard Luke as telling us that 'Jesus went to Golgotha bearing the cross, but that on the way hither the burden was too heavy for him, and that the soldiers compelled Simon to get under the beam "behind" (ὄπισθεν), and thus relieve Jesus of half the weight, but not replacing him altogether.' Thus both Jesus and Simon carried the cross at the same time. (Tradition pictures the cross of Jesus as being of more than the ordinary length, and consequently would be more than ordinarily heavy. Jesus retained His position under the beam πρόσθεν (before), and Simon ὄπισθεν (behind) Jesus.

M. C. Mackenzie.

Swatow, China.

Entre Nous.

Rudyard Kipling.

A collection has been made of all the poems which appear in Rudyard Kipling's prose works. They have been published in a single handy volume with the title *Songs from Books* (Macmillan; 6s.). This is a service to the lover of poetry and the lover of Kipling. In the prose works, scattered and hard to find, are some of the most popular of the poems, like 'The Song of the Little Hunter' from *The Second Jungle Book*, or 'Mother o' Mine' from *The Light that Failed*, which perhaps we may be permitted to quote.

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!

If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!

If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!

Emily Hickey.

Emily Hickey is one of the poets who are giving Ireland so happy a place in the literature of our day. She is one of a wonderful band, loyal and true to the land of their birth, whose sweet songs have come out of sad thought. But there is hope also, and there is beauty in the earth. In the Prologue to the Vision of Piers the Plowman occurs the line: 'Thou mightest better mete the mist on Malvern hills,' whence in this volume of *Later Poems* (Grant Richards; 2s. 6d. net) there is a poem—

On Malvern Hills.

Easier measure the mist on Malvern hills
Than—never mind what, in the saying of dour long Will's—
Is it measureless, measureless mist on Malvern hills?

But, oh, can you measure the sunshine on Malvern hills?
The sunshine, the wonderful sunshine, on Malvern hills?
Man, do you measure life by its joys or its ills?
Judge by the mist or the sunshine upon the hills?

Is it measureless mist or sunshine your heart that fills?
The mist that will flee away with its mirk and its chills—
Or the sunshine eternal of God's eternal hills?

John Presland.

Last month there came from Mr. Presland a drama on 'Belisarius General of the East.' This month we have *Songs of Changing Skies* (Chatto & Windus; 3s. 6d. net). The title of a book of poetry need not be blamed if it does not describe the whole book, any more than the title of a volume of sermons is blamed if it is taken from the first sermon in the volume. Yet there is some relevancy in this title; it at least enables the author to gather together his later songs, for 'changing skies' will cover much. Of these songs one of the most serious, where all are serious, is this

Of Conscience.

We clamour heavenwards, caught as in a net
Of sorrows; vainly we demand a sign,
The heavens parting, and the world divine
Thunderously uttered, lest we may forget
Its message, yet in speech familiar
To human ears; groping, we stumble yet,
And, bruised and bitter, with our cries beset
The placid sky, and Him who dwells afar.
Oh, human folly! Eyes we have to see
Justice and beauty, and in us abides
The very voice of God, and that keen, white,
Dread sword of God, that all unerringly
Upon its edge evil from good divides—
Sharp, sharp the line that cuts the Infinite.

Norreys Jephson O'Conor.

Celtic Memories and other Poems, by Mr. Norreys Jephson O'Conor (Elkin Mathews; 1s. net), belongs to the 'Vigo Cabinet' series. It comes from Ireland, which is no surprise now. There is little of it, but that little is true poetry. Take

MY GARDEN.

I walked within my garden plot,
Where loveliest flow'rs abound;
The lazy sun was still abed,
My plants in slumber sound.

But soon the blossoms raised their heads
And danced in childish glee.
Startled, I look'd towards the sun,
And found no sun but thee!

Anthologies.

Those who have not examined anthologies think that one is as good as another. In reality one is always better or worse than another. They are as distinguishable as persons. And it may be said that the compiler of a good anthology needs genius as surely as the writer of a good book. J. E. who has selected *The Gladsome Life* (Simpkins; 1s. net) is the genius who takes pains. The poetry in the book is best and most plentiful.

The same publishers issue the Rosemary Booklets, which are anthologies in little.

Henry Mabie.

Henry C. Mabie, D.D., LL.D., has a gift most rare. He sees at once with heart and mind, and, seeing so (as if Christ were looking through him), he can tell us what he sees in exquisitely apposite and melodious language. His new book is more deliberately theological than usual, being 'an Exposition of the Evangelical Principle,' but it is not less attractive. The title is *Under the Redeeming Ægis* (Hodder & Stoughton; 2s. net).

A Book of Life.

That tiny volume of quotations from the works of George MacDonald, called *A Book of Life* (Humphrey Milford; 6d. net), which we had time last month to mention and no more, is far and away a finer thing than the ordinary anthology. The authors of it evidently have George MacDonald by heart—probably *in* their heart—and they have been able so to select as to represent all his work and reflect his whole philosophy of life.

The Literature of Job.

As an appendix to his volume on *The Divine Drama of Job*, contributed to the 'Short Course' series, Dr. C. F. Aked has the following valuable note on the literature of that book:—

'In the foregoing pages and footnotes the author has cited some of the best and most easily accessible literature on the Book of Job. No one who is designing a course of lectures on this "greatest poem of ancient or modern times" could do better than turn to the works so justly recommended:—J. A. Froude's *Short Studies on Great Subjects* (1867); A. B. Davidson's *The Book of Job*, in the "Cambridge Bible for Schools" (1884), or his article "Job" in the *Ency. Brit.* eleventh edition; W. T. Davison's *The Wisdom Literature* (1894), or his article "Job" in Hastings' *Dictionary of the Bible*. These all supply expository material of the highest practical value, and may well be consulted by the teacher or preacher in the framing of his discourse.

'To these may be added three other works of the same outstanding character. (1) A. M. Fairbairn's *The City of God*, pp. 143–189 (1886)—a fine appreciation of the "nameless man" who so lived and wrestled that "the thoughts that possessed him, the faith that consoled him, and the hopes that transmuted and glorified his sorrows, are set here as to everlasting music." (2) T. K. Cheyne's admirable article on "Job" in the *Ency. Biblica*—a study which, with all its emendations and grammatical details (warning Paseks, and the rest) is yet pre-eminently lucid and suggestive, and never fails to do justice to that "inextinguishable heart-religion" which is surely one of the leading features of this great psychological drama. (3) As a perfect mine of expository material, however, we must make special mention of the latest study in this age-long problem — James Strahan's supremely able and spiritually alive volume, *The Book of Job* (1913). For the purposes of a wise and practical exposition, based upon a sound and illuminating exegesis, we hail this contribution to Old Testament literature as one of the best books of its kind. Open it where one may, one instinctively feels that he is under the guidance of a master. Is it the description of the writer of the poem as contained in the finely-conceived Introduction? "He resembles the prophets of his race in his high and imperious standard of right, his flaming hatred of wrong. His expanding opinions only intensify his moral sense. His strenuous thinking is no less remarkable than his consummate literary

art." Or is it the sigh of conscious rectitude, longing to come near to God, that the maligned one may be delivered from his judge (xxiii. 3, 7)? We are at once pointed to the much better rendering of the LXX:—"so should I forever recover my right." "Job asks for a trial, not in order that he may be delivered from his Judge, but that he may hear his Judge vindicate his innocence and give him back his good name as an everlasting possession." Once more, is it the thought of death extinguishing the faint gleam of an after-life, as depicted in xiv. 14, and forcing the patriarch to exclaim—

"Thou prevailest for ever against him, and he passeth;
Thou changest his countenance, and sendest him away"?

'He passeth! The attention of the reader is directed at once to the significance of this figure, and he is asked to see in it the inspiring teaching of Revelation, no less than the sombre language of nature. "But if Revelation consents to retain the word 'passeth,' she does so only on the condition that she shall be allowed to give it an entirely new content; for her teaching is that 'we have passed out of death into life' (1 John iii. 14), so that at the last 'there is no death, what seems so is transition.' The 'Passing of Arthur' is not a descent, dreaded by the ancients, into an underworld of darkness, but a going to meet the dawn." Or, finally, if we turn to the great crucial passage in chapter xix., and read—

"Oh that my words were now written!
Oh that they were inscribed in a book!"

Could anything be more suggestive than the comment—"how splendidly his idea has been realised! His singular fancy of a testimony in the rocks could not be gratified, but he has his *apologia*—his *monumentum ære perennius*—in a book which is the masterpiece of Hebrew poetic genius."

'All this is biblical exegesis at its best; and no one should attempt the exposition of the Book of Job without consulting the wealth of homiletical hint and sound Bible teaching contained in this painstaking and admirable volume.'

Devotional Books.

The Communion of Saints: Thoughts for Every Day throughout the Christian Year, selected by May Byron (Hodder & Stoughton; 5s. net), is a little thick square volume in the newest style of artistic binding, all in keeping with the choice character of its contents. The quotations are all short; sometimes six are on a page along with two texts. And they all bear upon the topic which is printed in red at the top.

The *Unwritten Sayings of our Lord*, which Professor David Smith, D.D., has expounded with such a wealth of literary and devotional illustration in a book with that title (Hodder & Stoughton; 2s. 6d. net) are not the Oxyrhynchus discoveries. They are such sayings as are found in Christian writers outside the Gospels. The first is the sentence preserved in Codex Bezæ: 'On the same day He beheld one at work on the Sabbath, and said to him: "Man, if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the Law."'

No skill of his as a preacher, great as it is, can excel Dr. J. H. Jowett's skill in devotional writing. In such papers as we find in *Things that Matter Most* (James Clarke & Co.; 3s. 6d. net) he gets nearer God and nearer us than in the more elaborate and exhaustive discourse. He also touches more of God, and more of us—the intellect, the emotions, the imagination, the will, and especially the memory. And the secret of it all is that the papers are Biblical.

The Rev. W. H. Dyson has given us some fruits of his readings in the mystics in a small volume entitled *Studies in Christian Mysticism* (James Clarke & Co.; 2s. 6d. net). We must encourage nobody to read about the mystics, everybody to read the mystics. But if an introduction is necessary, this is good and sufficient.

Literature and Science.

In *The Book of Nature* (Frowde; 5s. net) Mr. W. Percival Westell, F.L.S., takes his youthful readers over the whole range of natural things and directs their attention to what is most beautiful, curious, or educative. He is familiar with them just as if he had them with him in his walks, and he never preaches. He has not written the book entirely himself. Where he is not sufficiently at home he has called upon some specialist. But

the idea is his, and he is responsible for the whole, including the numerous and workmanlike illustrations.

Every man, says the moralist, should have a hobby. Professor Stalker's hobby is Shakespeare. In all the spare minutes he can snatch from the teaching of Church History he reads Shakespeare. And now he is able to tell others *How to read Shakspeare* in a fine handsome volume of most engrossing interest (Hodder & Stoughton; 5s.). He spells the name Shakspeare, you observe. He must tell us why. We thought it was agreed among Shakespearian scholars to use the longest possible form. He writes, however, not for the nice discerner of spelling, but for the general public, and it is a great gift to be able to make even a discussion of the identity of 'the only begetter of these ensuing sonnets' as light reading for ordinary readers as any chapter of the book.

In an appendix Professor Stalker has published a lecture which he delivered to the Philosophical Society of Aberdeen. Its title is 'Shakspeare on Music.' It is a lecture which must not be overlooked either by the Shakespeare student or by the student of Music.

Thackeray, to be understood, has to be read right through and in chronological order. If we read one novel, or more than one at random, we mistake his character and misinterpret his message. Mr. Nathaniel Wright Stephenson, Professor of History in the College of Charleston, has read him in order, from beginning to end, and he has found that in his outlook on the world Thackeray swung right round. In *Barry Lyndon* and in *Vanity Fair* his point of view is fatalistic and therefore pessimistic; in *Pendennis* there is a slight opening in the cloud, but it closes again in *Esmond*; in *The Newcomes* the fatalistic note is scarcely heard; *Philip* is still more buoyant; in *Denis Duval* the sense of fate is scarcely felt, man is master of his circumstance.

This idea, its origin, history, decay, and all that it meant for Thackeray and means for us, is worked out ably in *The Spiritual Drama in the Life of Thackeray* (Hodder & Stoughton; 6s. net).

When they were Children (Jack; 5s. net). Who? The great men and women of the world—Augustine, Mary Queen of Scots, Goethe, Nelson, Thomas Carlyle and Jane Welsh, David Livingstone, John Ruskin, Jenny Lind, and twenty more. In a large and handsomely got up book Miss Amy Steedman tells us what they did and said and were, when they were children. It is a happy idea, but the working out of it is happier.

The young readers of Carlyle's *French Revolution*—if that book which fascinated all the young intelligence of an earlier generation has young readers still—will be glad to turn to a less brilliant but more comprehensible history of the French Revolution. They will find the very book they want, reliable, well written, full enough and easily followed, in a volume of 480 pages and illustrated chiefly from old prints, which Mr. Harold F. B. Wheeler has written and Messrs. Jack have published under the title of *The French Revolution* (7s. 6d. net).

An introduction to the study of evolution has been published by Messrs. Macmillan under the title of *The Meaning of Evolution* (6s. 6d. net). The author is Samuel Christian Schmucker, Ph.D., Professor of Biological Sciences in the West Chester State Normal School. Professor Schmucker suggests no doubt of the truth of evolution, for he has none. He spends his space, not proving, but illustrating it. And this he does in the most interesting way, for all the peculiarities of all the peculiar creatures in the world are well known to him, and he brings them out to show how this feature has improved and that feature has degenerated. The book is good for the severe study of evolution as a science. It is just as good for the entertainment of an idle hour or two.

How difficult it is to read volumes of essays. One at a time in an odd half-hour, if there is anything in it, is all very well. One after another in a book, and the effort has to be given up. But there are exceptions. *In my Study* (Nisbet; 5s. net) is one. The author of the book is that discursive but always delightful essayist, Mr. Anthony Deane. And it is due to his never-failing good taste, his never-failing surprise of literary allusion, that the book cannot be set down till the end comes. He is not instructive. He has no scientific facts to impart. He is suggestive, restful, graceful.

One of Messrs. Seeley's 'Wonder' books is *The Wonders of Modern Invention* (2s.). Mr. Archibald Williams describes, in non-technical language, wireless telegraphy, liquid air, submarines, airships of all kinds, and other things which our fertile age has called into existence. In one department we have the Phonograph, the Photographophone, the Telephonograph, and the Telewriter. Their mere names are getting beyond us: the greater need for so reliable a book as this.

Under the title of *Initiation into Literature* (3s. 6d. net), Messrs. Williams & Norgate have published a translation of a book by Emile Faguet, of the French Academy, which runs over the whole history of literature, from the Vedas to Carlyle, and criticises it and its authors in short paragraphs and incisive words. Is there such another book in existence? Yes, there is the same author's *Initiation into Philosophy*; and it is as difficult to comprehend all philosophy within this space as to comprehend all literature. Would any but a learned Frenchman dare to do it? The translation is made by Sir Home Gordon, Bart. Here is a paragraph.

'Aulus Gellius: Apuleius—Under Marcus Aurelius Latin literature fell into decay. Aulus Gellius was only a rather untidy or at least not very methodical scholar who wrote feebly; Apuleius with his *Golden Ass* was merely a fantastic romancist, very complex, curious about everything, more especially with regard to singularities, lively, amusing, mystical at times; in short, distinctly disconcerting.'

It was a great idea that came to Mr. Ralph Tyler Flewelling when he determined to give a consecutive account of all the great dramas in the world which have had the problem of evil for their motive. It was a daring idea to bring each of them into touch with the solution found in Christ. By the double conception he meets the literary and the apologetic interests. *Christ and the Dramas of Doubt*, he calls his book (Eaton & Mains; $1). He begins with Prometheus Bound, passes to Job, to Hamlet, to Faust, and ends with Brand. And all the while he is describing these works he keeps both the problem of evil and the Christian interpretation vividly before him.

The Great Text Commentary.

The best illustration this month has been found by the Rev. Eric Ingamells, Methodist Indian Mission, Suva, Fiji.

Illustrations of the Great Text for January must be received by the 20th of November. The text is Ac 5^{31}.

The Great Text for February is Ac 3^{6}—'But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.' A copy of the first volume of the *Greater Men and Women of the Bible*, or of Sanday's *Outlines of the Life of Christ*, will be given for the best illustration sent.

The Great Text for March is He 2^{18}—'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' A volume of *The Greater Men and Women of the Bible*, or of Winstanley's *Jesus and the Future*, or of Nairne's *The Epistle of Priesthood*, will be given for the best illustration sent.

The Great Text for April is Ro 13^{1} along with 1 P $2^{13.\ 15}$—'Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.' 'Be subject yourselves to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.' A copy of Allen and Grensted's *Introduction to the New Testament*, or Walker's *Christ the Creative Ideal*, will be given for the best illustration sent.

The Great Text for May is Ph 1^{6}—'Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.' A copy of Charles's *Studies in the Apocalypse*, or of Allen's *Introduction to the New Testament*, or of Sayce's *Religion of Ancient Egypt*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Rationalist Press Association Annual for 1914 (Watts; 6d. net) publishes a correspondence which took place in July 1913 between Captain Hubert Stansbury, R.N., and Sir Arthur Conan Doyle.

'I have been engaged'—this is how the correspondence began—'I have been engaged,' wrote Sir Arthur Conan Doyle, 'for more than a month in reading your *In Quest of Truth*. I have annotated my copy from cover to cover. Then I have copied the annotations into another copy and sent it to a friend. I mention all this to show how seriously I take it. I think it is a very fine book. I have seldom read one so helpful or so full of the fruits of learning. I thank you for it.'

He afterwards speaks of his annotations as 'for the most part mere signs of admiration.' But mark that phrase, 'for the most part.' The remaining part, which he estimates at a sixth of the volume, he does not agree with. There are three things in it which he does not agree with. Captain Stansbury, he says, refuses to allow to a man even the smallest margin of determining will. He denies the possibility of continued life. And he talks of law effecting this or that, as if a law were a self-constituted thing.

Captain Stansbury replies. 'I have never,' he says, 'upheld that there is no such thing as human will-power. I have certainly given arguments which show, in my opinion, that the will-power of any individual is the result of outside influences acting upon hereditary qualities; but that is surely not the same as saying there is no human will-power.' Sir Arthur Conan Doyle says no more about that. Probably he felt that the only answer was, 'Surely it *is* the same.'

Nor does the argument about the independence and immortality of the soul lead to anything, though it is continued a little longer. Both men 'are inclined to believe' in telepathy, but the belief affects them differently. To Sir Arthur Conan Doyle it is a lesson in restraint. It warns him against dogmatism. 'Telepathy would have been unthinkable some years ago to an ordinary reasoner. Now many of us have to admit that it exists. So an independent soul or spirit may seem unthinkable and yet exist.' Captain Stansbury 'cannot see that it is any more wonderful than wireless telegraphy, or that it warrants belief in the dual existence of soul and body.' This also is left there. The only matter which is pursued in the correspondence is the meaning to be given to a law of nature.

Now it has to be realized that this old controversy is the newest controversy of all. Materialists like Captain Stansbury may go all over the world for

support to their materialism. They may go to ancient philosophy, to primitive religion, to symbolism and poetry. But this it is that makes them materialists; from this they start, and to this they always return—the universe shows no signs of being created or controlled by a mind; in Captain STANSBURY'S words, it 'consists of an eternal substance, ether, and an eternal energy, operating in accordance with the eternal qualities of the primal electricity and ether.'

Sir Arthur Conan DOYLE uses arguments to the contrary. 'You appear to think,' he says, 'that if you can demonstrate some points which do not show design'—Captain STANSBURY had referred to 'the recent occurrences in Macedonia, the *Titanic* disaster, and the Messina earthquake'—'you upset the theory; whereas I feel that, if I can show evidences of design anywhere—and I see them nearly everywhere—then I prove my point, since we cannot be omniscient and explain everything. I can afford to let a hundred points go, and profess ignorance of them, if on the hundred-and-first I can give reasonable proof of purpose in creation. To my eyes the good enormously preponderates, and I am prepared to wait a few æons before the mystery of evil is unveiled.'

Who has the advantage? No doubt Captain STANSBURY thinks it is he, for the correspondence is sent by him to the magazine. But there are two considerations. First, he is dogmatic just where he ought not to be; his opponent is never so. And secondly, he is outdone by the other in courtesy, that inimitable evidence of a wholesome belief. Once Captain STANSBURY employs the familiar argument: 'Your views about God seem exactly the same as those I held myself a few years ago, before I had sufficient leisure to thoroughly study the subject.' He even adds, 'Will you excuse my saying—for it sounds very presumptuous—that you read my book in the light of your conviction of a God-ruled universe, and, by dogmatically rejecting every statement that appears to conflict with that conviction, you have failed to follow my argument.' The rudeness only makes Sir Arthur Conan DOYLE more careful to be courteous and considerate. It is he that has the advantage.

The Religion of the Atonement (Longmans; 1s. net) is one of the Liverpool Diocesan Board of Divinity Publications. It contains three lectures delivered in Liverpool by Canon J. G. SIMPSON of St. Paul's.

Canon SIMPSON believes that one of the chief theological tasks of the twentieth century will be the rescue of the doctrine of the Atonement from the comparative neglect into which it had fallen during the nineteenth century. The statement is worth considering. The popular belief is that we have passed away from all ideas of atonement for ever. Yet Canon SIMPSON is fully abreast of the movements of thought of our time and keenly sensitive to their direction.

Why was the doctrine of the Atonement neglected in the nineteenth century? It was not denied; it was not belittled; the attitude was not opposition, it was neglect. The neglect was due to the emphasis laid on the Incarnation. That emphasis has served some good purpose. 'What the invaluable teaching of the nineteenth century—the Oxford Movement, F. D. MAURICE, WESTCOTT, the authors of *Lux Mundi* and the circle which gather round them—has fixed, let us hope indelibly, in the conscience of the Church, is the great truth that it is the living personality of Christ our Lord which is the centre of the faith and life of the Church.'

The emphasis on the Incarnation was natural. For the Evangelicalism which went before had become hard and formal. It had almost transformed Jesus into an official mediator. It emphasized the transaction which redeemed at the expense of the personal relations which were

effected by the redemption. It ran the risk of substituting the way of salvation for Christ who is the way.

The reaction was natural, if not inevitable. And as usual it went too far. It went so far as to run a far greater risk than the other, the risk of having no gospel to offer. For 'it is quite possible,' says Canon SIMPSON, 'to construct a system, and that with the aid of the New Testament, developed out of the Divine humanity of our Lord, which recognizes the Church as His Body, which justifies the sacraments as extensions of the Incarnation, and which unifies all things in heaven and earth in the Incarnate Word as its central principle, and leave out what is distinctively Christian.'

In any case, the theology of the nineteenth century, the theology of the Church of England, avoided the language and ideas proper to an evangelical theology. Phrases like 'the finished work,' were looked at from a distance and uneasily. Sacrifice was interpreted in terms of self-sacrifice. Substitution was either definitely rejected or moralized out of all semblance to itself. And the death of Christ came to be looked upon as simply a result of the Incarnation.

Now Canon SIMPSON holds that this emphasis laid upon the Incarnation is untrue to the New Testament. 'It does not help us to understand St. Paul when he declares that "God commendeth his own love toward us in that, while we were yet sinners, Christ died," or St. John when he finds the warrant and source of love in the fact that God "sent his Son to be the propitiation for our sins."' No separation, he says, is possible between Christ and His Cross. The preaching of Christ is the Word of the Cross. However manifold the apostolic faith may be, it is all comprised within the limits of Christ crucified. All the treasures of wisdom and knowledge, the apprehension of Truth and the attainment of Holiness, are comprehended within, not realized side by side with, the good news of the free favour of God, whereby He reconciles us to Himself in the redeeming personality of His Son. 'Some of my Oxford friends,' says Canon SIMPSON, 'remind me of a bowler, perfect in delivery, in pitch, and everything else, *but invariably off the wicket.*'

Dr. A. C. HEADLAM was invited to write one of the 'Cambridge Manuals of Science and Letters,' the subject being *St. Paul and Christianity*. When it was written it was found to be 'considerably too long for the series,' and as he thought it had been unduly compressed already and he could not compress it more, he was allowed to issue it independently (Murray; 5s. net).

What does 'St. Paul and Christianity' mean? 'I was left,' says Dr. HEADLAM, 'to interpret the title for myself, and I took it to mean a study of the teaching of St. Paul and its place in the development of Christianity.' It is not wonderful that Dr. HEADLAM found that that was too large a subject for a Cambridge Manual. In order to bring it within compass he resolved to express his own opinion on the points that are under discussion, and say nothing about the views held by others. And he did not think we should lose much: 'a discussion of opinions is never really illuminating.' But now that the separate publication gives him room, he writes a preface to the book in which he presents us with a survey of 'the main alternative opinions about St. Paul's theological position which have been held.'

He begins with the critical question. There is considerable diversity of opinion as to the number of letters which belong to St. Paul. Dr. HEADLAM believes that all the thirteen epistles which claim to be his were actually written by him. No serious scholar doubts the genuineness of the four principal epistles—Romans, 1 and 2 Corinthians, and Galatians—'with the exception of one particular school of Dutch critics who have not succeeded in gaining any credence for their views.' Nor are there many now who reject 1 Thessalonians,

Colossians, Philippians, and Philemon. There are some who doubt Second Thessalonians and Ephesians; there are more who refuse to accept the Pastoral Epistles.

Of 2 Thessalonians Dr. HEADLAM says nothing. Of the Pastoral Epistles he says that 'for our purpose' their genuineness matters little. But of Ephesians he has this striking word to say: 'It is in my opinion fundamental to a proper understanding of St. Paul's thought. To me Ephesians is Pauline through and through, and more even than Romans represents the deepest thoughts of the Apostle; and to hold, as some would do, that it is a compilation, or that it is largely interpolated, shews an incapacity (in my view) to form a judgement of any value in critical matters.'

The next question is the origin of St. Paul's distinctive thought. Was St. Paul a Hellenist? There is a considerable school in Germany—it is best represented in England by Professor Percy GARDNER—which seeks to explain much of St. Paul's teaching as the product of Hellenic influence. Dr. HEADLAM definitely rejects that theory. It is true that St. Paul used the Greek language. It is true also that the Jews had been under Hellenic influence ever since the conquest of the East by Alexander, and 'a clever, many-sided man like St. Paul could not move about in the Graeco-Roman world without being affected by it; but none of these influences touched the heart of his thought. In no case did they penetrate beneath the surface. St. Paul was at heart a Jew and a Pharisee. His mind had been formed in the Rabbinical schools, and Pharisaism had been developed on lines antagonistic to Hellenism and Hellenistic Judaism.'

The third question is the relation of St. Paul to the primitive Church. To understand this question we have still to go back to Baur and Tübingen, and to the theory that between St. Paul and the original Apostles there was a complete and fundamental schism, two schools being formed, the Ebionite or Jewish Christian, and the Pauline or Hellenic Christian; and that Catholic Christianity rose out of a combination or conciliation of these two extreme schools. Nobody believes that now. But its influence lingers; and we must go back to Baur to understand even Kirsopp Lake.

Now 'it is obvious to any one who reads St. Paul, that he was a man of pronounced and decisive individuality; that he held his opinions strongly and definitely; that he would not be patient of half-measures or compromises, and that there were occasions when he differed from the other Apostles.' But on all the main lines of Christian teaching, St. Paul and the primitive Apostles were at one. What he condemned in them was not their theology but their timidity. He realized more fully than they did that Christianity was to be emancipated from Judaism, and he was prepared, as they were not, to carry things to a logical conclusion; but the difference between them was not fundamental.

Was St. Paul the founder of Christianity? That is the next question. WREDE heads the School which answers Yes. Jesus never claimed to be the Messiah. It was St. Paul that gave Him that title and outlined His Messianic functions. And this he did out of his own thinking, which was the more his own that he did not know anything of Jesus personally and boasted that he did not.

WREDE lays much stress on the passage in which St. Paul disclaims knowledge of Jesus 'after the flesh.' Dr. HEADLAM believes that he misunderstands it and so makes an entirely illegitimate use of it. But the best reply to WREDE is to show that St. Paul's hand is nowhere to be recognized in the Gospels. Says Dr. HEADLAM, 'The most striking characteristic of the Synoptic Gospels, and, for that matter, of St. John also, is the complete absence in them of any of those features which are commonly described as Pauline.

In almost every point they represent simpler, more primitive, and I believe higher, traditions. There is no sign of Pharisaic thought. There is no trace of the influence of Pauline categories. They represent the source, and not the result, of St. Paul's teaching.'

Last of all there is the modern eschatologist. How short a time it is since the eschatological idea seemed triumphant! How many of us are eschatologists now? Dr. HEADLAM is scornful of the eschatologist and of no other. The modern eschatologist is 'so proud of having brought us back to the historical standpoint that he cannot see anything else. He is not quite so irrational when he is studying St. Paul as when he is examining the teaching of Jesus, but he finds it very difficult to recognize the limits of his theories. He is far too certain that his formulas will explain everything; he is determined to carry out a narrow theory logically, and therefore becomes irrational.'

There is eschatology in St. Paul. The eschatology in St. Paul is fundamental to his thinking. But it is not his only mental equipment. Old Testament Judaism is there, and Pharisaism; the transformation effected by his own religious experience is there, and his strong ethical interest; above all, the uniqueness of the teaching of Jesus is there, 'the sweet and blessed figure of Jesus of Nazareth.'

Who was the disciple that was 'known unto the high priest'? The text is, 'And Simon Peter followed Jesus, and [so did] another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter' (Jn $18^{15.16}$ R.V.). Who was this 'other disciple'? It is commonly understood that it was John. Dr. Edwin ABBOTT believes that it was Judas Iscariot.

The belief is not entirely new. One at least, HEUMANN, made the suggestion many years ago, as any one may see by referring to ALFORD. Any one may see also what ALFORD thought of the suggestion. His words are: 'surely too absurd to need confutation.' He adds, 'The whole character of the incident will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment.' Yet it is just the character of the incident and St. John's style and manner that Dr. ABBOTT relies upon for his evidence.

Dr. ABBOTT has issued another of his ever welcome and ever surprising studies in the Gospels (Cambridge: At the University Press; 2s. net). He calls it *Miscellanea Evangelica* (*I*). It contains three discussions, one on the words 'Nazarene and Nazoraean,' one on 'The Disciple that was "known unto the High Priest,"' and one on 'The Interpretation of Early Christian Poetry.' These discussions are to form part of the appendixes to Section II. of 'The Fourfold Gospel,' which is itself to be Part X. of Diatessarica. It is the second of these discussions that we are to look at now.

Dr. ABBOTT thinks that the disciple who knew the high priest could not have been John; the character of the incident and St. John's style and manner are against it. He says: 'The more we reflect on the consistent conception of the quiet, thoughtful, and retiring character of the beloved disciple in the Fourth Gospel, the more difficult shall we find it to believe that he was an intimate friend of Caiaphas, or that he was made the instrument of plunging Peter into temptation by his impulsive conduct, or that the author of the Fourth Gospel intends us to believe this.'

But let us begin at the beginning. One reason —Dr. ABBOTT says it is the main reason—for the belief that this disciple was John is the fact that a little later John is spoken of as 'the other disciple whom Jesus loved.' That disciple, says Dr.

Abbott, is undoubtedly John. It was natural, therefore, to infer that 'the other disciple' who knew the high priest, and who is brought into close connexion with Peter, was also John.

But observe the phrase 'known unto the high priest.' Is 'known' an adequate rendering? The Greek word, as applied to persons, is extremely rare. In the New Testament it occurs only here and in other two passages. In one of these the parents of Jesus are described as searching for Him among their kindred and 'acquaintance.' In the other we are told that all His 'acquaintance' stood afar off round the cross. Now, the same Greek word is used in the Septuagint at Ps 55^{13}, and it is translated 'acquaintance' in the Authorized Version. The Revisers, however, felt that 'acquaintance' was not sufficient, and rendered the word by 'familiar friend.' This, says Dr. Abbott, and nothing less than this, is its meaning in the Septuagint and the New Testament—'intimate friend,' a person 'in one's bosom' or 'in one's counsels.'

What is said, therefore, about 'the other disciple' here is that he was the 'intimate partaker of the high priest's counsels.' Could that be said of John? The verse immediately follows that in which we are reminded that 'Caiaphas was he that gave counsel to the Jews that it was expedient that one man should die for the people.' 'Is it likely,' asks Dr. Abbott, 'that a Gospel written in the name of "the disciple whom Jesus loved" should say, in effect, that that disciple was "in the counsels of" the High Priest who was plotting the death of Jesus—and this on the very eve of His crucifixion?'

It is true that John is often brought into relation with Peter. But so, once at least, is Judas Iscariot. The first Johannine mention of Judas Iscariot follows the Confession of Simon Peter. Is it not possible that St. John is bringing him into relation with Peter here and calling him 'the other disciple,' not to suggest identity, as has been assumed, but contrast? 'How could you suppose—he might perhaps say to us, complaining of our dulness of comprehension—that I intended you to identify another disciple who was the bosom friend of Caiaphas, the murderer of Jesus, with the other disciple whom Jesus loved?'

Again, it is clear to Dr. Abbott that Peter was led into the high priest's palace on this occasion to be tempted of the devil. Christ had warned him that it was Satan's desire to have him that he might sift him as wheat. The sifting is at hand, and Judas is the instrument. Peter had come up to the door that he might learn the earliest tidings of the result of the trial and carry it to the rest. Judas is within. He comes out, finds Peter and brings him in, with the disastrous consequences we know of. An early interpreter of the incident, the poet Nonnus, says that he 'took him by the hand, and brought him in,' as if Peter were unwilling to run the risk. Be that as it may, it is clear to Dr. Abbott that 'if the friend of the High Priest had not taken Peter into the High Priest's hall, Peter—humanly speaking—would not have denied his Master.'

The Epistle to the Colossians and its Christology.

By the Rev. James Iverach, D.D., Principal of the United Free Church College, Aberdeen.

It is acknowledged on all hands that the Epistles of the Captivity have a distinctive place in the literature of the New Testament, and that, if they are Pauline, they have a peculiar place in the Pauline literature. So distinctive is their peculiarity that it has formed the ground for a denial of the Pauline authorship. In many ways they indicate a development of conceptions familiar

to the reader of earlier Pauline Epistles. The doctrine of the Person of Christ, of His place, and of His work is set forth with a greater fulness, and with more detailed reference to God, to man, and to the world than in the former Epistles. May this fuller development be regarded as the work of the Apostle himself, or is it to be reckoned the work of a school of disciples? This is not the place for a full discussion of the theology of St. Paul, or for an inquiry into the various influences that moulded his thought and guided his life. What we wish to deal with are the Epistles of the Captivity, and their significance for the student of Pauline doctrine. It may be asked, however, whether there is anything in these Epistles inconsistent with the thought and doctrine contained in the Apostle's acknowledged writings.

Whether we have regard to the accounts of St. Paul's activity as recorded in the Acts of the Apostles, or to the statements of his acknowledged Epistles, there is one consistent outcome of such a study of his life and activity. It is one gospel he has to preach, one testimony he has to give. In this gospel he knows no change. The burden of it, in its simplicity, independence, and exclusiveness, is the fact that Jesus Christ is the witness and the bearer of the historical revelation of God to the world. God has revealed Himself in Christ, and has in Christ made provision for the need of the world. In the earliest accounts of the activity of the Apostle, as in the latest, this is the centre of his teaching. From it he always starts, to it he always returns. But the unfolding of this fundamental thought proceeds along lines of development which can be traced. Sometimes it is developed (shall we say?) out of the meditation and the reflexion of the Apostle, as he strives to make clear to himself the implications of the fundamental thought of the fact of Christ, and His significance for the world. On this endeavour we may conceive him exhausting all the stores of his knowledge, ransacking all the resources of his reading to find fitting expression for the meaning of the great fact which had taken possession of his mind, to wit, that Christ was the final revelation of God to the world. How far this speculative satisfaction impelled the Apostle we may not say; for it was ruled by his own practical need, and the needs of the churches he had founded. What aspects of the fulness of Christ were to be set forth at any moment were determined by questions which emerged in the course of his work. In the course of his missionary activity, while he always preached Jesus Christ, the aspect he set forth varied. Yet all the aspects were aspects of the one Christ. Thus, he set forth Christ as Him who delivered men from the coming wrath, as we find it in the Thessalonian Epistles. Other aspects were presented in relation to the polemic against his Judaistic opponents. But in every case we gain the impression that Christ is more, and means more, than that aspect of His person and His work which St. Paul laid stress on at the time of writing. For every question which arises, whether doctrinal or practical, is answered by a reference to the mind of Christ, or to the person of Christ, or to His example. One part of the work of the Apostle was to set forth Christ so as to commend to the heathen the gospel of the living God and the redemption that was in Christ, in order that they might be set free from false notions of God, inadequate thoughts of how man was to be made just with God, the false conceptions of the ideal of human life. In the polemic against Judaism he had occasion to set forth Christ as the rule and meaning of the O.T. dispensation, and to show how believers in Him were delivered from the self-righteousness of the Jews, and from the false notions of the mystic conceptions of religion current among this people in Corinth and elsewhere. In the course of his apostolic activity new questions arose and new circumstances emerged which called for a fuller statement of the contents of the gospel entrusted to him. He had to set forth the reality of it, to free it from unclearness, from misrepresentation, and from misunderstandings, and to come to a clear understanding of the meaning of the gospel, its place in the Divine economy, and its sphere in the history of humanity and in the evolution of the Divine purpose of love. Already in the Epistles to the Romans and to the Corinthians there are significant lines of thought, which indicate that the gospel had a universal meaning, that it was the meaning and the goal of the Divine purpose, and the culmination of God's way of salvation for men. Many of these lines of thought indicate clearly the way in which the Apostle was walking, and point towards the goal of his thought, but the goal itself is not yet in sight. In the Epistles of the Captivity we find these undeveloped thoughts taken up again, worked out afresh, and brought to their legitimate

conclusion. Especially is this the case with the doctrine of the Person of Christ, the doctrine of the Church, and the new significance given to the doctrine of redemption in opposition to the incipient Gnosticism of Colossæ.

It is not necessary to spend time on questions of introduction. The evidence for the Pauline authorship of the Epistle to the Colossians is ample, and need not be repeated here. Nor shall we raise any question as to the precise time in the Roman captivity when the Epistle was written. It is generally acknowledged that it is Pauline, that it was written during the Apostle's captivity at Rome, that it is a whole, free from interpolation, and that it represents the mind of St. Paul at the period when it was written. Here we shall confine our attention to the contents of the Epistle, and the relation of its teaching to the earlier Pauline Epistles. We shall have occasion to inquire into the circumstances which called forth this new exposition of the doctrine of Christ, what led to this development of the doctrine of the Church, and the new description of the fact and meaning of redemption. It is to be remembered that, along with the letter addressed to the Church at Colossæ, St. Paul had sent a letter to Philemon, in which he had discussed matters personal to Philemon. The personal matter had, indeed, given occasion to the setting forth of principles of world-wide interest and application — principles which were to have abiding results in all the ages of men. It is of interest to observe that one of the Epistles of the Captivity was addressed to an individual, another to the Church at Colossæ, while a third, now known as the Epistle to the Ephesians, seems to have been addressed to all the churches of the valley of the Lycus. This appears to be the most probable view, and that which best fits all the facts.

Three of the churches in the valley of the Lycus are mentioned in our Epistle. Colossæ, Laodicea, and Hierapolis appear together as churches where Epaphras had laboured, and for which he had had a special care and affection (Col 4^{13}). But the connexion between Colossæ and Laodicea was closer than the bond which united the three. Similar conditions appear to have existed in Laodicea and Colossæ, and they seem to have been liable to similar dangers. For, when the Apostle passes from the more general statements to special conditions, he couples the two churches in a remarkable way: 'For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh' (2^{1}). Again he conjoins them in the injunction that 'when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea' (4^{16}).

What the conditions common to Colossæ and Laodicea were may be gathered from the fresh development of the doctrine of the person, place, and work of Christ, which in this Epistle attains to a fulness not exhibited previously in any Pauline Epistle. It may be gathered also from an examination of the specific errors in doctrine and practice against which the Apostle warns his readers. These two things, however, are closely connected. As each fresh difficulty emerged, and as each new danger arose, St. Paul thought of Him in whom are hid all the treasures of wisdom and knowledge. In dealing with the practical errors of the Corinthians, or with their speculative difficulties regarding the Resurrection, the Apostle found the answer to both questions in a fresh unfolding of the significance of Christ. The advance in his exposition of the person and work of Christ and the added fulness of his exposition arose out of his further reflexion on Him, and this reflexion was called forth by the pressing nature of the situation, as disclosed to him by Epaphras, regarding the speculations and the practice of the Church at Colossæ. As remarked above, the thought of St. Paul with regard to Christ was really one, from the first Epistle to the last. But that thought and its contents became clearer to him as the years passed, and more particularly that clearness was attained under the pressure of the need of the time, and the necessity of finding principles of guidance for the thought and action of the churches. Nor can we forget the influence of the growing experience of fellowship with Christ, of the experience in particular of the grace of Christ flowing in on him in all the critical situations of his life, and of the constant help received from Christ in all these emergencies. Through all his life Christ was the ruler of his thought, the guide of his conduct, the centre, source, and goal of all his striving, and daily he had fresh experience of the infinite resources of Christ and of His ability to meet his intellectual, moral, and spiritual needs. His knowledge of Christ was always a

growing one, even if his felt dependence was absolute throughout.

Thus we should expect that the particular exposition of the doctrine of Christ set forth in the first chapter of the Epistle should be directed towards the special circumstances of the Church at Colossæ, and that the errors indicated in the second chapter were such as needed the special unfolding of the riches of Christ. The two hang together.

The doctrine set forth is such as to meet the situation, and the errors are such as needed that form of exposition. Underlying both is the persuasion of the Apostle that Christ is sufficient to meet all difficulties, whether speculative or practical, and that if men could only learn Christ and know Him, they would be safe from every danger, and secure in every situation.

(*To be continued.*)

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

Acts v. 31.

Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.

It is interesting to trace the rapid development which took place in St. Peter after the descent of the Spirit at Pentecost. He stood out at once as the foremost of the Apostles, not only with a new courage of faith, but also with gifts of speech hitherto latent. His first sermon showed how clearly he had grasped the gospel, and how firm was his conviction of its truth. But from this start he made remarkable progress in fulness of Christian knowledge, in strength of assurance, and in courage of spirit.

1. There is a progress in his view of Jesus Christ. In his first sermon he spoke of Him as a man approved of God, and closed by saying, 'Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.' In his address to the people at Solomon's porch, he spoke of Jesus Christ as the Holy and Righteous One, and as the Author of life. Now he advances still further and declares that He is exalted by God to be a Prince and a Saviour. St. Peter's belief in Jesus Christ expanded and took in new elements through the inspiration of the Spirit.

2. There is also a growing assurance. From the first he did not hesitate in his avowal of faith in the risen Redeemer; but as his thoughts of Jesus Christ were heightened and enlarged, his conviction gained strength, which no authority of Sanhedrin, or tradition of the fathers, could shake or disturb.

3. With growing assurance his courage also grew. It was strengthened partly by opposition and partly by the manifest help and interposition of God. He fearlessly addressed the assembled multitude who listened eagerly to his words; but afterwards, when brought before the Sanhedrin, and again, on his release from prison, he said boldly, 'We must obey God rather than men.' Thus he justified the name which His Master had given him, and proved himself to be the rock-like disciple.

How can we grow in faith? It begins very simply, when we believe in God's existence, but it develops on all sides, till it embraces the following splendid elements:—

> Assurance of God's pardon and love;
> Unfailing confidence in His providential wisdom;
> Perfect assurance that He answers our prayers;
> Utter repose in His guardianship to all Eternity;
> The disappearance of fear;
> The ability to do all 'in God.'

'There is the same glow,' says the great philologist, Max Müller, 'about the setting sun as there is about the rising sun; but there lies between the two a whole world, a journey through the whole sky and over the whole earth.' The child's faith is the rising sun; the faith of the dying saint is the setting sun.[1]

1.

The Exaltation of Jesus Christ.

'Him did God exalt.'

In our text the Apostle reaches the highest note he has yet struck, and says, 'Him did God exalt

[1] J. A. Clapperton, *Culture of the Christian Heart*, 46.

with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins.'

St. Peter in making this assertion was speaking by the Spirit. The transcendent act which it describes was invisible to human eyes; it was transacted in the unseen world. But St. John in Patmos is represented as having a vision which demonstrated its truth, and exhibited its glory. He heard a voice, and when he turned to see the voice, the exalted Saviour appeared before him, holding in His hand seven stars, and with a countenance which shone as the sun.

(1) There is contrast between Jesus in His humiliation and Jesus in His glory. On earth, being found in fashion as a man, He humbled Himself and took upon Him the form of a servant. He was the Man of Sorrows and acquainted with grief. He moved among men as one of themselves, and knew what it was to be weary, hungry, and cast down in spirit. He was of the common people, poor and heavy laden, often not knowing where to lay His head. But in His exaltation all that had passed away. Instead of a crown of thorns, His head was crowned with many crowns. No longer the Man of Sorrows, He is now the King of glory. And at the sight St. John, as he himself tells us, fell down at His feet as dead. No fact could more fully show the difference there was in external appearance between Christ in His earthly humiliation, and Christ in His heavenly exaltation.

(2) The exaltation was a divine reward. This truth is taught explicitly by St. Paul in his Epistle to the Philippians. Having referred to Christ's humiliation and death, and to His voluntary submission to these things in obedience to the will of God, he proceeds to say, 'Wherefore also God highly exalted him, and gave unto him the name which is above every name.' Our text in the same way ascribes the exaltation of Jesus Christ to God, the translation 'with his right hand' (rather than 'to *or* at his right hand'), which is to be preferred, clearly emphasizing it. It was by God that Jesus Christ was raised to the Father's throne.

(3) The grand act now before our minds, intended as it was for the benefit of the sons of men, is appropriately attributed to God's right hand. There is developed in it the grace of an infinite Fatherhood, and the might and majesty of the Eternal Throne. It is impossible to understand the God of the Bible without regarding Him not only as a distinct and glorious personality, but as at once Father and King. It is easy to exaggerate into serious practical error both these ideas. The Fatherhood may be caricatured into a good-natured dotage, which is too kind to punish and has no disposition to insist on full obedience and purity. And the Kingship may, without the moulding and modifying influence of the Fatherhood, be either a stern Majesty which no one can love or an inexorable Justice which leaves the sinner without aught of hope. The Redeemer was exalted by the right hand of the King-Father and Father-King—exalted in His love and in His power.

The descent of our Lord into the sphere of time and sense is a solemn fact to be celebrated with wonder and gratitude, but His exaltation is cause of endless exultation to all His ransomed worshippers. The crown of thorns glows into gold and multiplies into diadems; the marred face makes the sun dim; the pierced hand grasps the universal sceptre; the cross towers and expands into a throne based on the jasper and girdled by the rainbow. Do we think enough, anything like enough, of the royalty of our Master? In all the days when we have the sense of impotence and struggle, let us remember whose we are and whom we serve. In every season of need and solitude let us remind ourselves that our Lord was parted from His disciples whilst blessing them, and although carried up into heaven, He has never ceased that blessing. And let us expect His coming again in like manner. As Andrew Bonar writes: 'How seldom the expression "going to heaven" is used in the Bible! It is rather going to be "with the Lord," as if the Lord wanted to keep our eye on Himself as the heart and soul of heaven.'[1]

II.

His Titles in His Exaltation.

'A Prince and a Saviour.'

It has been suggested that the words 'to be' should be supplanted by the word 'as'—'Him did God exalt as a Prince and a Saviour.' This would mean that Jesus Christ was really Prince as well as Saviour before His ascension to the Father. But the closing part of the sentence, as well as the general drift of the Apostle's argument, is in favour of the accepted translation. The titles Prince and Saviour in their conjunction, and in the sovereignty which they denote, may be most suitably applied to Jesus Christ only after His exaltation.

(1) The titles must be taken together—Prince

[1] W. L. Watkinson, *The Gates of Dawn*, 2.

and Saviour, Prince because Saviour, exercising the mercy of Saviour by the power of the Prince.

(2) They are titles of honour. Thus it becomes our duty not only to trust in Jesus Christ as Saviour, but to render homage to Him as Prince.

(3) It is as exalted Prince and Saviour that He wields divine power. Elevation is necessary to influence. Of what advantage is 'a candle under a bushel'?—but place it 'on a candlestick, and it giveth light to all that are in the house.' While the sun is below our earth, all is dark and cold—but when he arises, there is 'healing under his wings'; and from his loftiness in the skies he scatters his enlightening and enlivening beams. When the shrub rises up out of the ground, it rather requires than affords support and assistance—'but when it is grown, it becomes a tree, so that the birds of the air come and lodge in the branches thereof.' A man in the obscurity and contractedness of private life may feel dispositions prompting him to do good—but he can only pour forth benevolent wishes and shed ineffectual tears. But give him pre-eminence, place in his hands the reins of empire and at his disposal the treasures of the State, and, lo! thousands are refreshed by his shadow, protected by his power, and enriched by his beauty; his fame spreads encouragement; prayer also shall be made for him continually, and daily shall he be praised. Thus Jesus 'ascended far above all heavens, that he might fill all things.'

On February 23, Mr. Champness returned from a week's visit to England to find all five of the children poorly, and we had a sick house for some weeks, till on March 18 two of our darlings succumbed to the disease. Arthur, two and a half years old, had always been a delicate child, and we were not surprised to have him very ill; complications set in, and the doctor had given us very little hope of his recovery from the first. It was otherwise with Johnnie, our dear eldest boy, the brightest, merriest, and most joyous of them all. Yet for him the message came swiftly, and bore him away before we could realize the truth. They were but babes, but both of them left their mark on the family. The elder was a beautiful singer, and his clear, sweet voice was always ringing through the house. How often has his father thrilled a great congregation to tears by telling the simple story of Johnnie's song! and how the memory of it has inspired him in the hour of conflict and encouraged him in times of despondency, as he seemed to hear the sound of his lad's voice singing:

Come and join the army, the army of the Lord:
Jesus is our Captain, we'll rally at His word:
Sharp will be the conflict with the powers of sin,
But with such a Leader we are sure to win.[1]

[1] E. M. Champness, *The Life of Thomas Champness*, 167.

III.

God's Purposes through the Exalted Christ.

'To give repentance to Israel, and remission of sins.'

1. As it is God who with His right hand exalted Christ, so it is God who through Him gives repentance, and remission of sins. Peter by these words made an appeal directly to the Jews and their Rulers. They had committed a great crime, they were bent upon a course which was an aggravation of it and, if persisted in, would involve the nation in the curse, 'His blood be on us, and on our children.' But the Apostle declares that God's purpose is not to condemn, but to save. The exalted Christ had completed a work by which Israel if it would repent might be accepted of God, and now that He was glorified He was still the agent by whom their redemption might be effected.

In the morning I took the Bible; and, beginning at the New Testament, I began seriously to read it. . . . It was not long after I set seriously to this work, that I found my heart more deeply and sincerely affected with the wickedness of my past life. The impression of my dream revived, and the words, 'All these things have not brought thee to repentance,' ran seriously in my thoughts. I was earnestly begging of God to give me repentance, when it happened providentially, that very day, that, reading the Scripture, I came to these words, 'He is exalted a Prince and a Saviour, to give repentance, and to give remission.' I threw down the book, and, with my heart as well as my hands lifted up to Heaven, in a kind of ecstasy of joy, I cried out aloud, 'Jesus, Thou Son of David, Thou exalted Prince and Saviour, give me repentance.' This was the first time that I could say, in the true sense of the word, that I prayed in all my life.[2]

'But Zion said:
My Lord forgetteth me.
Lo, she hath made her bed
In dust; forsaken weepeth she
Where alien rivers swell the sea.

'She laid her body as the ground,
Her tender body as the ground to those
Who passed; her harp-strings cannot sound
In a strange land; discrowned
She sits, and drunk with woes.'—

'O drunken not with wine,
Whose sins and sorrows have fulfilled the sum,—
Be not afraid, arise, be no more dumb;
Arise shine,
For thy light is come.'—

[2] *Robinson Crusoe.*

'Can these bones live?'—
'God knows:
The prophet saw such clothed with flesh and skin;
A wind blew on them, and life entered in;
They shook and rose.
Hasten the time, O Lord, blot out their sin,
Let life begin.'[1]

2. For us the words contain a wider message—a message of life and hope which applies to the whole world with its superstitions, and vices, and needs, and is an answer to all the questions which doubt may raise or philosophy suggest. This world is not under the sway of soulless, unmoral law; it is the sphere of operations of a living and redeeming God. Now to assert that sin is eternal and irremediable in its effect is either to forget God entirely or to say that evil is stronger than God. But just because I believe in the living and personal God, I believe in the remediability of the evils wrought by sin. For God is ever present in the world, working against sin and repairing its ravages. Where sin abounds, grace doth much more abound. When we say that the effects of sin on the individual are eternal, we forget that the living God Himself comes to the forgiven man, and God in a man becomes a fountain of healing, cleansing, and restoring energy. And when I think of the restoring and healing powers of the grace of God, I can believe the old Bible word, that we shall be clean every whit, that we shall be lifted up from the dunghill, set among princes, and made to inherit a throne of glory. That is a significant sentence in the Apocalypse where the angel, describing the multitude before the throne, says, 'These are they which come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.' They had once borne upon them the stains and defilements of sin; but every trace of these had disappeared. They stood before the throne in 'spotless white.' And how had they been made white? They had 'washed their robes, and made them white in the blood of the Lamb.' 'Washed in blood'! Now, the blood is the life; and what the phrase means is that the redeeming and cleansing energies of the life of Christ in them had gradually set them absolutely free from every trace and defilement of sin. And we, too, may be 'made white in the blood of the Lamb.' Christ in us is the hope of glory. God is at work in our world, counteracting evil and ever seeking to destroy it. Here is an old word full of comfort for those who are tortured by the thought of evil influences, to which they gave the initial impulse: 'Surely the wrath of man shall praise thee; the residue of wrath shalt thou restrain.'

[1] Christina G. Rossetti, *Poems*, 203.

A child said, 'When I say my prayers I always see everything. When I say, "Deliver us from evil," I see God going out with a spear to fight Satan; and when I say, Forgive us our trespasses, I see Him with a big rubber cleaning a blackboard.' Another little boy of seven years repeated one day the text, 'The blood of Jesus Christ cleanseth us from all sin.' Then, after thinking for a little, he said, 'I see how it is; the blood of Jesus Christ is God's india-rubber; when it is rubbed over the page of the book where our sins are written, it takes them all away.'[2]

Rout and defeat on every hand,
On every hand defeat and rout;
Yet through the rent clouds' hurrying rack
The stars look out.

Decay supreme from west to east,
From south to north supreme decay;
Yet still the withered fields and hills
Grow green with May.

In clod and man unending strife,
Unending strife in man and clod;
Yet burning in the heart of man
The fire of God.[3]

[2] William Canton, *Children's Sayings*.
[3] H. P. Kimball.

Can the Literature of a Divine Revelation be dealt with by Historical Science?

By the Rev. A. E. Garvie, D.D., Principal of New College, London.

I have in previous numbers of The Expository Times dealt with the religious-historical method in its application to Christianity,[1] but return to the subject in order to deal more fully with one topic implied rather than discussed in the former treatment, a topic, however, so important as to deserve further consideration. I shall deal with it in trying to answer the questions: (I.) In what sense is history

[1] The articles have been included in my book on *The Christian Certainty*.

a science? (II.) How far does revelation fall within the province of history? (III.) How is our conception of revelation affected by the methods of history as a science?

I.

1. The object of Comte's positive philosophy was to bring all knowledge to the *positive* or scientific stage, to deal with man and all that belongs to his thought and life by the same methods of observation, experiment, and generalization as are applied to physical facts. (i.) Mill in his *Logic* maintained that all the studies relating to man could be brought out of their condition of confusion and controversy only as the methods of physical science were followed in them. Recognizing the objection that might be made on the ground that in all human affairs a fresh factor—human liberty—has to be reckoned with, he boldly cut the Gordian knot by declaring in favour of determinism. It is worth noting at the outset that the proposal to bring the study of man within the range of science was, by Mill at least, defended on the assumption of determinism.

(ii.) If we are going to maintain human liberty as a fact with all the consequences in human history which result from it, and yet assert that the study of history is a science, we must recognize that the term science is used ambiguously, as the method approved in the province of nature cannot be employed without modification in the realm of human life and thought. We may have a science of sociology in a stricter sense than we can have a science of history; for sociology deals with general tendencies of men in association with one another; it is concerned with *averages*, where *uniformities* may be observed, and *generalizations* may be made; but history is concerned with *particular facts*, where personality is not a negligible factor, and where individual capacity, character, or spirit tells. Although we must deal more fully with the distinctive feature of religion subsequently, meanwhile at this point of our discussion we may add that in the realm of religion—man's relation to God—the average man is not so significant for history as the exceptional; and so the history of religion seems still more to elude the grasp of science in the strict sense. We must by Mill's frank admission be put upon our guard, lest, under the pretext of dealing with history as a science, attempts be made to assimilate the methods of this study with the methods of physical science on his assumption that man is not free, an assumption which belongs neither to science nor to history, but to a philosophy to be argued on its own merits.

2. A more recent statement of the historic method of dealing with Christianity is presented by Dr. Percy Gardner in his book *A Historic View of the New Testament*. He holds that there are 'three ways of thought which have passed from physical to historic studies.' The first is the *criticism of authorities*. 'In place of external fact of history, we have in the last resort psychological fact as to what was believed to have taken place' (p. 8). The necessity of such criticisms may be frankly and fully admitted; and we are learning in dealing with the Scriptures to recognize more candidly and courageously the personal equation of the writers. In the Gospels even we see the reflexion of the mind of the evangelists, and not merely the reproduction of the words and works of Jesus. But can we ourselves escape the personal equation? Will not our belief about the probability or improbability of what the writers believed to have taken place affect our judgment of their credulity or veracity as witnesses? This is the *crux* of the matter. Let us criticise the authorities by all means, but let us determine by what standard of judgment. Is the ordinary alone credible, and the extraordinary incredible? Is testimony to the natural true, and to the supernatural false? There is a tacit assumption of a philosophical character in a great deal of the criticism of authorities which needs to be exposed, and must not be allowed to pass unchallenged.

3. This assumption is confessed in the second principle of the method, *historical construction*, or *correlation of all the facts*. Every historical person, event, utterance is to be put back into the historical context, and to be explained by it. The category of cause and effect is to be carried into the realm of history. (i.) But is this relation the same in history as in nature? Can we assume, as the physical sciences do, a quantitative equivalence of antecedents and consequents in accordance with the physical laws of the conservation of matter and energy? Or putting it more concretely, Is every man's experience or character simply the resultant of his heredity and environment?

(ii.) Dr. Gardner evades this issue, when he notes 'the acceptance of evolution' as the second feature common to physical and historic studies;

for evolution may be understood as such a quantitative equivalence, and Herbert Spencer tries so to represent it, although he fails to show how such differences as the stages of evolution show are on such an assumption intelligible. A qualification which Dr. Gardner adds shows that he does not so understand human history; for he does expressly acknowledge that we must admit in human affairs 'a great force, which is not, as far as we can judge, evolutional, and the law of which is very hard to trace—the force of personality and character' (p. 13). Admitting this force, which does not allow of quantitative determination, we may ask ourselves whether, instead of accepting personality as an exception to evolution, we should not rather transform our conception of evolution from the standpoint of personality.

(iii.) Is a quantitative equivalence an adequate conception of the causal relation, however convenient for science such an hypothesis may be? Causality is a conception; where do we get it? Not from the observation of nature; for all we can observe is sequences. It is our own volition, the sense of exercising a power which effects our purpose, from which we ultimately derive our conception of causality. Even in nature we must assume power effecting change, for the quantitative equivalence of antecedents and consequents leaves out the explanation of the qualitative difference of cause and effect.

(iv.) In volition we are conscious of producing the new, for the present does not merely repeat the past. So we may reinterpret *evolution* from this view of causality. It is not what Herbert Spencer represented it as being—mind and life nothing more than matter-in-motion. It is *epigenesis*. There is novelty as well as continuity. Evolution is not merely conservation, transformation, but creation. This is Henri Bergson's most valuable contribution to contemporary thought.

(v.) In spite of this criticism of categories it will be found that in historic study the mechanical view of evolution is assumed, and so the natural analogy is overstrained; and even Dr. Gardner, having made this concession of a non-evolutional factor, when he comes to deal with the concrete facts of the history in the Gospels, does not make the use of it that he might and should make. Let us have historical construction and correlation as much as we will, but let us not try to force history into the Procrustes bed of this inadequate physical conception of causality and evolution.

4. The third contribution from physical to historical science is the *comparative method*. (i.) It assumes that in human affairs as in natural occurrences there is *uniformity*, the assumption already made by Mill in favour of his determinism. Two sentences from Dr. Gardner may show how this principle is applied. 'When we come to a gap in past history, or to a part of it which has been blurred by too vivid emotion, and obscured by practical purpose, we look about us to find in the present world, or in the better recorded phases of the past, some similar and parallel groups of phenomena.' For 'the comparative method assumes that the events in the human world do not happen at random, but are subject to law, though historic law is far less hard and rigid than that observable in the realm of nature' (p. 16). This comparative method is being applied to the study of religions, and the demand is that Christianity must be treated as one of them. But is there not a *petitio principii* here?

(ii.) In physics we observe and compare phenomena, and then assert uniformity when that is evident. How many scholars start with the assumption of uniformity in religious phenomena, and explain away any testimony to any phenomena that are exceptional and not ordinary? There is a common religious capacity of man, and religious psychology may fix its distinctive features. There are many resemblances in the religious development of different races, although we fail to do justice to each by fixing our regard on these resemblances, and neglecting the differences. When the physical and historical conditions affecting the religious thought or life are similar, the beliefs, rites, etc., are likely to be similar. Our understanding of the Old Testament religion owes much to the study of the common characteristics of Semitic religion. But the grateful recognition of the value of the comparative method may go along with a challenge of the exclusive claim which is made for it.

(iii.) A belief in God's Providence and man's personality forbids the conclusion that every religion must move within the rigid limits observable in other religions. If different nations serve different functions in human history, the nation which has shown the *genius for religion* (to put the claim in the lowest terms) in an exceptional

degree, may present to us religious phenomena which we do not find elsewhere. If even different personalities vary in the value of their contribution to religious thought and life, the personality, which, by an increasingly universal confession, is pre-eminent in the relation between God and man, may show moral and spiritual characteristics with which no comparison is possible. Dr. Gardner makes the concession that historic law is 'far less hard and rigid' than natural, and yet it will be found that practically this concession is ignored by many scholars using this comparative method. In history may there not be solitary phenomena, one nation or one person divinely chosen for a unique function, and so possessing a unique value? The volume of testimony from Christian experience makes this assumption more probable than that of uniformity.

II.

1. It is only in a qualified sense that we can speak of *historical science*, if the natural sciences are to be regarded as the model of what science should be. This assumption, which is the explanation of many of the negative conclusions advanced by scholars, ignores the difference in the phenomena as demanding a difference of method. 'The historical method,' says Dr. Hastie (*Theology as a Science*), 'is as truly scientific as is the method of the physical sciences themselves, although it may not yet be so exactly formulated—and may always be more difficult to apply.' One peculiarity of history is that it is concerned with persons, not things—ideas and ideals, and not forces; and that for understanding more is needed than the possession of similar sound senses as in the physical realm. 'The spiritual element,' says Dr. Hastie, 'brings with it new relations and higher ideas, which the student and interpreter can only apprehend and fathom by the spiritual affinity to them of his own mind.' Thus the personal equation is inevitable in historical study as it is not to the same degree in physical. Historical science is never as objective as physical science: whether consciously or unconsciously, the student and interpreter has his own judgments of value, which he uses in testing the veracity of witnesses, or determining the probability of events. The confidence with which many scholars advance their conclusions as science is simply an evidence that they have not criticised their categories, and are making assumptions of which they are unaware.

2. Having thus discussed the possibility of historical science, we must try to fix more rigidly the conception of history. It seems to me in these discussions to be used in two distinct senses. Does it mean simply the record of facts, or does it mean besides the placing of these facts in their context, the showing of the sequences of events, the explanation of purposes, motives, and actions, by some conception of human nature as such? This is no idle question. For in German books especially the assumption is made that even if a fact is alleged in a record, otherwise trustworthy, yet if it cannot be so placed, connected, and explained, it is to be dismissed as unhistorical, that is, doubted and denied as a fact. The Resurrection, for instance, might be declared *unhistorical* in the sense that it stood so entirely out of the historical context as to be inexplicable by the historian; but such a statement would ordinarily be understood to be a denial of its actuality, although it might not be so intended, and need not be so understood. It is well for us to be quite clear what we mean by history before we ask whether revelation falls within the province of history. Revelation might be fact, attested by the experience and character of the agents of it, and confirmed by the illumination given, and influence exercised on the recipients of it; and yet it might be inexplicable, in the ways in which the historian guided by common experience seeks to account for the sequences of events, the character and conduct of persons, the issues of a course of action. But the inexplicable need not be the unreal.

3. Applying this distinction to the revelation with which we are practically concerned—the Christian—we must insist that there is an element that is necessarily inexplicable by common experience, that does not consequently fall into the province of history in the narrower sense of the term as the explanation, and not merely the record of events. History is concerned with the phenomenal—words, acts, effects, influences: it cannot penetrate to the noumenal, the inner life of the soul, unless in so far as the phenomenal reveals it. In human personality even there is mystery. Free choice is inexplicable by motives. Still more in the relation of human personality to God do we pass further from the phenomenal to the noumenal. 'The secret of the Lord is with them that fear

him.' This does not mean that we pass from the conscious to the subconscious, the rational to the irrational; that the ecstatic state of the mystic is the necessary form of contact and communion with deity. But it does mean that while there may even be a stimulation of the whole conscious personality, word and deed cannot convey it fully to others, it cannot enter in its entirety into the context of human history. If religion be not an illusion, and revelation a deception, God does really hold intercourse with and make communications to men; but as the eternal and infinite reality, it cannot be confined within the bounds of any historical explanation. In so far as the divine reality is present and operative in revelation, it cannot be said to fall in the province of history as a science, even although the actuality of God's self-unfolding and self-giving may be one of the surest certainties for the agent or recipient of the revelation.

4. The human personality which is agent and recipient of the revelation in word and deed falls within the realm of the phenomenal, can be placed in the historical context, can be explained in many respects by race, people, home, surroundings, teaching and training, etc., and so can be dealt with by history. And yet even here two qualifying considerations must be insisted on. (i.) Even human personality is not merely phenomenal; heredity and environment do not explain individuality; liberty and originality have not their immediate manifest phenomenal antecedents. And on this rock all attempts to treat history as nature is treated will be shattered to pieces.

(ii.) But still more is it impossible to confine man, when in contact and communion with God, to the phenomenal. It is only a pantheism which identifies God and nature, or an idealism which limits the real to the rational in the sense of the intelligible to the common human reason, which can assume that God in man acts and can only act within the limits of the phenomenal as known in our common experience. What moral or spiritual insight, what conquest over sin and evil, what perfection of character may be possible to man, in whom God dwells and works, cannot be determined by statistics dealing with the general tendencies of average men. It is not only to limit man, but to limit God Himself, to doubt or deny that Jesus was sinless and perfect. For God in man does not fall within the province of history as science, nor even does man when joined to God.

III.

1. The result of the previous discussions can now be briefly stated. We must distinguish the phenomenal and the noumenal aspect of revelation, that temporal and local form in which the eternal and infinite reality is expressed and the reality itself. (i.) History as a science can explain to us the phenomenal aspect, and it has wonderfully altered our view of the method of revelation. We see that it is much more natural than the older view assumed. The agents and recipients of revelation can be placed in an historical context, and their words and deeds can be much better understood. How great the gain modern scholarship is daily showing.

(ii.) But we must insist that the noumenal aspect is not to be ignored, and that possibilities in the phenomenal as the result of the presence and operation of the noumenal in and through it, God in man acting in and through nature, must not be ruled out, simply because inexplicable or exceptional; for this is to assume that the noumenal, the eternal and infinite God Himself, and man as personal with capacities we cannot measure, is to be so identified with, as to be limited by, the phenomenal as we ordinarily know it. The denial of the supernatural, the miraculous, the divine in human history is not a necessary result of the progress of historical science; but is a philosophical assumption which, whether true or false, is older than the historical method, and must be dealt with on its own merits, and so falls beyond the province of this article.

2. The previous argument is intended to establish the one conclusion only, that revelation cannot be brought within the fetters of a mechanical causality, or an evolutionary process conceived in similar terms. It does not, and is in no way intended to, preclude the applications of approved historical methods to the Bible. (i.) Let the evidence for the supernatural and miraculous be subjected to a searching scrutiny; only it must not be discredited at the start because of its content. (ii.) Let the testimony of the agents or recipients be examined closely, so that as far as possible the psychology of the religious consciousness may be made intelligible, only it must not be dismissed as illusive because unusual. (iii.) Let

the historical antecedents of every belief, rite, custom, idea or ideal, be exhibited as fully as our available assured knowledge allows: only let it not be assumed that there must be nothing confessed as unique or inexplicable. (iv.) Let philosophy and theology combine in reaching such a conception of God as the total reality not only of the ordinary experience and the common understanding, but of exceptional occurrences, outward or inward, if well attested, demands and justifies, and not attempt to force the fulness of the real within the bounds of a preconception of what is and what is not possible; for with God all is possible which does not contradict His perfection.

Literature.

PROPERTY.

It may be that property is often unjustly held and wealth often wrongfully used, yet it does not follow that all proprietors and rich men are regardless of their duty. On the well-founded understanding that many are anxious to know how to fulfil their obligations, and ready to fulfil them when they know, a volume has been prepared on *Property: Its Duties and Rights* (Macmillan; 5s. net), to which some of the greatest authorities on economics are contributors. Professor L. T. Hobhouse writes on 'The Historical Evolution of Property, in Fact and Idea'; Dr. Hastings Rashdall on 'The Philosophical Theory of Property'; Mr. A. D. Lindsay, M.A., on 'The Principle of Private Property'; Dr. Vernon Bartlet, on 'The Biblical and Early Christian Idea of Property'; the Rev. A. J. Carlyle, D.Litt., on 'The Theory of Property in Mediaeval Theology'; Mr. H. G. Wood, M.A., on 'The Influence of the Reformation on Ideas concerning Wealth and Property'; Canon Henry Scott Holland, D.D., on 'Property and Personality.' It is perhaps enough to name these men and their essays. Their essays cover the whole subject sufficiently; their names carry sufficient weight. But a few sentences may be quoted from the Introduction by Bishop Gore to show how the book came into being. 'Dr. Bartlet, of Mansfield College, Oxford, had written a letter to the *British Weekly* strongly urging upon Christians the duty of reconsidering their ideas about property in the light of the Bible doctrine of stewardship—the doctrine that God the Creator is the only absolute owner of all things or persons—that "all things come of Him" and are "His own," and that we men hold what we hold as stewards for the purposes of His Kingdom, with only a relative and dependent ownership limited at every point by the purpose for which it was entrusted to us. He was good enough to send me his letter and to suggest that we might combine to issue some literature of a popular kind about the duties and rights of property based on this Biblical doctrine.'

'But we want a theory, a principle to guide us. We cannot act with any power as mere individuals without a corporate mind and conscience on the subject; and we can form no corporate mind and conscience without a clear principle. It was this principle, this philosophy of property, in which, when I listened to Dr. Bartlet's appeal, I felt myself lacking. Without it I cannot play my part effectively as a citizen and still less as a moral teacher. Any moral teaching which is to grip men's minds requires it as a background. Therefore, before engaging in a popular propaganda, I needed to clear up the principle of property. So I felt: so I knew others were feeling. And, Dr. Bartlet agreeing, we set to work to get written a volume of essays on property in which the subject should be treated both from the standpoint of philosophy and of religion.'

ROME OF THE PILGRIMS AND MARTYRS.

'In approaching the study of the stones of Christian Rome with the object of collecting some material for elucidating the still obscure story of the first three centuries of Christianity, the student is constantly confronted with certain early Christian documents—the *Liber Pontificalis* or History of the Popes, the *Itineraries* or Pilgrims' guide books, the *Acta Martyrum* or Acts of the Martyrs, the *Martyrologies*, and the *Syllogæ* or Collections of Inscriptions.

Many questions at once arise. What is the date and authorship of these documents? What the general character of their contents? In what sense are they of historical value? What is their precise relation to the monuments? What light does the collated evidence of monument and document throw on the history of the period? What texts are available, and what have scholars already contributed to the subject? The answer to some of these questions is to be found in certain great monographs, too long and sometimes too technical for any but the specialist, and inaccessible from their rarity or costliness: a few points have been treated in foreign periodicals difficult to collect. Very little has been written in English: all the texts are in Latin, there are practically no translations, and there is no adequate account in a single book of the total results of research.'

The volume entitled *Rome of the Pilgrims and Martyrs*, written by Ethel Ross Barker, and published by Messrs. Methuen (12s. 6d. net), 'is an attempt to supply the need of a connected history of all these documents; to show their relation one to the other; and to collate the topographical information on the martyrs' shrines which is contained in them all, and forms a link between them. There is further, in the introductory chapters, a description, derived from contemporary sources, of the pilgrimages to Rome in the early ages; and in the last chapters, an indication of the method of applying the documentary evidence to the identification of the monuments as revealed by the excavations, which are now in progress day by day in the catacombs.'

To what extent is this purpose fulfilled? The purpose is twofold. Two classes of readers are kept in view, two classes usually so distinct as to make it impossible for one book to appeal to both —the student and the lover of a pleasant book. The latter is satisfied in two ways. First, no previous knowledge of the Roman monuments is taken for granted; and, next, the book is written from beginning to end in a free and idiomatic English style.

But, much as it may concern both author and publisher that the book should be acceptable to the general reader of books, it is the student of Christian Archæology or of Early Church History who will enjoy it most. Though no previous knowledge is taken for granted, there is no sense of elementariness. From the beginning the subject is taken hold of firmly. All is so carefully arranged that the first step leads to the second and progress is steadily made. Brief as are some of the sections, they are sufficient for the immediate purpose and always complete within their limits. The student will take notes as he goes, reserving this point and that for further study, until the whole ground is in this way covered, a working knowledge is gained of it all, and the way is open for the fuller satisfaction of an appetite strongly excited.

Over so vast an area it is impossible but that errors should have crept in. These will be detected with time. Meantime it is enough to say that some little delay seems to have taken place in the publication of the book. The *Catholic Encyclopædia*, for example, is said to be still in progress, though it was finished more than a year ago.

PRAGMATISM.

In his book on *Pragmatism and Idealism* (A. & C. Black), Dr. William Caldwell, who is Professor of Moral Philosophy in McGill College, Montreal, criticises Pragmatism and commends Idealism. He commends Idealism, not directly, but as a refuge from the shortcomings of Pragmatism; his book is given to the criticism of Pragmatism.

The apostles of Pragmatism (the word 'apostles' is not used flippantly; the men are in earnest on behalf of their gospel) are chiefly these three: the late Professor William James, Dr. Schiller, and Professor Dewey. And Dr. Caldwell distinguishes their contributions in this way:

'These three leading exponents of Pragmatism may be regarded as meeting the objections to philosophy urged respectively by the "man of affairs," by the "mystical, religious" man, and by the "man of science." By this it is meant that the man of affairs will find in James an exposition of philosophy as the study of different ways of looking at the world; the mystical, religious man will find in Schiller a treatment of philosophy as the justification of an essentially spiritual philosophy of life; and that the scientific man will find in the writings of Dewey and his associates a treatment of philosophy as nothing else than an extension into the higher regions of thought of the same experimental and hypothetical method with

which he is already familiar in the physical sciences.

The shortcomings of Pragmatism are many and serious. They cannot be enumerated in less space than is occupied by this book. What has given it its place? Chiefly the genius of one man, Professor James; but also its appeal to the religious instinct. 'Pragmatism,' says Professor Caldwell, 'has been contending in its own fashion for the great doctrine of the sovereignty of the spirit, which (when properly interpreted) is the one thing that can indeed recall the modern mind out of its endless dispersion and distraction, and out of its reputed present indifference. It is in the placing of this great reality before the world, or, rather, of the view of human nature that makes it a possibility and an intelligibility, that (in my opinion) the significance of Pragmatism consists, along with that of the various doctrines with which it may be naturally associated. There are many indications in the best thought and practice of our time that humanity is again awakening to a creative and a self-determinative view of itself, of its experience, and of its powers.'

A. & C. BLACK'S ANNUALS.

Messrs. A. & C. Black are never satisfied with their attainments. *Who's Who* (15s. net), *The Englishwoman's Year-Book and Directory* (2s. 6d. net), *The Writers' and Artists' Year-Book* (1s. net), and *Who's Who Year-Book* (1s. net) fulfil their purpose better this year than they did last year. They have no new features; but their old features are made more complete, more attractive, and more serviceable.

When we say that there are no new features in them, we mean no revolutionary and disconcerting features; but there are additions here and there, and a very few subtractions. Thus, in the *Who's Who Year-Book*, lists are given for the first time of the Heads of Universities, of General Officers and Admirals on the Active List, of Premiers of Colonies, and Members of Royal Commissions now sitting. In *The Writers' and Artists' Year-Book* we find an article on cinema-play writing, by an expert, with detailed list of cinema companies and their requirements, and an article on press-photography. The greatest improvement of all is made on this book. It is increased by ten pages, every page being packed with matter useful for the artist or the author. As one of its features, observe that certain magazines are named which pay nothing to their contributors: they are named to be recognized and avoided.

In *The Englishwoman's Year-Book and Directory* there is a table of 'Records for Women,' showing how 'all along the line women are breaking new ground in those professions and honours previously supposed to be exclusively men's privileges.' This is almost a revolutionary feature, and almost disconcerting. The new article on 'Health Centres and School Clinics,' by Miss Margaret M'Millan, is altogether agreeable, as well as very timely; for, no doubt, we are all reading Florence Nightingale's biography.

Who's Who is more and more nearly fulfilling its purpose of being a biography of living men and women of note in all spheres of life and in all countries of the world. Glancing through its fascinating pages, one is struck with this fact about notables, that they often live long lives. On the second page of the book we find that Dr. E. A. Abbott was born in 1838, and yet he published a volume this year. On the next page we are told that Dr. T. K. Abbott of Trinity College, Dublin, was born in 1829, and in 1912 he published in *Hermathena* a History of the Irish Bible. Dr. E. A. has no time for recreation, since he has published one volume a year for the last fourteen years; but Dr. T. K. enjoys music and croquet in his eighty-fourth year.

The Old Testament and the New.

The Books of Ezra and Nehemiah (T. & T. Clark; 10s. 6d.) are now to be had with that thorough scholarly exegesis and introduction which have made the name of the 'International Critical Commentary' famous in all the world. The editor is Dr. Loring W. Batten, Professor of the Literature and Interpretation of the Old Testament in the General Theological Seminary, New York, and author of the article on the same books in the *Dictionary of the Bible.*

The discoveries of recent years in Egypt have made the books of Ezra and Nehemiah new literature. A new commentary was an absolute necessity. Professor Batten has acquainted himself with these discoveries, as well as with the mountains of books, pamphlets, and magazine articles which have been written about them. But

he has not given them a disproportionate place. His business is with the books of Ezra and Nehemiah, and he has brought every discovery of the archæologist into subjection to them and their interpretation.

An introduction to the study of Christ's parables is the Hulsean Prize Essay for 1912, now published at the Cambridge University Press under the title of *The Parables of the Gospels* (2s. 6d. net). The author is the Rev. Laurence E. Browne, M.A., Lecturer at St. Augustine's College, Canterbury. It is an introduction pure and simple; and no one should begin the study of a parable without first reading this book—until a better book for the purpose is published.

Mr. Frederic John Scrimgeour has spent eight years in Nazareth, and has used the time well. What he does not know of Nazareth is not worth knowing. His book on *Nazareth of To-day* (Green & Sons; 3s. 6d. net) is a guide to every corner of the place, to the government, the trades, the amusements, and the religions; and such a guide as can be read for its own sake and for pure enjoyment. The illustrations are given together at the end. They illustrate everything of which the book makes mention. There are thirty-eight pages of them, with two illustrations to a page.

In *Hebrew Types* (Griffiths; 6s. net) the Rev. F. R. Montgomery Hitchcock, M.A., D.D., offers us the result of certain studies which he has made in Old Testament biography. He has endeavoured to find in each of the men or women whose character he draws, a representative of a class or type of personality. He has not driven his idea to death; he has been more interested in the man or woman than in the type; but he has used the idea to bring out the psychological unity of the Old Testament, and its truth to that nature which makes the whole world kin. The book is built upon the most reliable literary and archæological materials. Its notes are plentiful and always to the point. In the printing of them we notice a novelty. When the words that end a paragraph do not fill the line they are placed in the middle of it—as we have asked the printer to do with this line.

Herod's Temple: Its New Testament Associations and its Actual Structure—this is the title of a book by Mr. W. Shaw Caldecott (Kelly; 6s.). Mr. Caldecott has given long study to the architecture of the Temple, and he has written much about it. This book is of wider range. Only the second half deals with the structure of the Temple; the first half contains a short history of its associations with Christ and the Apostles. This first part is of widest interest; perhaps also of surest permanence. But it is at least safe to say that no student of New Testament antiquities can altogether neglect Mr. Caldecott's theories.

Many attempts have been made to coax people to read the Old Testament, but *The Layman's Old Testament*, edited by Canon M. G. Glazebrook, D.D., is the best of them all (Oxford University Press; 4s. 6d.; or in two parts, 2s. 6d. each). Why is it best? Because its editor is a scholar and has had the courage to make his scholarship felt. His plan is to omit all that distracts the reader from the progress of the narrative, to soften offensive expressions, to rearrange sections where they are obviously out of place, and so give the busy man an opportunity of knowing the Old Testament as a whole. Now to do this was quite impossible to any but a scholar. At every step difficult questions had to be solved and delicate judgments taken, and he would have failed if he had not known intimately the most reliable and the most recent results of Old Testament study. In his translations he has followed, not the Revised Version but 'the Version of the Revisers.' That is to say, he has taken the Revised Version as basis, but has preferred its margin to its text wherever it is better, knowing that the margin often represents the opinion of the majority of the Revisers.

The Rev. B. H. Carroll, D.D., LL.D., President of Southwestern Baptist Theological Seminary, U.S.A., has edited another volume of the 'Interpretation of the English Bible.' It contains *The Books of Exodus and Leviticus* (Revell; 7s. 6d. net). Dr. Carroll has certainly lost something by cutting himself off so resolutely from the critical study of the Old Testament. But the severance is not so complete as he thinks. Unless he had been asleep for the last thirty years he could not help being influenced by criticism. Still, he deliberately stands in the old paths, calls Moses the author of the Pentateuch, and comments accordingly.

His method is new. He asks questions and answers them. Thus, when he comes to the Tabernacle he begins by asking, 'Was there a temporary tent before this tabernacle was built?' and answers, 'You will find in Exod. 33^{7-11} that there was a temporary tent, and on one occasion it was moved outside of the camp.' Then comes the next question: 'What the names of the tabernacle and the reasons therefor?'—which is answered much more fully. So the interpretation proceeds to the end.

On the history of Moses he recommends four books: Rawlinson's *Moses: His Life and Times*; Edersheim's *Bible History*; Stanley's *Jewish Church*, 'with less favour'; and Geikie's *Hours with the Bible*, 'with less favour than Stanley.'

That veteran scholar and discoverer, Dr. Edouard Naville, has been working for some time on the problem of the original language of the earliest books of the Old Testament, and now he has published the conclusions to which he has been led, together with conclusions to which these conclusions have led him, in a large volume which goes by the title of *Archæology of the Old Testament* (Robert Scott; 5s. net). He calls his book by that title because it was the archæological discoveries at Tel el-Amarna and Elephantiné that suggested to him that line of study of which the book is the outcome.

Professor Naville believes that the Pentateuch, and all the other books of the Old Testament before Solomon, were written originally in Babylonian cuneiform. What is the consequence? The consequence is that the Hebrew we have is a translation, and the textual criticism of these early books is revolutionized. Not only so. The higher criticism, which builds always on the lower or textual criticism, is altogether out of it. And this brings us, if not to the reason for this book's existence, certainly to the joy which the author has found in writing it. Dr. Naville believes that, beyond all the efforts of all the anti-critics, this effort of his will destroy the faith of men in Wellhausen and his followers—if only—but it is a large 'if'—if only he could persuade men that the Old Testament was really written in the Babylonian cuneiform.

Church History and Christian Doctrine.

The Rev. W. T. Whitley, M.A., LL.D., Hon. Secretary of the Baptist Historical Society, has given himself enthusiastically to the popularizing of the study of Baptist history. He contributes articles, edits journals, writes books. And all he does has the stamp of scholarship. There is patient investigation, costing sometimes much travail, and then there is faithful presentation. He is friendly to his Baptist friends, old and new; he is proud of them, and thinks the least fact about the least among them worth recording; but he is never prejudiced against the truth, and tells it when it tells against them. His latest work is an account of certain *Baptists of North-West England, 1649–1913* (Kingsgate Press).

Archdeacon T. E. Dowling has revised and enlarged his book on *The Orthodox Greek Patriarchate of Jerusalem* for a third edition (S.P.C.K.; 3s. net). Published originally in 1908 as little more than a pamphlet of 44 pages, a second edition of 70 pages and 16 illustrations appeared in 1909. The new edition has 171 pages and 18 illustrations. So it is now a considerable volume and treats its subject adequately.

Few of the Bampton Lectures have withstood the dust of the years as Dr. Charles Bigg's Lectures of 1886 on *The Christian Platonists of Alexandria*. No cheap copy can be picked up on the stalls; the booksellers know its value; they know that its value has been steadily rising. The new edition will check the rise in price, and yet will be found the better book. For it has come through the hands of Dr. F. E. Brightman, the liturgical scholar, who has not only incorporated notes which Dr. Bigg had himself written for a new edition, but has also corrected references, queried statements, and added recent literature. Dr. Brightman has improved the book greatly, and we are glad that he did not undertake to rewrite it, for much of its value lies in the charm of its style (Oxford: At the Clarendon Press; 10s. 6d. net).

A good class-book of *British Church History to A.D. 1000* has been written by the Rev. W. H. Flecker, M.A., D.C.L. (George Bell & Sons).

It is strictly a class-book, not a book for popular reading; but it is written so that it may be read and enjoyed by the pupils. Dr. Flecker wishes to train the mind more than the memory. He has worked hard on the sources—Bede, Montalembert, Haddon and Stubbs—for accuracy, and then on the book itself for interest.

Messrs. George Bell & Sons have commenced the publication of a series of volumes touching Mysticism more or less closely. They are to be edited by Mr. G. R. S. Mead, and to go under the general title of 'The Quest Series.' This title comes either from the magazine of that name or from a volume of which Mr. Mead is himself the author, *Quests Old and New* (Bell; 7s. 6d. net). We hope to say something more of that important book, for highly significant it seems to be and deserving of painstaking study. Meantime let us note that the three volumes already issued in the 'Quest' series are on *Psychical Research and Survival*, by James H. Hyslop, Ph.D., LL.D.; *The Quest of the Holy Grail*, by Jessie L. Weston; and *Jewish Mysticism*, by J. Abelson, M.A., D.Lit., Principal of Aria College, Portsmouth (2s. 6d. net each). With all their popularity—and they are popular—the scholarship of these books is reliable, the literature of their subject is in each case well digested, and care is taken to profess nothing certain which is still under dispute. Even on the Quest of the Holy Grail Miss Weston has mastered the literature, knowing what is worth mastering. Dr. Hyslop has been for many years a well-known believer in the value of psychical research, and is now Secretary of the American Society; and, though he relies most on his own experience, the literature is at his finger-ends. Dr. Abelson, however, has had most to do, for there is very little direct literature on Jewish mysticism in any language, and he has had to gather his materials from books on other subjects. Each writer gives a selected bibliography which will make the work of other authors less laborious.

The Rev. the Haham Moses Gaster, Ph.D., has reprinted from the *Jewish Review* a valuable essay on *The Biblical Lessons* (Routledge). In simple language, but with great erudition, Dr. Gaster describes how the custom of reading lessons from the Old Testament arose both in the Jewish and in the Christian Church, and why the particular passages were chosen to be read. He shows convincingly that the early Christians acted independently of the Jews in their choice, and in this and other ways he adds something to our knowledge of a very obscure department of early Church history.

In the preface to the new (second) edition of *A Short History of Christianity* (Watts; 5s. net), Mr. J. M. Robertson describes his method in writing it. He says, speaking of the criticism passed upon his first edition: 'So far as the author could gather, the critics claimed that another set of data should have been given, and another general impression set up. If he understood them aright, they held that the way to write Christian history is to look for all the utterances of good feeling, all the instances of humane action, all the items of political, social, and intellectual betterment that have occurred in the Christian era, and to call the general statement of these—with, of course, a sympathetic account of doctrinal evolution—a history of Christianity. The things on the other side of the shield—the religious wars, the consecration of error, the strangling of truth, the persecutions, the propagandist massacres, the countless cruelties wrought in the name and on the sanction of the faith—are from this point of view external to its history: things to be set down to the perversity of men. All the good that has happened is to be credited to Christianity; all the bad to human nature.'

That is to say, there are three ways of writing the history of Christianity. One way is to credit to Christianity all the good that has happened, to human nature all the bad. That is his critics' way. Another way is to credit all the good to human nature, all the bad to Christianity. That is his own way. The third way is to be impartial and historical. That way he has not come within sight of in this edition any more than in the first. But he is less dogmatic than he was, and that is something.

The book entitled *The Puritans in Power*, by Mr. G. B. Tatham, M.A., Fellow of Trinity College, Cambridge, is further described as 'A Study in the History of the English Church from 1640 to 1660' (Cambridge: At the University Press; 7s. 6d. net). The author's object is to illustrate the effect of the Puritan Revolution upon the Church of England and upon the Universities as institutions

closely connected with the Church. That being so, much of the book will be expected to be of limited and local interest. So large an outlook, however, has the author, and so ready a mind to seek principles, that the local is never limited. The chapter of widest interest may be the seventh, on 'Religious Freedom under the Puritans.' In that chapter the distinction between the two great branches of the Puritan party, the Presbyterians and the Independents, is seen at its widest. The chapter must be taken account of in all future discussion of toleration. But what is Puritanism? That question Mr. Tatham has to answer at the beginning. He says: 'The key-note of the Puritan position was the acceptance of the Bible as the one infallible authority before which all institutions in the Church must stand or fall. To some extent this attitude was common to the whole Reformation movement, but whereas the more moderate reformers had been content to do away with all that seemed contrary to Scripture, the Puritans went further and demanded the abolition of all for which the Bible offered no positive warrant.'

To their series of 'Studies in Theology,' Messrs. Duckworth have added a volume on *The Religious Ideas of the Old Testament*, by H. Wheeler Robinson, M.A., sometime Senior Kennicott Scholar in the University of Oxford; and one on *Protestant Thought before Kant*, by Arthur Cushman McGiffert, Professor of Church History in Union Theological Seminary, New York (2s. 6d. net each). Both authors are well known, and they are known for their proficiency in these very studies. Professor Wheeler Robinson's recent volume on the *Doctrine of Man* has been spoken of by so competent an authority as Dr. Hugh Mackintosh in words of unqualified praise, while Dr. McGiffert's book in the 'International Theological Library' has given him an undisputed pre-eminence in certain spaces of Church History. These volumes are small and popular, but they have the marks of mastery.

One of the best features of Messrs. Duckworth's 'Studies in Theology' is their bibliographies. And one of the best bibliographies is that given by Professor Robert Mackintosh in *Christianity and Sin* (2s. 6d. net). But the book itself is excellent. The whole controverted ground is covered, and that with scholarship and judgment. Sensitive to the least sign of revolt, Dr. Mackintosh is loyal to the Catholic doctrine. He modifies, but he does not destroy. We may be sure that no man's difficulties are overlooked here. We may be just as sure that no man's arrogance finds countenance.

If you wish to know what is the Roman Catholic position, as interpreted by a modern orthodox theologian, on any doctrine of theology, get the books which have been written by the Rev. Joseph Pohle, D.D., Professor of Dogma in the University of Breslau. They have been translated into English by Mr. Arthur Preuss. There is his *Soteriology* for example (Herder; 4s. net). The reasons given for a particular view are not always reasonable, or the conclusions conclusive. Thus on the Descent to Hades, 'The nature of the place into which our Lord descended has never been dogmatically defined, but it is theologically certain that it was the so-called *limbus patrum* (*sinus Abrahae*).' But they are representative. And there is in every one of Professor Pohle's books something for us to lay to heart.

In *The Human Soul* (Herder; 5s. net), Dom Anscar Vonier, O.S.B., Abbot of Buckfast, seeks to make plain and popular the views about the soul of the great Catholic philosophers and theologians, and especially of St. Thomas Aquinas. And for a while it seems as if we were to have nothing but slavish repetition and condensation. But evidently Dom Vonier is too healthy-minded to follow as a slave. In the chapter on 'Mortification' he is refreshingly independent. 'I make so bold as to say, that a certain amount of Christian language in that matter of mortification is both metaphorical and hyperbolical. I go even further and say that, besides exaggerated language, there has been occasionally, or even frequently, exaggerated acting in individual cases. The Church is not responsible for the over-fervid behaviour of some of her best children.'

This makes the book, more than otherwise it could have been, of value theologically. We cannot accept St. Thomas now unreservedly. Dom Vonier loses nothing that is good by his independence, and he makes his book a better résumé of Catholic doctrine.

What may be called a handbook to the doctrine of the Spirit has been written by Professor W. H.

Griffith Thomas, D.D., and published under the title of *The Holy Spirit of God* (Longmans; 6s. net). Dr. Griffith Thomas says: 'It will soon be seen that there is no attempt at originality, but only the effort to call attention, within the compass of one volume, to some of the most important aspects of the truth. In the list of books found at the beginning of each chapter, in the numerous quotations scattered throughout the work, and in the Bibliography, the character and extent of my indebtedness will readily be noticed. Indeed, I should like to forestall some criticism by saying that the definite purpose of my book is to be seen from the frequent and full quotations especially in the earlier chapters. As the ground had already been so adequately and ably covered by writers of the eminence of Dr. Swete and others, I felt that it would have been wholly superfluous to re-state what had been thus effectively set forth. Instead of this, therefore, I have endeavoured, by means of quotations and references, to direct students to works in which the particular topics have been thoroughly discussed.'

Well, it is just such a book that the theological student is in search of. And all that the reviewer has to do is to tell him that this is the book.

Social Life.

'The greatest fact of modern times is that known as the Woman's Movement.' So says Miss R. M. Wills, formerly of Somerville College, Oxford, as she introduces her book on *Personality and Womanhood* (Wells Gardner; 5s. net). In the book she surveys the history of that movement, not since it became a political matter only, but from earliest historical times. After describing swiftly the position of Woman before Christ came, she shows the difference He made, and so from a great and testing case proves the vast superiority of the Christian to all other religions. Nor does she end until she has made it manifest that progress in the Woman's movement is bound up with faith in Christ. And yet the book is no deliberate apologetic. The subject is the Woman's Movement, not Christ or Christianity; and it is set forth both learnedly and impartially.

The question of Church and State, which used to be spoken of as 'that great question,' is like to become a great question again. It is probable that it will rise into prominence, and perhaps bitterness, first in Scotland and after that in England. To be ready for it—not to increase but allay its wrathfulness—let us study carefully some of the books which are coming to us from both sides, and especially such a book as that of the Rev. John Neville Figgis, Litt.D., D.D., entitled *Churches in the Modern State* (Longmans; 4s. 6d. net). Dr. Figgis writes as a member of a State Church. He believes that 'we are divided from our adversaries by questions of principle, not of detail.' But he has a great longing for liberty. 'Freedom,' he says, 'if rightly pursued, is no petty nor merely clerical ideal; it is the noblest of all the watchwords that appeal to man, because in the last resort it always means that man is a spiritual being.' And he hopes that a way will be found for securing such freedom that Communities or Churches shall live their own life within the State, contributing to its strength, and using that strength for their protection and progress.

The word 'spiritism' is used in many ways. In his book, *Of Spiritism* (Griffiths; 2s. 6d. net), the Hon. J. W. Harris uses it to describe hypnotic telepathy and phantasms. And he has written the book to warn the public of the dangers lying in the way of those who resort to such practices. Whatever their object may be, 'I want to warn against hypnotism (forewarned is forearmed): it can be beaten and well beaten.' He tells how it was well beaten by himself.

A good deal of uneasiness exists in the public mind regarding the use of hypnotism in medicine. The issue in a cheap form of Dr. J. Milne Bramwell's *Hypnotism: Its History, Practice, and Theory* (Rider; 12s. 6d. net) will do much to remove the feeling. For Dr. Bramwell devotes a chapter to the statement of his own experience in respect of the evil effects of hypnosis, and to an investigation of alleged cases of harm recorded by others. He admits that harm is possible; he denies that any actual examples have been proved. This, even if it is too strong, is sufficiently reassuring from a medical man of Dr. Bramwell's eminence. The book treats of the whole subject, its practice and its theory, and in the course of it touches on other subjects of moral interest, such as the subliminal consciousness. A scientific book, it is written with literary power of

no mean order, and therefore will give pleasure not less than profit to the unprejudiced reader.

An important book, though not a large book, on *A National System of Education* has been written by Mr. John Howard Whitehouse, M.P. (Cambridge: At the University Press; 2s. 6d. net). We should not be surprised if it proves to be the marking, if not even the making, of an epoch. The difficulty of difficulties is the religious difficulty. This is what Mr. Whitehouse says: 'The Lord Chancellor has recently expressed the hope that the education difficulty will be taken in a stride, and by his words he has probably succeeded in placing the question in its true perspective. It is really a very limited and a very small question, but through the bitterness which it has created it has assumed an importance greater than that to which it is entitled. It is, however, obvious that the State must face the question in its new educational policy. The main grievance of nonconformists is the single school area. So long as they have no option but to send their children to a school, the religious atmosphere of which is alien to their beliefs, no real peace is possible. However much it is to be regretted that the difficulty should have occupied so large a place in the general educational question, the justice of the claim of the nonconformists can hardly be questioned, and the removal of their undoubted grievance must accompany educational reform. Into the details of this long-discussed question it is not the intention of the writer to go. But the existing difficulty will be substantially solved by placing a State school within the reach of every child, or by enabling every child to reach one.'

We may say at once that, attractive as is much of the matter offered in *The Quest of the Spirit* (Glaisher; 4s. net), and attractively as it is set forth, the book rests on one fundamental error which promises disaster at the beginning and brings it before the end. The author (or editor, for the author's name is not given, only the editor's, Genevieve Stebbins, who selects from the MSS. and approves all that is here) starts with experience, and that is good. But when the time comes to weave experience into a theory of life, then it is that our author and editor go wrong. They say: 'The tragedy and reality of good and evil in the world being a fact of universal experience, its explanation can only be found in the assumption that the ground of existence is alogical—neither moral nor immoral but non-moral. The evolutionary movement of life moves on without design—flowing along the lines of least resistance.' It is simply incredible. And even the heroic carefulness of this loyal editor does not suffice to make it credible.

Messrs. A. & C. Black have recently begun the issue of a series of books, handsomely bound and plentifully illustrated, under the title of 'The Making of the Nations.' One of the volumes just issued is *South America*, by W. H. Koebel). It is handsomely bound; it looks more like a Christmas gift-book than a scientific work, yet it is scientific. Mr. Koebel is particular about the verifying of his facts, and particular about the conclusions he draws from them. He verifies them himself, he draws his own conclusions. He knows the literature, but does not depend upon it or trust to it. And it is plentifully illustrated. This is an essential feature of the series. This volume contains thirty-two full-page illustrations from original photographs, together with maps and plans in the text. Now the story of South America is growing in interest for us here as well as for our cousins in America. This reliable readable book is timely.

The Rev. James S. Gale has been a missionary in Korea for a great many years. This has given him an opportunity of acquiring a knowledge of Korean religion and folklore which is probably unique. The truth is that there is no part of the world that has been more neglected by the student of religion and the folklorist. To obtain accurate scientific knowledge of Korea on its religious side one is limited to the scholars of Japan and Mr. Gale himself. Thus the book which Mr. Gale has published on *Korean Folk Tales* (Dent; 3s. 6d. net) is pretty sure of the wide welcome which it deserves.

A Swiss Shorter Catechism.[1]

By the Rev. John Macaskill, M.A., Paisley.

In these days of demand for a simpler creed and of experiments in that direction, this catechism, which is in its fourth edition and of which 10,000 copies have now been printed, is well timed in its appearance. The joint-compilers, Professor Louis Emery of Lausanne University and Pastor A. Fornerod, who, if we mistake not, now occupies a chair in the same institution, belong to the more advanced wing of French Protestantism. By their published writings they show themselves to be disciples of Ritschl, or perhaps one should rather say, in the case of French theologians, of Sabatier. This catechism is an attempt to render the Christian verities in terms of modern religious thought. The *Kingdom of God* and *Communion with God* are favourite categories with the writers; and they have evidently made it their aim to reduce their propositions to the simplest terms possible, consistent with intellectual precision and a certain degree of spiritual culture. One is struck with the obviousness of most of their answers. But therein lies their excellence. The writers have not weighted their exposition with a single word that cannot be understood and accepted by the twentieth-century mind. We can gather their standpoint from words which Professor Emery used in his inaugural lecture at Lausanne some years ago. 'We do not recommend that the truth of the Gospel should be made to bend to every breath of the wind of day, . . . but that Protestant theology should not repeat its words of holiness and love in a language that our century can no longer understand. The Gospel is a wine always new, always ardent and generous; it must not be poured into bottles that are old and badly patched, but into new bottles where it can ferment at pleasure.'[2] This catechism is an exemplification of that principle. It is written in the language of common sense, and yet withal is pervaded by a true religious flavour, and some of the sections, such as that dealing with the Person of Christ, could hardly be surpassed for their artless beauty of expression.

[1] *Le Royaume de Dieu.* Exposition abrégée de l'Evangile à l'usage des Catéchumènes par L. Emery et A. Fornerod. Lausanne: F. Rouge et Cie.

[2] *Religion et Théologie*, p. 24.

The catechism is divided into eight chapters, with an introduction dealing with the place of Christianity among the religions, and the relations of the Old and New Testaments, and an appendix which summarizes the history and contents of the books of the Bible. The chapters, again, are divided into sections, and to each section there is appended a set of Scripture proof-texts quite in the orthodox fashion.

Chapter I. is entitled '*The Gospel of the Kingdom of God*,' and provides us with definitions of the Kingdom and of its distinctive character:

'The Kingdom of God is the totality of men who recognise God for their sovereign master and apply themselves to the doing of His will.'

'The fundamental character of the Kingdom of God is to be a spiritual kingdom. The reign of God must first of all establish itself in the heart, in order to manifest itself thereafter in the individual and social life.'

Chapter II. is entitled '*Jesus Christ, the Founder of the Kingdom of God.*' The chapter is historical as well as doctrinal, dealing in successive sections with the *vocation of Jesus*, His *ministry*, His *gifts*, His *personality*, His *death and triumph*. Here are some of the questions and answers:

Q. 'What do the names of Jesus and Christ signify?'

A. 'Jesus is a proper name which signifies in Hebrew "God is Saviour." The word Christ, Greek in origin, corresponds to the term Messiah, which comes from a Hebrew word meaning anointed. These two names designate Jesus as the chosen of God, announced by the prophets, for the founding of His kingdom.'

Q. 'How was Jesus prepared for His mission of Messiah?'

A. 'From His most tender age Jesus showed a lively interest in all that concerns the Kingdom of God. By prayer, by meditation on the Old Testament, by obedience to His duty, He lived in a perfect communion with God.'

In the section dealing with the gifts of Christ we have this interesting dictum on His miracles:

'The people sought Jesus out also on account of His miracles. Without seeing in them acts

contrary to the laws of nature, we think of Jesus as possessing an extraordinary power, of which the healings are the most frequent manifestation.'

In framing a doctrine of the Person of Christ the writers make much of His sinlessness:

Q. 'In what did the personality of Jesus differ from that of other men?'

A. 'That which particularly distinguishes Jesus from all other men is His perfect holiness.'

Q. 'What do you understand by the holiness of Jesus Christ?'

A. 'The holiness of Jesus Christ is His perfect consecration to the will of God. While the best among men lament that they stop short of their duty, Jesus never disobeyed God.'

Q. 'What is the source of the holiness of Jesus Christ?'

A. 'The source of the holiness of Jesus Christ was His perfect communion with God.'

Q. 'In what did that communion consist?'

A. 'Jesus allowed Himself to be completely penetrated with the Spirit of God, and realised perfectly the life of confidence, love and obedience which ought to unite man to his Creator. That is why He is Son of God.'

Exception might be taken to the phrasing of this answer as hardly doing justice to the timeless element in the Person of Christ. Though the defect is perhaps met in a subsequent question:

Q. 'What connection is there between the work of Jesus Christ and His character of Son of God?'

A. 'By virtue of His perfect communion with God the person of Jesus Christ was the very manifestation of the eternal love of God for sinners of mankind.'

In another place Christ is described as 'Love made man.'

The death of Christ is presented in various aspects:

Q. 'Are we able to understand the principal reasons of its necessity?'

A. 'The death of Jesus Christ is the visible demonstration of human corruption. The holy and the just crucified! What more evident proof of the gravity of sin.'

Q. 'Was not the death of Jesus Christ also the supreme proof of His obedience to God?'

A. 'In showing Himself obedient unto death, even that of the Cross, Jesus has made display of His faithfulness to God, and has been able thus to become the head and the example of a people of good will.'

Q. 'What more does the death of Jesus Christ show to us?'

A. 'The death of Jesus Christ is the greatest proof of His love for us. It is to snatch us from our sin that He has made the sacrifice of His life.'

The question of the bodily resurrection of Christ is not dealt with; but the reality of His appearances to the disciples is accepted:

Q. 'Did Jesus give proofs of His supraterrestrial existence?'

A. 'Jesus appeared repeatedly to His disciples with the aim of re-establishing and confirming their faith in their crucified Master. The Church was founded on the preaching of the death and the resurrection of Jesus Christ.'

Chapter III. is of '*The Heavenly Father, Sovereign of the Kingdom.*' God is called 'The Creator of the Universe, which He has submitted to the law of evolution (development). All beings draw their existence from Him and depend upon Him, while He Himself depends on none.'

The Immanence of God is glanced at in the next question:

Q. 'Has God abandoned the universe to itself after having created it?'

A. 'The evolution of the universe executes itself in complete dependence upon God in such fashion that, while leaving a certain autonomy to the creatures, it must tend to the realisation of the reign of God.'

The Fatherhood of God is accepted as one of the simplicities of the Gospel:

'By the term Heavenly Father, Jesus wished to indicate above all that God loves us as a father loves his children: God is love.'

Chapter IV. brings us to the other side of the subject, '*Men as Candidates for the Kingdom of God.*'

Human personality is spoken of in these terms:

'Man, being a person, manifests thereby that he is created in the image of God; he is able then to enter into communion with his Creator; he is a religious being.'

Sin is defined as 'the transgression of the divine will revealed by our conscience; that transgression proceeds from the free will of man.'

The time-honoured phrases Original Sin and Total Depravity are dispensed with for a simple affirmation of the doctrine of heredity:

'Humanity is not a simple collection of individuals independent of one another; it forms a body, the members of which are united among themselves by an intense solidarity. Our ancestors being sinners, we inherit from them an inclination to evil further enhanced by evil examples.'

To the question, 'Is death also a consequence of sin?' the answer is given:

'The body of man is by its very nature devoted to death; his spirit only is called to live on. But death ought to be nothing more than a simple passage to a new life. It is sin which has made it for the troubled soul an object of fear and terror.'

Chapter V. bears the title, '*Man a Member of the Kingdom of God.*' The new birth is thus defined: 'The new birth consists at once in the breaking with sin and in the bringing forth of a new life of obedience to God, which constitutes the Christian life.'

Two of the truths most perfectly formulated in our own Shorter Catechism are *Repentance unto Life* and *Faith in Jesus Christ.* It is interesting to compare the corresponding statements in this catechism:

'Repentance is a deep grief for having offended God, it may be by the evil which we have committed, it may be by the negligence we have brought to the doing of good.'

'Faith in Jesus Christ is a humble confidence of the sinner in Jesus Christ as his Saviour.'

The experimental note is beautifully voiced in this statement of the effects of Justification:

'The believer knowing himself pardoned, feels himself thenceforward reconciled with God, he knows himself as His child, heir of eternal life.'

The refreshing unconventionality which is characteristic of the volume is seen in such a question as this, as to the different modes of conversion:

Q. 'Does conversion fulfil itself in all Christians in the same manner?'

A. 'The forms of conversion can vary from one individual to another. With some it fulfils itself insensibly in a manner little apparent; with others it is sudden and provokes an abrupt breach with the past.'

The Holy Spirit is defined as 'God considered as acting in the heart of man to make a Christian of him.'

Chapter VI., which is on '*The Laws of the Kingdom of God*,' deals generally, in the first place, with the Christian vocation and worship:

'The Christian is called to realise his Christian vocation in the framework of his earthly profession, be he agriculturist, commercial man, artisan, married or single.'

Of worship it is said, 'To pray and meditate on the words of God is not only a homage which we ought to render to the Eternal, but is in addition the source of our religious and moral force. That is why we ought to consecrate some moments to it every day.'

The remainder of the chapter is taken up with duties to oneself and one's neighbour, and some of the answers are models of terse, epigrammatic statement.

As this to the question: 'What are the vices from which the Christian must keep himself in the possession and use of his goods?'

'The Christian ought to be neither avaricious nor prodigal. He ought to know how to possess his goods without being possessed by them.'

Again, 'Candour is not garrulousness; it consists not in saying all that comes into our mind, but in thinking all that we say.'

'Man and wife owe to each other fidelity, support, love, without forgetting those mutual regards and attentions which are the small change of charity.'

Here is a truth for the times:

'Family worship, by uniting all the members of the family before God, is particularly adapted to recall to us our duties and to give to us strength against temptations.'

The practical and up-to-date character of this chapter will have been already apparent. It may be further indicated by mentioning that there are sections on *L'hygiène* and on *La patrie et l'humanité.*

Here is a sentence from the latter:

'True patriotism is not exclusive of the love of humanity; we ought, in the measure possible, to interest ourselves in all peoples, specially in those who have need of our aid, and to work for the cause of peace.'

In Chapter VII., on '*The Church and its Worship*,' a concise account is given of the various sects of Christendom and of the distinction between Protestantism and Roman Catholicism.

The concluding chapter deals naturally with the Last Things or, as it expresses it, '*The Destinies of the Kingdom of God.*'

The question is asked, 'Is the Kingdom of God already realised here below?' and nothing finer could be conceived than the spirit of the answer:

'The Kingdom of God is still far from being realised here below, but it is the task of Christians and churches to cause the Spirit of Christ more and more to penetrate the manners and institutions of society, in such wise as to hasten the realisation of the Kingdom of God.'

The fate of the impenitent is briefly touched upon in such a way as to suggest some sort of finality, while avoiding that dogmatizing on the subject which is so distasteful to the modern mind.

This volume deserves a wide circulation among lovers of the truth. It may not come up to the old Scottish idea of a compendium of doctrine; but to many present-day readers it will be welcome as a statement in natural, unstrained language of the faith that is in them.

In the Study.

Literature for the Study.

Apologetic.

MESSRS. T. & T. CLARK have issued a new and cheaper edition of Dr. Frank Ballard's *The Miracles of Unbelief* (1s. net).

Canon Henry Lewis, M.A., has been reading widely in the biography of unbelief; and he has come to the conclusion that, whatever its form, atheistic or agnostic, it makes neither for happiness nor for character. He has read the biographies of Voltaire, Paine, John Stuart Mill, Renan, Bradlaugh, Herbert Spencer, Nietzsche, Schopenhauer, George Sand, Huxley, George Eliot, Sidgwick. It is a striking list. Perhaps these men and women, having genius, could not have happiness; but they might have had character. He does not say that none of them had character. What he finds is that their character was not strengthened by their agnosticism or atheism, but rather hindered by it. To grow in character one must grow in grace, and the word was unintelligible to them.

The title of the book is *Modern Rationalism as seen at Work in its Biographies* (S.P.C.K.; 4s. net).

Canon Edmund McClure, M.A., has been occupied with a similar subject. He has been studying rationalism also. But his study has been of the systems, while Canon Lewis has studied their makers. In *Modern Substitutes for Traditional Christianity* (S.P.C.K.; 2s. net) he gives an account of six modern systems — Non-miraculous Christianity, Undogmatic Mysticism, Theosophy, Christian Science, the Cult of the Superman, and Secularism. The one thing which Canon McClure finds most certain, as he travels through all this welter of new religions, is that some hold on the past, some continuity of doctrine, is necessary for us all.

Religion and Temperament is not a title that will appeal to every one, but the book which the Rev. J. G. Stevenson, B.A., has written under that title is marked by very great ability and very great timeliness (Cassell; 3s. 6d. net). For there is abundant evidence that with a shrug of the shoulders many men dismiss the demand God makes upon their will, and say, 'Consumption is to the consumptive, and religion to the religious.' To meet this multitude (which does not seem to diminish) we need so able and candid an apologetic as this book contains. One wonders that, in the day of the popularity of psychology as a religious ally, this matter of temperament has not received more attention. Perhaps it has not been scientifically gathered within the Science of Psychology yet. Mr. Stevenson is not troubled about science. He takes the temperaments quite empirically. But he touches real facts, and facts that are of universal application.

Mr. J. M. Thompson, by his outspoken book on miracles, has certainly made the discussion of the miraculous a popular discussion. He has also been the occasion of the writing of many books. Among the rest he has the responsibility for the choice of *The Miracles of Jesus* as the subject of the Davies Lecture for 1913. The lecturer is the Rev. E. O. Davies, B.Sc., who has now published

his lecture under that title (Hodder & Stoughton; 5s.). Mr. Davies does not offer an exposition of the miracles in the Gospels; he occupies himself with the question of their evidence. It was well to narrow the discussion to this; in that way progress may be made. We can see if the evidence for the miracles in the Gospels is enough, and then pass to larger questions. Mr. Davies finds it is enough, not to establish them, or one of them, on historical evidence alone—that is impossible from the nature of miracle—but to give room for faith to act.

Devotion.

Who has read the Gospels and missed the arresting references to Christ's way of *looking*? And in the Greek the arrest is greater because the word is often stronger. The Rev. G. H. Knight, M.A., has made a special study of the subject, and has written a book on *The Silent Looks of Christ* (Hodder & Stoughton; 1s. net), which brings out forcibly the range of His look, its awfulness and its attractiveness. The book is good for instruction in righteousness.

Quite above the average of printed prayers, although recently prayer as printed has been more spiritual and less conscious of effort than formerly, is the volume of prayers by the Rev. Thomas Wilson, B.D., Minister of Stow, entitled *In His Name* (Hodder & Stoughton; 3s. 6d. net). The prayers are not arranged after any particular calendar, they are not confined to any particular place, and they are not of any particular length. They will serve a man or a congregation. They will express many desires in one petition, or they will utter only a single urgent necessity. But they are always sincere and always simple. Mr. Wilson has added to the value of his volume by a short but precious essay on the place of prayer in the Christian life.

Setting out to Follow in His Steps is the modern *Imitatio Christi*, and the modern Thomas à Kempis is the Rev. J. R. Miller, D.D. (Oliphant, Anderson, & Ferrier; 1s. net). There is not the elaboration of the *De Imitatio* nor the penitential persistence. All is simple, progressive, possible—if only one begins with the dwelling of Christ in the heart by faith.

The *Imitatio* has been translated into braid Scots, and of course by a Colonial. But Mr. Henry P. Cameron, M.A., is a Scot by birth, and he has studied his 'mither tongue' so long and so well that Dr. W. M. Metcalfe, who writes an admirable Introduation to the book, has been astonished at his acquaintance with its vocabulary and idioms, as well as with his deftness in their use. Take this from the sixth chapter of the third book. It is advice how to deal with the devil.

'Lippen-him-na, tak nae tent o'm, e'n alpuist he aften sets for ye his girns o' gurl. Pit it doon till'm whan he mints heich-kiltit an' footie thochts, an' quo' ye till'm: "Swith! smushy spreit; hout fy! meeserable wratch; ye're verilies unco sairie tae mint siccan things till my lugs. Awa' tae the back-o'-beyont wi' ye, ye skypal whilly wha: ye'se hae nae pairt i' me; bot Jesus sal be wi' me as a maughty weiriour, an' ye'll staun sparrow-blastet. I hed lourd dee an' thole a' pyne nor 'gree t' ye. Haud yer gab an' be quate, I'se no hear ye onie langer, alpuist ye may sey till fash me evir sae muckle. The Lord is my licht an' my heal-ha'din; o' wham sal I be fleyt? Gin an oist be again me, my hert sanna be frichten't. The Lord is my maught an' my Redeemer."'

The usual title is kept: *Of the Imitation of Christ* (Paisley: Gardner; 2s. 6d. net).

In order to encourage the *devotional* reading of the Bible, the Rev. W. B. Trevelyan, Warden of Liddon House, and the Rev. J. E. Dawson, Rector of Chislehurst, have together made a selection of suitable passages, and have written notes upon them, or have got others to write notes. The passages are not printed, so that the volume is entirely occupied with the notes. The notes to each passage occupy a page. Most of the writers, perhaps not quite all of them, have been able to keep clearly in their minds the difference between devotional reading and exegetical or critical reading on the one hand, and homiletical on the other. The notes are brief, a very few verses being taken at a time. Would it have been better if the whole passage had been commented on in one piece? Perhaps not for devotional study, and the editors want us to study the passages devotionally. The title of the book is *Via Veritatis* (Longmans; 6s. 6d. net). The Bishop of Oxford writes a short introduction on 'The Devotional Use of the Bible.'

Preaching and Teaching.

The new volumes of 'the Great Texts of the Bible' are *St. Luke's Gospel* and two of St. Paul's Epistles, *2 Corinthians and Galatians* (T. & T. Clark; 10s. each volume, or 6s. each if four volumes are taken together). Both the Gospel and the Epistles are rich in great texts, and some of their great texts are particularly rich in themselves. But the choice is not determined entirely by the richness of the text; an effort is made to cover the teaching of the particular book, or at least to express the variety of that teaching. The volumes are thus more than collections of texts expounded and illustrated, they are an exposition of the Bible. These volumes bring out, in a way that appeals to some minds as more systematic exposition does not, the depth of the wisdom and of the knowledge of God which St. Luke and St. Paul have to offer us.

The illustrations are in many cases found in the most recent literature — the biography of Watts, Sir Edward Cook's *Ruskin*, Smellie's *M'Cheyne*, Maeterlinck's books, and some of the best, especially the Irish, poetry of the last few years.

A volume of *Sermons and Homilies*, by the Rev. Edmund English, Canon of Westminster Cathedral, has been published by Messrs. Longman (4s. net). The first sermon is on 'The Immaculate Conception of the Blessed Virgin.' The proof, though not the text, is taken from the verse in Genesis: 'I will put enmity (Mr. English prefers 'enmities,' after the Vulgate *inimicitias*) between thee and the woman, and between thy seed and her seed.' He takes the woman to be an individual; and her name, when the time came, was Mary. 'When our Lord used the words, "The prince of this world cometh, and in me he hath not anything," He meant that there was no sin to be found in Him. Similarly, when the second Eve is so placed by God at variance with Satan, as that she can have no link of union with him such as the first Eve had, it may be said of her that the prince of this world hath not anything in her. Warfare with the devil, a unity of cause between "the woman and her seed," as against the serpent and his seed, can only mean on the part of her who is thus bound up with Christ sinlessness and grace. Such is Mary's position as defined by that first decree spoken by God in Eden.' The volume contains a series of sermons on persons and subjects connected with the Passion—Pilate, Nicodemus, the Great Supper, Hope and Thanksgiving, and the like. That is its most valuable part.

The Rev. J. Stuart Holden, M.A., calls his new volume of sermons *The Life of Fuller Purpose* (Robert Scott; 2s. net). How is the Life of Fuller Purpose obtained? By 'looking unto Jesus.' Mr. Holden begins with the Manger—'no room for him in the inn'; he passes to the guest-chamber—one man has found room for Him; then he proceeds to the open declaration—'He could not be hid'; and ends (except for the word of warning in the fifth and last sermon) with the assurance of His work fulfilled in us through His own dwelling in our hearts—'He that hath begun a good work in you will perfect it.'

Mr. Arthur Mee, the editor of the *Children's Encyclopædia*, has published a volume of his letters to boys—*Arthur Mee's Letters to Boys* (Hodder & Stoughton; 1s. net). One letter is to the boy who will be Prime Minister, another to the boy who will never grow old; and after these are read there are nine to read, all straight in their talk and all about the things that matter.

Messrs. Hodder & Stoughton have reissued the following volumes in their 'Man to Man' Library: *Life's Ideals*, by the Rev. W. Dickie, D.D.; *Man to Man*, by the Rev. Professor R. E. Welsh, D.D. (2s. net each).

If any unhappy preacher is at this moment casting about for a fresh topic for the pulpit, let him turn his attention to Dr. W. L. Watkinson's new book on the *Moral Paradoxes of St. Paul* (R.T.S.; 3s. 6d.). But let him beware—only a master can handle such tools successfully. For most men to preach on the praise of folly, for example, is to become a fool, and not at all for Christ's sake. Dr. Watkinson's sermons are 'In Praise of Ambition,' 'In Praise of Boasting,' and so on, the rest of the topics being Ecstasy, Folly, Impotence, Rivalry, Covetousness, Jealousy, Guile, Revenge, Anger.

Messrs. Allenson are republishing Dr. J. M. Neale's *Sermons preached in Sackville College Chapel*, in an unabridged and attractive form. This is vol. i., Advent to Lent (2s. 6d. net).

It is a pleasure to be able to suggest a new and telling subject for addresses to children, and it is a further pleasure to be able to recommend the right book for it. The subject is the trades and professions that are mentioned in the Bible; the book is *Bible Occupations*, written by the Rev. George Sinclair, Queen's Cross Church, Glasgow (Allenson; 2s. net).

The volume for 1914 has been issued of *Arnold's Practical Sabbath School Commentary on the International Lessons* (Revell; 2s. 6d. net). This is one of the fullest expositions of the International Lessons that are published in book form. And it *is* an exposition, although from first to last the lessons are set forth practically, quite ready for the teacher's use. The editor, the Rev. David S. Warner, A.M., has consulted the best commentaries and has gone to the Greek himself.

What do you mean by being 'lost'? And what do you mean by being 'saved'? These are the questions for which Mr. Patterson Du Bois finds the answer in the book entitled *The Practice of Salvation* (Revell; 3s. 6d. net). One sentence will show us how new the answer is: 'The basal working idea of salvation is economic.' It is the individual that has to be saved, but not for his own sake, for the sake of the community. Does it not throw meaning on the words of the father to his elder son: 'This *thy brother* was dead and is alive again'?

The Rev. William Edward Biederwolf has written what he calls 'an Exhaustive Treatise on the Nature, Conditions and Difficulties of Prayer.' The treatise is found in a volume of Sermons with the title *How can God answer Prayer?* (Revell; 2s. 6d. net). But the claim is scarcely exaggerated. Mr. Biederwolf has studied his subject, arranged it methodically, and written upon it with confidence and yet restraint. If the hearers of the sermons were able to listen—the reasoning is sometimes close and expressed tersely—they are to be envied the good they got. It is ours now if we choose.

A most elaborate Commentary on the Sunday School lessons is published by the Wesleyan Methodist Sunday School Department, under the editorship of the Rev. J. Williams Butcher and the Rev. J. Dodd Jackson, and under the title of *Methodist Sunday School Notes, 1914*. Every necessary item of information is contained in the book and abundant instruction on the right use of it. There is also exposition, illustration, and blackboard summaries. Very ingenious are some of these blackboard summaries, showing clearly that the man or woman who invents them has a special gift for it.

Virginibus Puerisque.

The Lamps of Life.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'Thou shalt *not*!'—Ex 20^4.

There are many kinds of lamps, big and little, and they all have their uses. And there are things which deserve to be called lamps though the light they give us is a light which our eyes cannot see. Our minds and our hearts need light as well as our eyes.

Over some of the wilder moors of Derbyshire you may see great poles standing, and as you wander over the moors on a bright summer's day you wonder what these poles are for. But if you were ever caught upon those moors in a heavy snowstorm on a winter's night, you would soon guess what they were for and would thank God for them. They are meant to mark the way when the pitiless snow has hidden the road and changed the face of all things. So also near Lindisfarne on the coast of Northumberland there are poles in the sea which mark the way by which you may safely wade from the mainland to the Holy Isle; while in the deeper seas buoys are sometimes used to mark the route by which the ships may safely make the harbour. These poles and buoys might fairly enough be called 'Lamps' though they give no light.

But poles and buoys are of use only by day and on clear moonlit nights, and ships have often to sail amidst darkness and storm. All round our coasts there are dangerous sands and rocks from which ships must be warned by day and night. For a long time men did not know what to do to mark these dangerous places, and many a gallant ship went down battered to pieces on the rocks or sucked in by the greedy sands. At last it occurred to men to build great towers on dangerous rocks, and in the heads of the towers to place some flaming beacon or brilliant lamp. 'Lighthouses'

they called them, and there are now about a thousand, I think, round the coasts of Britain, and I don't know what we should do without them. One of our poets has given them a voice, and this is what he has made them say:

Our brows are bound with spin-drift and the weed is on our knees,
Our loins are battered 'neath us by the swinging, smoking seas
From reef and rock and skerry—over headland, ness, and voe—
The coastwise lights of England watch the ships of England go.

And what are these 'Lighthouses'? They are the giants of the race of Lamps. Great lamps they are which stand ever in one place, and shine ever in the darkness. For the most part they are *Lamps of Warning* which tell the ships where *not* to go. They seem to say 'Beware! Beware! Come not too near us! Here is a sunken rock! Here is a cruel sand! Here many a vessel has been wrecked! Here many a human life has been lost! Be warned in time! Seize the rudder firmly in your hands and steer away! And when you have safely made the harbour thank God for the "coastwise lights."'

And what may we learn from these giants of the race of Lamps,—these great lights that stand, and stand, and shine?

Is not our whole life like the voyage of a ship? We set out from the port which we call our birth and seek to make that harbour which we call Heaven. It is often a long voyage and always a perilous one. There are sunken rocks and cruel sands in our way too—dangerous places where many a poor mariner has made shipwreck of his life. But, thank God, there are lights to guide us, great warning lights that stand and stand and shine evermore. They are the Lighthouses of the moral world which mark the dangerous places and tell us where we ought *not* to go, and what we ought *not* to do. We call these great warning lights 'The Ten Commandments,' but there are others besides the ten. Every commandment which tells us what we ought *not* to do is a lighthouse reared by the hands of God Himself to guide us in life's way. Oh that men were wise and would keep these commandments, then they would not make shipwreck of their lives!

Every sailor who wishes to hold a captain's certificate is expected to know the names of all the coastwise lights of England and what they mean, and if we are wise we too shall learn the commandments of God and keep them—*and keep them.*

When you go to bed to-night thank God for the 'coastwise lights' that mark the dangerous places in the sea and point the sailor's way to security and home; thank God, too, for the great commandments which tell us what *not* to do and point the way to the shelter and security of our Heavenly Home.

Chinese Sidelights upon Scripture Passages.

By the Rev. W. Arthur Cornaby, Wusueh, China.

I.

In this series of chapters it is proposed to give some instances in which the West Asian Scriptures may be illustrated, and perhaps illuminated, from the literature, philosophy, and customs of East Asia.

There is an old Chinese literary adage: 'East-flowing streams contain west-water fish'; and the Chinese seem to have been anciently an 'east-flowing' race. From their most ancient annals (whose mythical period dates no further back than 2800—a thousand years later than the fall of Akkad), and from their language itself (whose primary hieroglyphs must have been extremely ancient), we gain undoubted indications that the Chinese immigrated from the west of their present domain. How far west we cannot say. But, at any rate, as far west as the valley of the Tarim River (north-west from modern Tibet), which Sven Hedin supposes to have been their original home. The Chinese, prior to about 2600 B.C., would seem to have been a Mid-Asian race, having some contact with Chaldean and Persian civilization.

(*a*) Ancient Chinese astronomy is identical with ancient Chaldean astronomy. There are traces of an ancient division of time into periods of seven days. In ancient Chaldea inscribed tablets of clay were preserved after use (apparently in storehouses) within the temple enclosures; in China all written paper is supposed to be 'respectfully cherished' and carried to pavilion-like structures or braziers (usually marked 'storehouse of writings') connected with temples, and burnt after use. The early Accadian literary parallelism survives to this day in China in the parallel mottoes adorning all guest-rooms, and at New Year's time every front door of mansion or cottage. Moreover, the Chinese language, crystallized-out at an earlier stage of development than the Chaldean of Hammurabi, perpetuates one characteristic of the Hammurabian inscriptions. In these inscriptions (perhaps as a survival) there is found a cross-like sign of *sacredness*, which, placed before *house*, makes it a temple. This, in Chinese, would be called 'the worship radical,'[1] and all the written signs in China are to this day classified under 214 such 'radicals.'

(*b*) Imported into the ancient conceptions of China, and somewhat clashing with its very earliest conceptions, we find the Zoroastrian powers of Light and Darkness in an idealized form, as creative potencies, and later as the basis of all male and female relations.

There seems to have been no contact between these Mid-Asian Chinese and India, the Himalayas being a sufficient barrier; and the Chinese conquest of China happened about the same time as the Aryan invasion of India. It may be noted, however, that those Aryans began their India residence with personal Powers (some of them possessing creative attributes) as objects of worship; and then philosophized them away into a pervasive Force (as we may take Brahma to be). And the Chinese immigrants, beginning with a personal Supreme,[2] tended, in process of time, to philosophize Him away, either into a diffused Nature-force, called *Tao*; or into a duality of impersonal Forces, called *Yin* and *Yang*—apparently under Persian influence.[3]

[1] In Chinese, the 'worship radical' added to *earth* makes the sign *altar*, added to *aid* it forms the sign for *Divine aid*, added to *joy* the sign for *Divinely-granted joy*, added to *long life* the sign for *prayer* (for long life).

[2] See *Encyclopædia of Religion and Ethics*, 'God (Chinese).'

[3] The word *Tao* covers a wide range of meanings. Literally *path* or *way*, it may mean *Way* of truth, or *method* of conduct, then *factor* or *principle*, *guidance*, *discourse*, *speech*. It is thus, in its indefiniteness, a chosen word among Chinese mystics, or *Tao*ists.

In the pair of words *Yin* and *Yang* the true order is reversed for the sake of euphony. *Yang* is literally *bright*, *clear*, *manifest*. *Yin* is literally *obscure*, *sombre*, *concealed*. Hence *Yang* came to be applied to the sun, and is used for *solar*; *Yin* to the moon, forming the word *lunar*. But eventually, upon the rise of the 'Yin-Yang School' of philosophy, the term *Yang* came to be applied to things literally or metaphorically *male*, and the term *Yin* to things *female*.

(1) Thus, in China's ancient dictionary, the *Shuo Wen*, issued in the year 100 A.D., and replete with quotations from earlier centuries, we find, under the sign for *Spirit*:

'Heaven-Spirit, the pro-ducer (lit. leader-forth) of all things'; which the ancient commentator explains by saying: 'The Heaven-Lord sent down his breath, influencing all things, and so it is written "pro-duced all things."'

(2) Also, in the same ancient dictionary, under the sign for *One* or *Unity*, we find words which almost completely echo those of Jn $1^{1.3}$, in the Chinese versions (where *Tao* is used for *Logos*):

'Alone in the great beginning was the *Tao*, established in unity, creating and dividing-out heaven and earth, evolving and completing all things.'

(3) Then, in the opening sentences of the Historical Records, which begin at Creation, we find the results of a once-dominant school of philosophy:

'Infinitude evolved the Two Principles (Yin and Yang), and these together gave birth to the whole complexity of existences.'

Here we have three distinct accounts of Creation, which help to illustrate much in the Hebrew Scriptures, for among the Hebrews we find that many were inclined to philosophize on somewhat similar lines to those of the second and third statements, and with remarkable results.

(1) The Scriptures start with the authoritative declaration: 'In the beginning God created the heaven and the earth'—which is the normal conclusion of faith (He 11^{1-3}) and intelligence (Ro 1^{19-20}). In every part of China, whatever confusion of belief may be current, the missionary declaration that all things were made by the Most High meets with instant assent, and perhaps the remark: 'Of course, it must be so.'

(2) Then, in the Book of the Proverbs (8^{22-31}) we find Wisdom poetically described as a distinct entity, and associate Creator—the result of philosophizing which, among the Hebrews, stopped short of a competitive statement (such as Lao Tzu makes when he says: 'Fathomless is Tao! It seems to be the Ancestor of all things. Its *eidōlon* existed before God was,' *Tao Teh King*, iv.). Later, in Christian philosophy (Jn 1^{1-18}) a personal *Logos* takes the place of *Wisdom*, as associate Creator, the statement being a non-competitive one, but replete with new impulses to godliness.

(3) But a second stream of philosophy had tended to flood the land of Israel. And those engulfed in it were carried further than the Chinese ever were. It swept them away from all morality. Its effects were ruinous to an extreme. Zerdusht (whom the Greeks called Zoroaster) had held and taught the theory that Yezdan and Ahreman (light and darkness) were two contrasting principles, from which originated everything subsisting in the world; sun and moon worship had been of hoary antiquity in Egypt and Chaldea; and the two cults had become combined among various West Asian tribes, with the further identification of male and female forces with Light (or brightness) and Dark (or obscurity)—which forces became objects of practical worship under the sanctions of an exceedingly specious and altogether corrupt philosophy. We have read of the Aphrodite temples of Corinth, and the 'nautch' temples of India, but our imagination refuses to picture a condition of things where the dual progenitive principles were deified in place of the Creator, and worshipped with general outbreaks of lust and frequent child-immolation. And thus it comes to pass that there are in existence Christian writers whose pages are disfigured with such words as 'a savage Jehovah-Nissi, craving for murder and thirsting for vengeance'!

It was this quasi-philosophical and horribly depraved religion of 'lust—hard by hate,' and savage murder, that so many in Israel were every now and again adopting, from neighbouring tribes, to the disintegration of all family ties, and the bonds which make a nation. They ate of *that* tree of forbidden philosophy, and lost their national Eden. The vengeance threatened upon those tempting tribes may have been by no means unnecessary vengeful. For there to be any 'chosen race' at all, of blessed influence on all nations, these cancerous growths of cursed iniquity might well demand some surgical processes of destruction, if any mercy to humanity at large dwelt in the Most High. As it was, the West Asian religion of debauchery early corrupted the heroic mythology of Greece and Rome, propagating the condition of things described, centuries after, in some paragraphs of the Epistle to the Romans—which God, to be God at all, could not but regard with 'wrath' and antagonism.

Thus, our comparative study—of East and West Asian accounts of Creation—may tend to

> assert eternal Providence,
> And justify the ways of God to men.

Contributions and Comments.

'Notes on Samuel.'

While thanking Professor Kennedy very warmly for his appreciative notice of my *Notes on Samuel* in the November number of The Expository Times, I should be glad to be allowed to say a few words on one or two statements made by him, through, I think, incomplete knowledge of the facts, which may create an incorrect impression.

1. The reason why a second edition did not appear sooner was not, I am glad to say, indifference in England to the study of the original text of the Old Testament, but my own inability, through pressure of other work, to produce it sooner. The book had been out of print for several years; but, though I had made a few notes previously, I was not able to begin the revision systematically till the spring of 1911; and even then its completion occupied much longer time than I originally anticipated.

2. The ascription of the silver shekel to Simon was due simply to an oversight. I made a great many notes of points for revision, especially in regard to references to recent books, and new

editions; but somehow overlooked this one. My assignment of the shekel to Simon was thus due purely to inadvertence; and it affords no ground for the supposition, which seems to underlie Professor Kennedy's sentence, that Oxford scholars are too much disposed to shut their eyes to light brought to them from outside. Professor Kennedy may, it is true, have been thinking of the unfortunate guidance which Père Germer-Durand received from the Oxford *Helps to the Study of the Bible* (The Expository Times, June 1913, p. 393). But I feel sure I am right in saying that no resident Oxford Hebraist had any hand in this work, or can be held responsible for any questionable statement which it may contain.[1] It is very regrettable that Père Germer-Durand should have been misled by it.

3. What I said with regard to Tell el-Fûl rested upon an express statement of Dr. Hagemeyer, who had visited it, and whose examination I naturally supposed to be complete. The view of Tell el-Fûl given by Hagemeyer himself shows it to be exactly what one would expect a גבעה to be; and I am glad to know that the identification need no longer be questioned.

S. R. Driver.

Oxford.

1 John iii. 16 ff.

We are coming to feel that those who are engaged in the missionary enterprise are doing most to solve the problems confronting the modern world. Missions are 'the purest embodiment of the spirit of absolute loyalty to duty and of utterly unselfish love.' And it is being felt on all hands that it is in the presence of this spirit that thought-baffling perplexities begin to melt away.[2]

It may not, then, be inopportune to draw attention to a signal declaration of this truth which stands among what are, perhaps, the latest written words of the Bible. Of vv.[19f.] of the third chapter of the First Epistle of St. John, Mr. A. E. Brooke says, These verses 'have always been recognized as touching the very heart of the Christian Faith.'[3] An attempt to deal with the 'considerable difficulty' which he acknowledges as attaching to their exact interpretation may, at such a moment, crave sympathetic consideration.

St. John has said that the consciousness of love as a power working in them, experienced by Christians, has its origin in an *act*, the act of the Lord in laying down His life for them (3[16]). They can look to retain a consciousness so won only by unselfishness in act and reality (vv.[17f.]). So, he says, 'we shall become conscious of a vital connexion with the Reality, and before Him we shall persuade our heart, whatever disability our heart may be conscious of in us.'

Καρδία is used by St. John only in these verses ([19-21]) and in his record of the last evening of the Lord's earthly life.[4] To the men to whom He gave the new command, He says, 'Let not your heart be troubled: believe.' 'Let not your heart be troubled, neither let it be cowardly . . . I go to the Father . . . the Father is greater than I.'[5] In the face of the great enterprise of inaugurating the reign of unselfishness, the heart reviews the forces of 'mind' and 'soul' and 'strength' at its disposal, and finds them wholly inadequate.[6] And if we flinch from the call of duty, if we 'go out' with Jonah 'from the presence of the Lord,' the unfavourable report of this inward muster-officer will prevail. But 'before Him,'[7] with our eyes

[1] The Oxford *Helps* were published originally in 1876. They appeared in a revised and enlarged form in 1893, which was reprinted—in the parts that I have compared, without change—in 1897. This, I believe, is the latest edition. In the Preface to the edition of 1893 (omitted in the edition of 1897) mention is made of the authors to whom the different sections of the book were entrusted for revision. The section on Weights and Measures was revised by Barclay Head. Very remarkable statements are to be found in some of the sections: for instance, *à propos* of the Book of Job, the reader is informed (p. 46) that it is 'replete with Chaldaisms, which belong to an early, and not to a late, style of literature' (!); and on p. 311 it is stated that the *lilith* is found at Jericho.

[2] See a noble article by Dr. Robert E. Speer in the *Constructive Quarterly* for September 1913.

[3] *The Johannine Epistles*, by A. E. Brooke. T. & T. Clark, 1912 ('International Critical Commentary').

[4] Καρδία occurs in the quotation from Is 6 in Jn 12[39 f.]; in 13[2]; and four times in the last discourses (14[1. 27] 16[6. 22]). The failure of the chosen people is traced to a hardened and blinded heart; the act of the false disciple to a heart opened to Satan; and the 'leaders of the world's new birth' are taught their need of a heart quiet, brave, and glad.

[5] Jn 14[1. 27]. In the Apocalypse καρδία occurs once (18[17]), and καρδίαι twice (2[23] 17[17]).

[6] Καταγινώσκω is a favourite word with Plutarch. It has the sense of taking an unfavourable view of your own or another's fitness to face a situation; of being conscious of weakness, coldness, folly, or the like.

[7] Ἔμπροσθεν αὐτοῦ is one of the Greek equivalents for the Hebrew term which occurs four times in 2 K 5. Naaman

watching our Master's hand for the least signal of His will; in the attitude of His servants the prophets, and of the mighty ones that do His pleasure,—we shall persuade our faint heart to the great task, we shall surely win it over, for God, in whose presence we are standing, on whose bidding we are waiting, is greater than our heart and takes cognizance of powers beyond its ken. In the verses that follow (21-24) ἔμπροσθεν αὐτοῦ is writ large: 'Beloved ones, if our heart leave off urging disability, it just means that[1] we are on a footing of openness and freedom from reserve with God, and taking (as) from His hand whatever we ask, inasmuch as we have no eye for anything save His commands, no energy for anything save the things that are well pleasing in His sight.' And then St. John adds that one command embraces all, that all duty is summed up in relying so utterly on the sonship opened to us in the Son, as to put forth its power in mutual love as He bade us when He gave His new command (v.23).

St. John is urging the absolute need of active unselfishness; the imperious obligation to put the new command into daily exercise. Seeing this, we seem to catch the purport of ἔμπροσθεν αὐτοῦ, and the reason for its being thrust forward into such prominence. The servant ready for *action* so stands. And πείσομεν ceases to puzzle us, even though we may suspect that St. Paul would have written παρακαλέσομεν.[2] The dominant faculty has to be *won* to throw itself into the great enterprise. Intelligible too becomes the fourfold mention of that faculty, so rarely named by St. John, and always as that on which hang issues the most momentous, achievement or failure in loftiest service. Quite in place, too, is the loving enlargement on the somewhat epigrammatic ἔμπροσθεν αὐτοῦ, addressed with a touch of tenderness to those who, as objects of God's love, have come into consciousness of love's reality. And, lastly, we seem to be prepared to feel the note of assured triumph in the declaration that all the Father bids us is to rely on the 'Name' of His Son Jesus Christ, that Name which is the Father's 'gift' to Him,[3] that Sonship for which He made a dwelling-place on earth, to rely on which is to be free from all faint-heartedness in the exercise of that love which He opened to us by laying down His life for us.

G. H. WHITAKER.

Truro, Cornwall.

[1] was a great man *before his master*' (v.1); the little Hebrew maid '*was before her* mistress' (v.2); Elisha cries, 'As the Lord liveth *before whom* I stand' (v.16); and Gehazi 'went in, and *stood before* his master' (v.25).

[1] Compare the conditional sentences in 1 Jn 1[6-10]. So in 4[12], 'If we love one another, *it shews that* God is abiding in us, and that His love is in us in its consummation.' The apodosis tells of a state of things *discovered* as existing by the fulfilment of the condition named in the protasis.

[2] Never in St. John; cf. Eph 6[22], Col 2[2] 4[8], 2 Th 2[17].

[3] Jn 17[11f.], ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι.

James and Robert Montgomery.

THERE is a curious mistake in the paragraph quoted in THE EXPOSITORY TIMES from Mr. E. Rhys's *Lyric Poetry*. It was not, as Mr. Rhys says, James Montgomery whom Macaulay 'slaughtered,' but Robert Montgomery. James was a poet and a newspaper editor. He lectured on Poetry at the Royal Institution. He wrote many good hymns, twenty of which I find in Roundell Palmer's (Lord Selborne's) *Book of Praise*: among them 'Hail to the Lord's Anointed,' 'Songs of praise the angels sang,' 'Prayer is the soul's sincere desire,' 'For ever with the Lord,' and 'O Spirit of the living God.' Macaulay would not have attempted to 'slaughter' the author of these hymns, nor would he have succeeded if he had tried. Robert Montgomery was an Evangelical clergyman, incumbent of the old Percy Chapel in London. I remember hearing him preach there in 1846.

EUGENE STOCK.

'The Word of the Cross and the Parable of the Prodigal.'

Is there not an approach to the Parables of Lk 15 different from the usual one, which gives a more natural interpretation of them and preserves a deeper unity? To read the Parable of the Prodigal as an *Evangelium in evangelio* raises difficulties which are not convincingly overcome by the recent discussions in THE EXPOSITORY TIMES.

Should we not rather approach this parable as being an experience rather than a message or a gospel? If we do so, it seems that the difficulties referred to disappear, for one does not expect that balance and fulness in an experience which is demanded of a gospel.

Taken together, the three parables are primarily

parables of seeking and finding. At the same time, the first two are Christ's apologia for receiving publicans and sinners, and the third is a parable of encouragement and appeal to the two sons.

In the Lost Sheep and the Lost Coin, he who has lost seeks until he finds. Then he calls his friends and neighbours together, and they rejoice. The joy of finding is within that circle.

In the Prodigal Son, it is the lost one himself who seeks, and seeks until he finds. The parable clearly indicates that the welcome is prepared for the sake of the son, and that it is he especially who was lost who has the experience of joy. If this be so, we have to read the central part of this parable, not so much from the father's side, *i.e.* as a message or gospel for sinners, as from the son's—as the experience of a returning sinner. While such an experience may be in harmony with the gospel, in the nature of the case it cannot be taken as an adequate statement of the gospel. The Church's hymns on the experience of pardon provide an ample illustration of this.

The difficulty on any interpretation of this parable lies in the problem of the elder son.

We have called this the Parable of the Prodigal Son. Should we not call it the Parable of the Two Prodigal Sons? Though one goes to the far country and wastes his substance in riotous living, and the other stays at home and is moral and industrious, yet both are in want and have the same heart-hunger. It may be too fanciful to see any significance in the fact that the Lost Sheep wanders away, while the Lost Coin is in the house; but it may suggest that the third parable is a reversal of the first two, and that the latter part is an encouragement to the elder brother rather than a rebuke. Had Christ wished to rebuke the Pharisee, He would scarcely have put the word τέκνον into the father's mouth, nor yet the words, 'All that is mine is thine.' There is no indication that the father seeks the younger son, but he goes out into the field and 'intreats' the elder son to come in. The elder son, it is true, is surly and discontented, but would not a true psychology say that this is often an expression of heart-hunger? The main point seems to be, not as Plummer says, that the father had always recognized his services, but that he had not recognized his father nor realized his home. We know that generally it is easier for the prodigal to find his way home than for the respectable 'moral' man. We preach *to* the prodigal—there is a great temptation to preach *at* the 'moral' man. The father speaks of the joy at home. Would it not come as a disturbing revelation to the elder son, and later, discover for him a way to that experience? In the first two parables the joy which one has in finding that which was lost is the centre of Christ's apologia. In the twofold third parable, the centre, as an encouragement and an appeal, is, on one hand, in the joy which the returning prodigal experiences, and, on the other, in the joy to which the father intreats the elder son. He had been looking in the wrong direction—the father would turn him to that which alone could satisfy him. Even here the emphasis is to be laid not upon the father's action as upon its probable effect later upon the son.

Reading it in this way we may see the sequel to this parable in the words of St. Paul (Ro $11^{25.26}$), 'A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved.'

If this interpretation be sound it gives a unity to the whole chapter, and especially to the third parable.

W. P. Robertson.

Stirling.

Entre Nous.

Literature and Art.

Messrs. Oliphant, Anderson & Ferrier have reissued *Pilgrims in the Region of Faith* (2s. 6d. net). This is the Rev. John A. Hutton's introduction to Amiel, Tolstoy, Pater, and Newman. Mr. Hutton does not count upon an intimate knowledge of these immortals. If we know them not at all we may enjoy the book. But then we will desire greatly to know them.

While issuing another commentary on Dante, Mr. Gauntlett Chaplin has the hardihood to quote Voltaire's remark: 'Dante has had commentators;

this is another reason why he will not be read.' His vindication is that he has much Dante in his book and little commentary. His method is to select passages and translate them, introduce them by a simple explanation, pass on to other passages, and so make Dante himself, with this modicum of explanation, his own interpreter. The *Paradiso* is touched and no more. Mr. Chaplin excuses the shortcoming by saying, 'It may be that the perfect flower of Dante's poetic genius blossoms there; but that flower is for few, and he who would enjoy its fragrance must seek it in the original.'

Take these four stanzas from the beginning of canto iii. of the *Inferno*:

'By me ye pass into the House of Woe:
By me ye pass into Eternal Pain:
Within these portals dwell the Lost for aye.

'Twas Justice that inspired my Architect:
By Power Divine were my foundations laid:
By Highest Wisdom, and by Primal Love.

Ere I arose, created things were not,
Unless Eternal, and Eternal I:
Let none who enter here hope evermore.'

Such were the words, in gloomy colours writ,
That I, perplexed, above a gateway read.
'Master,' I cried: 'Their sense is very dark!'

No effort is made to secure literality in the translation, but a great effort to obtain lucidity and intensity. The title of the volume is *Dante for the People* (James Clarke & Co.; 4s. 6d. net).

Mr. Max Eastman's *Enjoyment of Poetry* (Elkin Mathews; 4s. 6d. net) is not perhaps in any case an elementary manual, but its difficulty is due to the unfamiliarity of its style, and passes away with the reading. For it is not a bad style. The chapter on the enjoyment of poetry is the last but two. Before it come twelve chapters which tell us what poetry is and how it is to be discerned. In the thirteenth chapter we are told that to enjoy poetry we must 'possess a love that has many eyes, as many as the flowers of the field'; next that we must have 'the power of lingering with energy'; and thirdly, that we must exercise faith. Every chapter is illustrated and no chapter is over-illustrated. The fourteenth gives us rules for composing poetry, and the fifteenth faces the utilitarian squarely by showing how very great is 'the practical value of poetry.'

Mr. Claud Field continues to translate, and Messrs. Rider & Son continue to publish, the works of August Strindberg. The new volume is *The Growth of a Soul* (3s. 6d. net). They will together have the pleasure of knowing that they have introduced Strindberg to the reading public of this country; and they are no doubt aware that by so doing they are enriching our literature not a little. It will be a surprise to many a reader to find how easy it is in this excellent translation to understand Strindberg; greater will be the surprise that his thought is so fresh and fertile when it is understood.

To their 'Readers' Library' Messrs. Duckworth have added (by permission of Messrs. George Bell & Sons) a volume of essays by Coventry Patmore. The title is *Principle in Art, Religio Poetæ, and other Essays* (2s. 6d. net). It is likely to be as popular as any volume in the Library. For Coventry Patmore is passing out of the idolatry of the few into the wide world of permanent appreciation. His language is becoming intelligible and even attractive; his thought is found to be wholesome and uplifting.

The book-buyer, even the moderate book-buyer, will have cause to thank Mr. R. A. Peddie, if his guide to the identification of *Fifteenth-Century Books* (Grafton & Co.; 5s. net) comes into his hands. For in it are explanations of all the little things that puzzle—the printers' marks, colophons, signatures, watermarks, and the like. There is also a rendering into modern English of the Latin names of places, and there is a valuable bibliography of the whole subject.

Messrs. Macmillan have now issued in one volume the edition of *The Works of Tennyson* (10s. 6d. net), edited by Hallam Lord Tennyson, which contains the poet's own notes. Hitherto this edition has been obtainable only in the Eversley series in nine volumes. We prefer the Eversley volumes still; but this handsome book is sure to be popular, probably beyond all other editions. Lord Tennyson has written a brief biography for it.

Messrs. George Bell & Sons have reissued, in Bohn's 'Antiquarian Library,' *The Bayeux Tapestry: A History and Description*, by Frank Rede Fowke. After the history and description come the plates, full page, and seventy-nine in

number. In this cheap form the book will become a widely prized possession.

Stories from 'Aunt Judy,' with illustrations in colour by Ethel F. Everett (Bell; 2s. 6d. net), will surely be one of the Christmas successes. For it combines the two requisite things—a pretty book to catch the eye and a good story to charm the mind.

The 'Fellowship Books,' edited by Miss Mary Stratton, have their distinctiveness. They are artistic and literary with a determination not to be diverted into the teaching of ethics or religion. The editor's desire is to express 'the human ideal and artistic faith of our own day.' But the authors seek to uplift and direct that ideal and that faith, which is no doubt the editor's aim also. Three new volumes have been published—*Freedom*, by A. Martin Freeman; *Romance*, by Ernest Rhys; *Childhood*, by Alice Meynell (Batsford; 2s. net each).

A happy return for healing—bodily, mental, spiritual—rendered by one of Scotland's highland streams, illustrated happily by photographs of the stream, is *The River of Content* (Hodder & Stoughton; 1s. net). The author is the Rev. J. R. P. Sclater, M.A.

It is nearly always best to read essays separately. Perhaps we might say always—with one exception. The exception is the essays contributed by Sir W. Robertson Nicoll to the *British Weekly* under the form of letters and the name of Claudius Clear. Many years ago, when Dr. Robertson Nicoll invited his readers to tell him which of the features in the *British Weekly* appealed to them most, a large number—if we are not mistaken in our recollection, a large majority—said the Letters of Claudius Clear. And yet it is probable that every one of that majority will now say, when the new volume containing a selection from these letters reaches them, that they should be read at a sitting one after another like the chapters in a book. For then two things, each of utmost consequence, become visible. First, the comprehensiveness of the author's interests in literature; and next, his grasp of each interest. The comprehensiveness is visible at once. The grasp is discovered by the rapidity of accurate allusion. Who else knows Masson and Mark Rutherford? Anyone—any competent critic or book-reader. But who else knows every scrap of their writing and every turning in their way of life?

The title of this volume is *A Bookman's Letters* (Hodder & Stoughton; 4s. 6d. net).

Mr. J. M. Kennedy has given an account of *English Literature, 1880–1905* (Sampson Low; 6s. net). It is not an exhilarating story. There is skill and originality in plenty among the authors of the last five-and-twenty years, but it is technical skill and originality of form and phrase. Of wider view or deeper reverence the signs are painfully absent. Mr. Kennedy has even to declare the pervading presence of a realism that is offensive. And yet he is no Puritan. With his whole heart he hates what he calls Puritanism. He is altogether on the side of 'art for art's sake and let the moralities take care of themselves.' Yet he is offended; his literary taste is offended; and he offers little expectation of lasting fame to the great majority of those who have a name in our midst; for realism that is unblest with higher aims than variety of appeal to the sexual is doomed to death.

There are brighter spots in the dull and dirty atmosphere. There are men and women who have written well and purely. But on the whole the literature of the quarter of a century ending with 1905 is occupied more with form than with substance, and the matter so artistically set forth has little in it that makes for progress. This disappointing conclusion does not deprive the book of interest. Well written as it is, with intimate and by no means unsympathetic knowledge, it could not fail in interest since it speaks of the men and women we know, most of them still living. There is no other book that brings the literature of our own time and country so vividly and so courageously before us. Mr. Kennedy is by no means timid in praise or blame, and he usually gives sufficient quotation to enable us to test his judgment.

Mr. Dundas Harford has republished the anonymous English version of Richard Rolle of Hampole's *De Emendatione Vitae*, which appeared about 1400. He has modernized the spelling and written a useful introduction, being himself deeply interested in this bit of mystical writing, and hoping to interest us also. The title is *The Mending of Life* (Allenson; 1s. 6d. net).

The Humour and Pathos of the Australian Desert is all that it claims to be and more, in the hands of the Rev. John Beukers (Stockwell; 4s. net). The humour and the pathos, excellent separately, are irresistible together, compelling laughter and tears unceremoniously. Mr. Beukers is a descriptive writer of some skill, and he is patiently observant of all sorts and conditions of men and women.

Poetry.

Claud Field.

The Seatonian Prize for 1913 was gained by Mr. Claud Field, M.A., of Corpus Christi College. The subject is *St. Paul at Athens* (Cambridge: Bowes; 1s. net).

W. H. Davies.

Mr. Elkin Mathews has published a reprint of *New Poems* by William H. Davies (1s. 6d. net).

W. Trego Webb.

Messrs. Headley Brothers are the publishers of *By Siloa's Brook*, by W. Trego Webb (1s. net)—hymns that are songs, songs that are hymns, a most rare achievement.

Stephen Phillips.

To his many volumes of verse Stephen Phillips has added *Lyrics and Dramas* (John Lane; 4s. 6d. net). The Dramas—'Nero's Mother,' 'The Adversary,' and 'The King'—are more successful than the lyrics. They are more complete, and they count for more in the imaginative interpretation of life. The lyrics are either slight or unfinished in their thought. This on tears is slight enough, yet a lyric.

TEARS.

Sad is the crystal tear
From eyes of youth,
Sadder the slower drops
Of married ruth.

Sad tears if maid or wife,
Brimming to fall;
Often the tearless eye
Saddest of all.

A. E.

The separate volumes of A. E.'s poetry are greatly cherished—*Homeward, Songs by the Way,* and *The Divine Vision.* But we prefer a complete edition—not that we may cherish all the poems equally, but that we may make a selection of our own. The complete edition of A. E.'s poetry is called *Collected Poems* (Macmillan; 6s. net). Its height of imaginative emotion is sometimes too high for easy reading; with patience and the snatching of the occasion the height is gained. Sometimes, however, the thought and expression are easy, elementary, and universal. Take two of the simplest and shortest poems:

PAIN.

Men have made them gods of love,
Sun-gods, rivers of the rain,
Deities of hill and grove:
I have made a god of Pain.

Of my god I know this much,
And in singing I repeat,
Though there's anguish in his touch,
Yet his soul within is sweet.

UNCONSCIOUS.

The winds, the stars, and the skies though wrought
By the heavenly King yet know it not;
And man who moves in the twilight dim
Feels not the love that encircles him,
Though in heart, on bosom, and eyelids press
Lips of an infinite tenderness,
He turns away through the dark to roam,
Nor heeds the fire in his hearth and home.

Cambridge Poets.

Cambridge Poets, 1900–1913: An Anthology chosen by Aelfrida Tillyard (Heffer; 5s. net)—that is the title-page. Sir Arthur Quiller-Couch writes an introduction, not claiming more for the poetry in the book than is meet, but for poetry itself claiming all things. It stands, he says, in the shoes of the Scottish (why Scottish?) farmer who prayed, 'O Lord, take everything from everybody else, and give it *all* to me.' Eight-and-thirty poets are represented here, and the effort, after close reading, to say this is better than that, has failed. Many of them we have not heard before, and it demands much familiarity to know a poet. To carry out our usual way, let us quote one poem. And let it be for courtesy a poem by the editor herself, who is known in the world as Mrs. Constantine Graham.

That Two Persons cannot be One.

The years have judgement given. They have done
Slowly to death the hope that was in me
That I could fuse my life with life of thee—
Such life was withered ere it had begun.
Yea, when we thought our bodies' love had won
Our very souls from longing to be free,
And we were one, as waves and deep are sea,
Time knew he gave such glory unto none.
O love of mine, if I may not be thou,
If all myself was never mine to give,
If lone as we were born, we lone must live,
'Twas better, finer, to misunderstand
The ways of love, than coldly touch thy hand,
Content with chilly lips upon my brow.

Jeanie Morison.

Jeanie Morison (Mrs. Miller Morison of Hetland) has published *Poems Old and New* (Hodder & Stoughton; 5s. net). There are English poems and there are Scottish; and the Scottish are not weak and sentimental, nor are the English stiff and dry. Mrs. Morison can think in both languages, else she could not write so equally in both. Many of the poems are on texts, and finer illustrations of these texts one will go far to find. Thus:

'And Peter.'

'And Peter,'—so the women say he said,
The white-robed angel on the sealed stone
In Joseph's garden, at the glittering dawn.
Could it be, think you, message from the dead?
'Tis sure the grave is empty.—Could He see
My tears beneath the olives on the grass,
Wet three nights since with bloody sweat? alas!
And I—I could not watch one hour with Thee!
O Jesus—Master! Lord, it cannot be,
Thy closed eyes could read the breaking heart
Of him whose lips denied Thee, where Thou art!
—Yet He who oped blind eyes, may He not see
Through death-sealed lids? 'And Peter.' It *is* He,
None else could guess!—I will to Galilee.

R. C. Phillimore.

Introducing *Poems* by R. C. Phillimore (Sidgwick & Jackson), Mr. John Masefield claims for them a quality that is as rare in literature as in other things—the quality of personality or individual point of view. And he gives this example from the merry poem 'To All Land Children':

I would rather play with a conger eel,
If only because such a beast can feel
When I pinch his tail, than with all the flowers
That do nothing but grow through the livelong hours.

Again he says: 'The gipsy poems have all the charm that gipsying has for us; they give us that sense of the desire to escape which is often like a drunkenness upon the city dweller, and they are full of that respect (it is very nearly envy) which all the civilized feel for men and women who have been strong enough to give up everything in order to possess their own souls, facing the wilderness proudly with a little music and a tale or two.' It is enough that Mr. Masefield introduces the book, but still we may quote:

To us she was a beautiful thing,
Delicate, wise, and strong;
But to him she was just everything,
And he to her did belong.

We thought, that she should have to die
Was cruel and wrong and bad;
But he just took it patiently,
For she was all that he had.

Our minds were racked to find the cause
Why the world went so astray;
But his was set to know the laws
She'd want him to obey.

Edward McQueen Gray.

From his ranch in New Mexico, Mr. Gray sends *A Vision of Reconcilement, and other Verses* (Methuen; 2s. 6d. net). Many of the verses are patriotic, some passionately so. There is one on Cuba in 1897. This is the end of it:

Outstretched before my homesteads lie
Deflowered maids and mothers slain;
O God of justice, hear my cry:
Revenge on Spain!

Devoted to a cause sublime
My butchered children still are free;
Sweet Liberty! their only crime
Was love of thee.

O'ermatched, but not o'ermastered yet,
They fight for Freedom till they fall;
To Cuba give without regret
Life last of all.

The careless nations stand aloof;
Will no one Freedom's cause defend?
Will no one in the hour of proof
Be Cuba's friend?

'Tis well; the gains of cowardice
Be theirs, I fight my fight alone;
Jehovah, Lord of Sacrifice,
Thou wilt atone.

Donald MacAlister.

Sir Donald MacAlister, K.C.B., having gathered some translations together and called them *Echoes*, the volume has reached a second edition (Maclehose; 2s. 6d. net). The verses have their own value, as we shall see, but first of all they show their author's accomplishment. Some are from the German, some from the Irish, some from the French, some from the Greek; again, some are into German, some into Scots, some into Welsh Romani, and some into Norse. Here is one from German into Scots:

BACK AGAIN.

Twa traivlers gaed ance to the Hielans awa,
I' the hairst: ah! it's then that the Hielans are braw!
The tane he gaed—to be like the lave;
The tither his ain heart's grienin drave.

An' when they baith were cam hame again,
Their friens an' neebors were unco fain,
An' deaved them wi' spierin, ane an' a'—
'Weel, what hae ye seen i' thae Hielans awa?'

The tane he gantit an' scra't his pow—
'Oh! naething bye-ordnar that I mind o':
Jist hill an' heather, an' loch an' linn,
An' the blue o' the lift, an' the glint o' the sinn.'

The tither leuch laigh, an' the like spak he,
But wi' blithesome face, an wi' glisterin ee—
'Ay! hill an' heather! an' loch an' linn!
An' the blue o' the lift! an' the glint o' the sinn!'

Biography.

The Bishop of Durham, the Right Rev. Handley C. G. Moule, has gathered four papers together out of the *Sunday at Home*, and published them with the title *Memories of a Vicarage* (R.T.S.; 1s. net). It is the Vicarage of Fordington, near Dorchester, where his father was vicar from 1829 to his death in 1880, and where all the family but two were born. Very tender memories cling to it, and very tenderly does Dr. Moule recall them. To the mother especially is the tribute touching and beautiful.

Messrs. Morgan & Scott have issued new and cheaper editions of two of their most successful biographies, *Richard Weaver's Life Story*, by the Rev. J. Paterson, M.A., B.D. (1s. 6d.); and *The Life of D. L. Moody*, by his son, W. R. Moody (2s. 6d. net). They have also published their annual series of Calendars, Motto Cards, and Christmas Cards, all strictly evangelical and supremely artistic.

Messrs. Oliphant, Anderson & Ferrier have done a service to Christ by republishing in one convenient volume those appreciations of men and women by Dr. Alexander Whyte which have appeared from time to time in separate volumes. There are thirteen of them, and so the book is called *Thirteen Appreciations* (3s. 6d. net). They have done a service to Christ, for in this form the studies will reach a wider public; and as each was a word spoken unmistakably on behalf of the evangelical faith and spoken in season, so the influence of this volume will be greater than the influence of each separate appreciation.

We say that each of the appreciations is a word spoken on behalf of the evangelical faith. Yet the most impressive thing about them is that they are appreciations. Who are here? Santa Teresa, Jacob Behmen, Bishop Andrewes, Samuel Rutherford, Thomas Shepard, William Guthrie, James Fraser, Thomas Goodwin, Sir Thomas Browne, William Law, Bishop Butler, Cardinal Newman, John Wesley. Now every one of these men and women is studied appreciatively. If there is good in them it is discovered, and it is gloried in. And yet not one word is said, or thought conceived, that is out of harmony with the most ardent evangelical love for the Christ who died to save. How

easily would some minds have wandered all over the world, finding good everywhere because they had no clear sense of the difference between truth and untruth. It is the glory of Christ in this author that he can maintain the distinction inviolate and yet find truth in Cardinal Newman and in Samuel Rutherford.

The Maréchale.

The Rev. James Strahan, M.A., the author of that commentary on the Book of Job which has been everywhere accepted as the ripest fruit of Old Testament scholarship and New Testament grace, has written a short biography of Mrs. Booth Clibborn, the eldest daughter of General William Booth. The book receives the name by which, long before her marriage, Catherine Booth was known all over the earth, *The Maréchale* (Hodder & Stoughton; 6s.). Mr. Strahan has a double claim to be Mrs. Clibborn's biographer. He has married one of her daughters, and he is in uttermost sympathy with all her work.

What shall we say about the book? That it is well written? Mr. Strahan is a master of the English language. But we do not think of the writing. What we must say about it is that it moves us not less surely and not less searchingly than one of the Maréchale's own addresses. For the purpose of preaching the gospel, for reaching the heart and shaking the conscience, for the insistent offer of salvation to all men, the very object of the appearing of the grace of God in Christ—this book is an instrument so mighty that the Salvation Army and every other agency or Church that has the preaching of the gospel at heart should send it out by the thousand along with the *War Cry* or the *Missionary Record.*

J. Denholm Brash.

No better short biography has been issued this season than the story of J. Denholm Brash, which has been written by his son, and is published under the title of *Love and Life* (Kelly; 2s. 6d. net). Never was man better served by his biographer, and it is a triumph of talent and affection that so discriminating, frank, attractive, and altogether admirable a biography has been written by his own son. The book proves that for the most enjoyable of biographies no startling incidents or even famous names are necessary. The Rev. J. Denholm Brash was a Wesleyan Methodist minister who served his Church just as all other ministers do, going from circuit to circuit, and right well content. Yet we read the story of his life with unabating interest; it shows him so right-minded, so large-hearted, and altogether so worthy of a good biography.

Florence Nightingale.

Has Annie Matheson been fortunate or unfortunate in having her biography of *Florence Nightingale* for children ready just when the great biography of Sir Edward Cook is issued? Fortunate probably. For the attention of every one will be directed to its subject, and what we find good reading for ourselves we shall wish our children to enjoy. It is a handsome volume, and well illustrated. The whole life-story is told, not in infantile language certainly, but concretely, clearly. There are even thrilling passages in it, such as the narrative of Lord Raglan's visit to Miss Nightingale when she lay in fever. 'I have no fear of fever or anything else,' he said; and his visit did her good. The publishers are Messrs. Nelson (3s. 6d.).

Arthur Mursell.

Arthur Mursell was born on the 14th of November 1831, and he has just written his autobiography —*Memories of my Life* (Hodder & Stoughton; 6s. net)—with the buoyant confidence of a lad of eighteen. He describes his experiences and tells his stories with unconcealed relish, enjoying them the more the more boisterous they are. He calls himself a preacher and a pedlar (which means a lecturer), and says: 'I took up the first to help others to live better; and I added the other to enable myself to live at all.' He describes himself as 'nothing if not sentimental, with a redeeming dash of the Chauvinist and buffoon.' A Baptist minister, he made friends of all sorts of men. He lived familiarly with Roman Catholic priests and less familiarly and more occasionally with professional thieves. Here is one of his anecdotes:

'A sample of the exaggerated Sabbatarianism in vogue in Scotland at this time led me very near a scene, if not to the police court. Coming out of church upon a Sunday morning, with the tune of the last hymn still vibrating in my head, I was softly and abstractedly whistling the rhythm of the tune as I turned into Sauchiehall Street, when a policeman with vividly red whiskers strode ponderously

to my side and said, "Ye mauna whustle on the Sawbath day." I was too taken aback for the moment to offer any plea of justification, and No. 9 of the C division strode solemnly on in the execution of his duty. But the thought that I might have found myself in the adjoining cell to a beery pickpocket for the misdemeanour of whistling the old hundredth psalm, was a combination of the arbitrary and absurd which was edifying and perplexing.'

Henry J. Pope.

There are two Methodist men of the name of Pope, and they have to be kept distinct: William B. Pope was the theologian—'beloved of all, even of those who were unable to follow his profound and instructive discourses'; Henry J. Pope was the statesman, and is the subject of this biography. They were not in any way related, but they were very good friends.

'Dr. Henry J. Pope,' says Sir Robert Perks, 'was a man who would have made his mark anywhere. In law, or commerce, he would have stood in the front rank. As a statesman, he would have easily attained Cabinet rank.' But he was not anxious to be called a statesman. He was even a little sensitive about it. He won his triumphs by the use of the gifts which go to make the statesman; but when he was described as 'the Bismarck of the Wesleyan Church,' or when one newspaper spoke unhappily of his 'craft,' he was a little uneasy. For the last fifteen years of his life he acted as Home Mission Secretary; and so strong was his influence in council that in 1906 one asked, 'Have you noticed the manner in which Dr. Pope dominates the Conference?' But again 'dominate' is not the word. 'It was,' says his son, who writes the biography, and writes it so well, 'it was just practical sense, shrewdness, an instinct for the best thing to do.'

Speaking of an earlier time in his life his son says: 'To those who were not closely acquainted with him, he might appear almost preternaturally solemn. His outlook on the world was distinctly puritan, and he viewed the amusements of fashionable society with the aversion of one who had been trained in the atmosphere of rigid piety. But he was not by nature narrowly intolerant, and he was saved from the excesses of the melancholic temperament by a quiet sense of humour. At this time he was tall and thin, with his strongly marked features cast in a serious expression. Dignity and serenity characterized his deportment in repose, and, even in the glowing moments of his fervent preaching, he was serious and impressive rather than vivacious and buoyant.'

His greatest service to Methodism and to Christianity was the steady and successful encouragement he gave to the founding of missions in great cities, especially in Manchester and in London.

The title is *The Life of Henry J. Pope*, by his Son (Kelly; 5s. net).

John Cosin.

Mr. Percy H. Osmond, M.A., has written *A Life of John Cosin*, Bishop of Durham from 1660 to 1672 (Mowbray; 8s. 6d. net). What claim has Cosin on our remembrance? This in especial, though much more than this, that he was 'probably the ruling spirit in the last revision of our Prayer Book.' Mr. Osmond tells the story of the Revision fully, devoting to it a chapter of fifty-nine pages. At the present moment it is the chapter that will be read with most attention. It may be said further, that no one should consider himself quite qualified to give an opinion on Revision until he has read it.

The history of Bishop Cosin's life is told with admirable clearness and with as admirable fairness. Mr. Osmond is in sympathy with what we should now call Cosin's ritualism, but he is not incapable of perceiving the mistakes that Cosin and those who worked with him made. The Savoy Conference is described with an unmistakable leaning towards the position of those who won, and yet this judgment is expressed:—

'The result was a most deplorable schism: about 1200 ministers (in addition to the 800 who had been deprived under the Act of the Convention Parliament) refused to conform, some of them, like Baxter, retiring into lay communion, but the majority forming, so far as the persecuting zeal of Church and State permitted, separate congregations. A Hundred Years' War had thus ended in the apparent defeat of Puritanism; but the fact that vast numbers of the nation now stand aloof from the Church's ministrations and find it difficult to restrain their resentment at the position she holds as the so-called "National" Church, can only lead to the reflection that she had gained but a Pyrrhic victory.'

Of the Bishop's character the leading traits, gathered together at the end, are: undoubted learning; next, love of controversy and skill in the conduct of it; rapacity and generosity; boastfulness—'rarely could any one have been more determined that his left hand should know what his right hand was doing'; irritability; and lastly (in his will), faith, hope and charity. The balance seems to be the wrong way; and yet Mr. Osmond is on Bishop Cosin's side, and certainly says nothing to send any reader to the other side.

Francis Thompson.

'In the *American Ecclesiastical Review*, for June 1898, Canon Sheehan, author of *The Triumph of Failure*, wrote:—

'"For the present he will write no more poetry. Why? I should hardly like to intrude upon the privacy of another's thoughts; but Francis Thompson, who, with all his incongruities, ranks in English poetry with Shelley, and *only* beneath Shakespeare, has hardly had any recognition in Catholic circles. If Francis Thompson had been an Anglican or a Unitarian, his praises would have been sung unto the ends of the earth. He would have been the creator of a new school of poetry. Disciples would have knelt at his feet. But, being only a Catholic, he is allowed to retire, and bury in silence one of the noblest imaginations that have ever been given to Nature's select ones—her poets. Only two Catholics—literary Catholics—have noticed this surprising genius—Coventry Patmore and Wilfrid Meynell. The vast bulk of our co-religionists have not even heard his name, although it is already bruited amongst the Immortals; and *the* great Catholic poet, for whose advent we have been straining our vision, has passed beneath our eyes, sung his immortal songs, and vanished."'

Thus Canon Sheehan writes of Francis Thompson. And it is curious that the impression was strong and widely shared that his Roman Catholic friends trumpeted his fame too loudly, simply because he was a Roman Catholic. This is denied by Mr. Everard Meynell who writes the biography—*The Life of Francis Thompson* (Burns & Oates; 15s. net). Probably most of us would agree now that loud trumpeting was never necessary, his merit as poet being altogether too great to be affected thereby. We may be found to be wrong. But at present, to whom Francis Thompson appeals at all, to them he appeals so powerfully that Canon Sheehan's reference to Shakespeare is rather an irrelevance than an impertinence.

Sir Edward Cook, in his biography of Florence Nightingale, tells us that she owed some of her great glory to her name. How much of Francis Thompson's appeal is due to his history? The son of a medical practitioner in Preston, he was sent to St. Cuthbert's College, Ushaw, to be prepared for the priesthood, if found fit to be prepared; and after seven years he was returned on his father's hands. 'He has always,' said the President, 'been a remarkably docile and obedient boy, and certainly one of the cleverest boys in his class. Still, his strong, nervous timidity has increased to such an extent that I have been most reluctantly compelled to concur in the opinion of his Director and others that it is not the holy will of God that he should go on for the Priesthood.'

His heart was in the priesthood, and when his father sent him to Owens College, Manchester, to study medicine, it was a hopeless, almost an insane, step. He even attended the classes only fitfully, but he learned to take laudanum, and of course he failed. Then he went to London.

Mr. Meynell manages the story of the London life well. It was most difficult to manage. He shows us enough; he does not torture us with too many of the gruesome details of it. One wonderful picture, never to be forgotten, is of the street girl who befriended him, treated him with perfect respect, and when he was found and like to become famous, disappeared. He searched many days and many months in vain. What can we say about it? It baffles all our calculations, it upsets all our theories about good and evil.

He was found by the Meynells. He sent a manuscript to the office of *Merry England*, of which Wilfrid Meynell was editor. It lay unread for six months. Then part of it, a poem, was printed and led to discovery and astonishment. That the work should be so good, whoever did it—that was wonderful; that any literary work at all could be done by the man who presented himself in the office—that was more wonderful. The Meynells took charge of him. Would they have begun had they known what it would mean? Yes, they would have begun without hesitating. He left off the opium for a time and found, as De Quincey, that then he could write as never under its

influence. He sent an essay on Shelley to the *Dublin Review*. It was rejected. Some twenty years after the manuscript was again sent to the same review and was accepted. When it appeared the *Dublin Review* ran into a second edition, the first experience of that in all its history of seventy-two years.

But he could not be saved physically. His habits were not the habits of health. He kept no appointments in time; usually he did not keep them at all. He lost himself in the streets; he wandered round and round his room. 'One landlady's memories of him are supported by the carpet in his room, which is worn in a circle round his table. All night long he would walk round and round; in the morning he would go to bed. There was, she observed, a delicate precision in his manner that forbade all familiarity. His prayers, pronounced as if he were preaching, she often heard.'

He had great joy in his poetry, but also great pain. 'I shall never forget when he told me,' writes Mr. Wilfred Whitten, 'under the mirrored ceiling of the Vienna Café, that he would never write poetry again.'

At one time he would declare 'Every poem is a human sacrifice'; but at another—

'It is usual to suppose that poets, because their feelings are more delicate than other men's, must needs suffer more terribly in the great calamities which agonize all men. But, omitting from the comparison the merely insensible, the idea may be questioned. The delicate nature stops at a certain degree of agony, as the delicate piano at a certain strength of touch.'

He died at dawn on November 13, 1907. He was forty-six years of age.

Florence Nightingale.

Two biographies of surpassing merit have been published within two years, biographies of so great merit that they are likely to be found in future lists of the greatest ten in the language, The Life of John Ruskin and *The Life of Florence Nightingale* (Macmillan; 2 vols., 30s. net), and Sir Edward Cook has the distinction of having written them both. In both cases he had a great subject, with abundance of good material, and in both cases he has risen to the height of his undertaking.

The Life of Florence Nightingale is a revelation. Only in driblets, and of doubtful authenticity, did information of her life after the Crimean War leak out to the public. A few knew that that episode, which touched the popular imagination as no other episode of the century touched it, was but one event in a long life of the most strenuous activity. A few knew this to their cost—Cabinet Ministers, for example, heads of departments, and inefficient public persons generally. Her health broke down in the Crimea. Henceforth she was confined to her room, expecting death any day yet never concerned; but she lived for fifty years and more after she returned from the Crimea, and from her room, for much of that time, she worked for the health of the Army, the health of the Navy, for Hospitals and Nurses, for the welfare of India, for the better sanitation of cities at home and abroad. She directed the policy of ministers and of ministries in all these matters, wrote innumerable letters, saw innumerable persons, including queens and empresses, prime ministers, governors general, and ordinary individuals. She published books also, and made herself the greatest force of her time in the cause of health and happiness, as she was declared by men of slow speech to be the greatest woman. 'Florence the First, Empress of Scavengers, Queen of Nurses, Reverend Mother Superior of the British Army, Governess of the Governor of India' was Mr. Jowett's description of her.

The lesson of her life is that to every one the opportunity comes, let every one be ready for it. The opportunity to Florence Nightingale was the horror of the hospitals at Scutari when the Crimean War was waging. She had heard a call—not certain to what, certain only that it was to something in the nature of nursing—and she prepared for it. She believed with all her soul in the leading of God's hand, but she left nothing undone to secure that the purposes of God were accomplished. She believed, it might be said, in God and in statistics. Sydney Godolphin Osborne wrote to the *Times* from Scutari and said: 'Every day brought some new complication of misery to be somehow unravelled. Every day had its peculiar trial to one who had taken such a load of responsibility, in an untried field, and with a staff of her own sex, all new to it. Hers was a post requiring the courage of a Cardigan, the tact and diplomacy of a Palmerston, the endurance of a Howard, the cheerful philanthropy of a Mrs. Fry. Miss Nightingale fills that post; and, in my opinion, is the one individual who in this whole unhappy war has shown more than any other what real energy guided by good sense can do to meet the calls of sudden emergency.'

She believed in God and statistics; she believed also in man; she believed in the salvability of men. She believed in the British soldier and in his salvability; and she loved to tell stories of his heroism. 'I remember,' she wrote, 'a sergeant, who was on picket, the rest of the picket killed, and himself battered about the head, stumbled

back to camp, and on his way picked up a wounded man, and brought him in on his shoulders to the lines, where he fell down insensible. When, after many hours, he recovered his senses, I believe after trepanning, his first words were to ask after his comrade, "Is he alive?" "Comrade, indeed! yes, he's alive, it is the General." At that moment the General, though badly wounded, appeared at the bedside. "Oh, General, it's you, is it, I brought in, I'm so glad. I didn't know your honour, but if I'd known it was you, I'd have saved you all the same." This is the true soldier's spirit.' She never used 'we' except when she meant herself and the soldiers. They all knew it. 'At this time'—it was near the end of the war, and she was recovering from an attack of fever—'at this time a horseman rode up to her hut, and the nurse, Mrs. Roberts, who had been enjoined to keep the patient quiet, refused to let him in. He said that he most particularly desired to see Miss Nightingale. "And pray," said Mrs. Roberts, "who are you?" "Ah, only a soldier," replied the visitor, "but I have ridden a long way, and your patient knows me very well." He was admitted, and a month later was himself laid low and died. It was Lord Raglan.'

She had many friends, some most devoted. We might say almost all most devoted, for she had the power of bringing to her feet nearly every one who saw her. There were especially Mr. Sydney Herbert and Arthur Hugh Clough, Dr. Sutherland and Mr. Jowett, the Master of Balliol. And there were women high and low—from the very highest, indeed, to the very lowest—who were as utterly her devoted servants as these men. For while she expected much she gave much. And her graciousness was a gift of great price. She had many natural gifts—humour, sincerity, clear-sightedness, tact—and she exercised them all to the utmost. Thus it was that she succeeded even in India. 'It was the opinion of a competent authority that the sanitary progress which had been made in India during the years covered by Miss Nightingale's review "had no parallel in the history of the world."' Did any one ever get round the caste barrier before? 'Calcutta had "found the fabled virtues of the Ganges in the pure water-tap." When the water-supply was first introduced, the high-caste Hindoos still desired their water-carriers to bring them the *sacred* water from the *river*; but these functionaries, finding it much easier to take the water from the new taps, just rubbed in a little (vulgar, not sacred) mud and presented it as Ganges water. When at last the healthy fraud was discovered, public opinion, founded on experience, had already gone too far to return to dirty water. And the new water-supply was, at public meetings, adjudged to be "theologically as well as physically safe."'

The Great Text Commentary.

The best illustration this month has been found by the Rev. B. J. Cole, Edinburgh.

Illustrations of the Great Text for February must be received by the 20th of December. The text is Ac 3^6.

The Great Text for March is He 2^{18}—'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' A volume of *The Greater Men and Women of the Bible*, or of Winstanley's *Jesus and the Future*, or of Nairne's *The Epistle of Priesthood*, will be given for the best illustration sent.

The Great Text for April is Ro 13^1 along with 1 P $2^{13.\ 15}$—'Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.' 'Be subject yourselves to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.' A copy of Allen and Grensted's *Introduction to the New Testament*, or Walker's *Christ the Creative Ideal*, will be given for the best illustration sent.

The Great Text for May is Ph 1^6 — 'Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.' A copy of Charles's *Studies in the Apocalypse*, or of Allen's *Introduction to the New Testament*, or of Sayce's *Religion of Ancient Egypt*, will be given for the best illustration sent.

The Great Text for June is Ro 1^{18}—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.' A copy of any volume of the *Great Texts of the Bible*, or of Winstanley's *Jesus and the Future*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is only a few months since Canon Simpson prophesied a return to the doctrine of the Atonement. One book on the Atonement does not fulfil the prophecy, as one swallow does not make a summer. But the return of a single swallow tells us that summer will come again. And a single book, written by a Cambridge doctor of medicine, and written to offer the world a new theory of the Atonement, proves that the doctrine of the Atonement is not one of the things which a progressive age has forever passed away from.

It is true that of the word 'Atonement' Dr. Douglas White is a little shy. He does not use it in his title. His title is *Forgiveness and Suffering* (Cambridge Press; 3s. net). And he uses it in his book only when he cannot help it. More than that, his very purpose is to make as little as possible of what is understood by 'Atonement.' Still, the book contains a new theory of the Atonement. Dr. Douglas White cannot get away from it. And just in the degree in which he is successful in doing without it is the book which he has written unsuccessful.

It is a modern book. All the ancient theories of the Atonement are described in it and found wanting. The theory which Dr. White advocates is later than Origen's theory of a deal with the Devil, and later than Anselm's theory of satisfaction to the offended honour of a mediæval baron God; it is later than the theory of Grotius, that Divine justice must be vindicated; and it is later than the scheme of Luther (which Dr. White is amazed at the more, the more difficult he finds the answer to it), that Christ offers Himself simply as the sinner's substitute. More than all that, it is later than McLeod Campbell's, even as modified by Dr. R. C. Moberly, and restated by his son, Mr. W. H. Moberly—the theory that what Christ offered was a vicarious penitence. Dr. Douglas White believes that he has arrived at a wholly new conception of the Atonement. He offers his theory in the belief that it has never been offered before.

Now in making an attempt to express the theory in a few words, we may begin with the statement, firmly made, that sin creates antagonism, not only in man to God but also in God to man. The common way of expressing it is that God has to be reconciled to man as well as man to God. Dr. White prefers to speak of the removal of antagonism. For that word 'antagonism' has, so far, not been appropriated by theology. It belongs to one school no more than to another. It is, moreover, better than such a word as hatred, because hatred is difficult for the modern mind to apply to God. The modern mind has taken refuge in the saying that 'God hates the sin but loves the

sinner'—than which, says Dr. WHITE, 'there is no more misleading catchword.' Sin does not exist apart from the sinner. Then again hatred is open to the retort, 'Does God love and hate the same person at the same time?' So he prefers antagonism. And he says that, just as a father may love his son, and love him always, yet be antagonistic to him because of a lie that he has told, so is it with God. He loves us all the time, but He is antagonistic to us because we have sinned against Him.

How, then, is the antagonism of God to be removed? Dr. WHITE'S answer is, By repentance. If we can be induced to repent of our sin, he says, God will forgive it. And of course, when God forgives, He forgives freely and fully. There is an end of God's antagonism to the sinner.

Is there anything new in that? Not much. What is new in Dr. WHITE'S theory is found when he proceeds to tell us the means which God has devised for leading us to repentance.

The means which God has devised is to send His Son into the world to suffer and to die. Is it then the sight of the sufferings of Christ that leads us to repentance? Yes, it is that. But what is the sight of the sufferings of Christ? It is the sight of the sufferings of God.

Here is the originality of Dr. WHITE. He holds that in each sin of which the sinner is guilty God suffers. It is this that gives value to forgiveness. The father's pardon of his returning prodigal has value because it represents love which has lived through pain. 'The worth of forgiveness is measured exactly by the intensity of the suffering inflicted by the offender. That is the cost of forgiveness. And in the nature of the case, it is a cost borne by the injured person, and not by the wrongdoer.'

When, therefore, we see Christ upon the Cross, we see what God is passing through at all times on account of sin. And we repent. The sight of this sorrow—is there any sorrow like it?—leads us to repentance. And the moment that we repent we obtain forgiveness. The act of forgiveness is as great a joy to God as it is to us. But the Cross tells us what it has cost Him to forgive.

Now this conception of the cost of forgiveness is a great conception. And it is as true as it is great. Dr. WHITE guards himself against anthropomorphism on the one hand and patripassianism on the other. He need not fear. To the truth of it the conscience responds at once. The only question that remains is whether this is all. In the Cross of Christ there is a demonstration of the pain which God feels on account of sin. Is there anything more in the Cross of Christ than that?

We have used the word 'demonstration.' Do not let us use it unjustly. There is no suggestion of theatrical display in this theory. The death of Christ was a real death as the life of Christ was a real life. But the possibility of using such a word suggests the doubt whether a demonstration or an exhibition of what it costs God to forgive is enough to warrant the Word made flesh; and, in particular, whether it is enough to satisfy the Redeemer's own explanation of His presence on earth, that 'the Son of man came to give his life a ransom for many.'

Dr. WHITE has not altogether forgotten the explanation. He offers an interpretation of that text. Hitherto, he says, it has been understood that a ransom must be paid to somebody. The Patristic theology said it had to be paid to the devil; the Mediæval and Reformation theology said it had to be paid to God. Both conclusions 'sat on the back of an overworked metaphor.' The ransom had not to be paid to any one. 'The forgiving, suffering love of a wife may redeem her husband, or the husband's his wife; the cost of reclaiming the one falls on the other; yet who shall say to whom the price is paid? Every noble

action is a thing of cost; but by "cost" we only mean the expenditure of spiritual energy towards a noble purpose. And the cost of our forgiveness is that suffering within the heart of God which alone made it possible.'

That is scarcely sufficient. If that is all, the word was ill-chosen. But let it pass. Dr. WHITE does not claim to satisfy all that is said about the death of Christ in the New Testament. In particular he does not claim to satisfy all that is said by St. Paul. There is a more serious matter than that. From first to last Dr. WHITE has made no reference whatever to that great group of ideas which occupy so much of the New Testament, so much of the Gospels and the Epistles alike, and which was so dominant in the mind of our Lord as to lead Him to use the title 'Son of Man' as especially interpretative of His mission on earth. He makes no reference, we say, to the unity of the human race, or to the place which Christ has taken within it. In Gospels and Epistles alike the Cross is not a demonstration *to* men of God's suffering for sin; it is an experience of that suffering *among* men. The vision of the Cross may lead to repentance; but the cry on the Cross, 'My God, my God, why hast thou forsaken me?' is more than a demonstration of the cost of forgiveness.

'In my Father's house are many mansions' (Jn 14^2). What is the house? Where are the mansions? Professor H. B. SWETE has given his answer. It is the most obvious, and perhaps the most acceptable, of all.

Professor SWETE has written an exposition of *The Last Discourse and Prayer of our Lord* (Macmillan; 2s. 6d. net). There are many expositions in English, and some of them are by masters in the art. But in Professor SWETE'S exposition there is a nicety of scholarship which marks it out from the rest.

In the verse immediately following that one which we are to look at, there is a fine grammatical touch, most difficult to turn into English. Dr. SWETE translates, 'And if I should go and make ready a place for you.' There is no suggestion of a doubt in the 'if.' It is used rather than 'when' to avoid the note of time. For time is no matter at the moment.

But what is the house? The Temple, says Professor SWETE, affords the figure. The first saying of His childhood was about His Father's House. So also was the first saying of His ministry in Jerusalem. The disciples could not miss the allusion, though they might not know the meaning.

And the mansions? 'The Father's earthly house was not merely a sanctuary with its surrounding courts for worshippers; attached to it were chambers, some for the storing of things necessary for Divine service, some for the convenience of the priests or of the Sanhedrin.' The disciples were acquainted with these chambers. He would have them think of the Father's heavenly house, not as a sanctuary where none could dwell but the Divine Majesty, rather as a vast palace which could give shelter and rest to as many as the Lord willed. 'In its chambers, in close proximity to the Presence-Chamber of God, many, when their time for the great journey has come, will find rest and refreshment.'

Take another note. The note on 'the Way' carries us further. 'I am the way' (Jn 14^6). 'You know the Way, since you know Me. I that speak, I who have been with you these three years, who am with you here and now, am myself the Way to the Father, and the only Way.'

The conception, Dr. SWETE admits, is not easy. We can think with less effort, he says, of our Lord as the Guide or the Example of life. The Way is more than Guide or Example. It is the primary condition of approach. It is that without which Guide and Example would avail little.

The word was not new. A way of God is found in the Old Testament. 'The meek,' says the Psalmist, 'will he teach his way'; 'teach me thy way,' he or another psalmist prays. The Way of God is the 'way of righteousness,' the 'way of life'; the opposite of man's own way, which is that 'of death.' All this was familiar to Israel before the Incarnation. But no prophet, no righteous man in Israel had dared to say, 'I am the way; in me all God's purpose is revealed, and all His will is fulfilled. Not only have I in all things followed the Way of God; I am myself that Way; in me it finds perfect expression, and in me alone.'

'But there is more than this in our Lord's claim to be the Way. The Way of God is also in Him the Way to God. Across the infinite gulf which parts the human from the Divine, the creature from the Creator, the sinner from the Holy One, Jesus has thrown a permanent Way in His own Incarnate Life and Death. By that Way He Himself passed into the Presence of God; by the same will pass all who come to God through Him. He goes to the Father in right of His Sonship, His sinless obedience, His fulfilment of all righteousness; His disciples go in virtue of their union with Him; He is their way, as He was His own.'

There is no man in our time who has done more for 'progressive orthodoxy' than Theodore HAERING, Professor of Theology in the University of Tübingen; and an accurate and intelligible translation of his great dogmatic work *The Christian Faith* is welcome (Hodder & Stoughton; 2 vols., 21s. net). The translation has been made from the second revised and enlarged German edition of 1912. The translators are the Rev. John DICKIE, M.A., Professor of Systematic Theology in Knox College, Dunedin, and the Rev. George FERRIES, D.D., author of *The Growth of Christian Faith.*

The doctrine of the Devil is now regarded as outside the range of effective apologetic or even of any reliable system of dogmatic. Professor HAERING discusses it, but he discusses it briefly and even in an 'addendum.' Yet his discussion of a personal Devil is as good an example of his general manner as will be found, and at the same time it drives us to the conclusion that we may have dismissed the doctrine too precipitately.

The arguments against the idea of a Devil have never been formulated with precision. There is room for doubt if arguments have had much to do with its discredit. As with the doctrine of Angels generally, so with that of the Devil in particular, a little clumsy ridicule seems to have been sufficient. For the doctrine of the Devil left the safe ground of Scripture and loaded itself with material elements, which a very moderate knowledge of actual fact was able to turn into self-contradiction. Nevertheless there are arguments.

In the first place it is asserted that intelligence and evil cannot go together without destroying one another; and the very idea of an embodiment of evil is self-contradictory. Next, the notion of a Devil as the author of sin is attributed to the fact that our own sin is often such a surprise to us. It is easy to suggest that it came from without as the work of a malicious foe. Especially will this explanation be given by the lower religions, from which the whole idea of a Devil has probably come. In the third place it is pointed out that it is highly dangerous to believe in a Devil. It either furnishes an excuse for indolent self-justification, or it is the occasion of the most harrowing self-torture. Lastly, it is asserted that the belief in a Devil is untrue because it is useless. It makes no difference to the Christian judgment on sin; it is simply an encumbrance in theology.

Are these objections to the existence of the Devil unanswerable? Professor HAERING says they are not. He answers every one of them. He answers the first objection by saying that actual experience testifies both to the union of

much intelligence with great maliciousness, and also to sin's mastery of the art of embodying itself in visible form. He answers the second by showing that it has no foundation in fact. It has not been proved, and it cannot be proved, that the Devil is the product either of surprise or of the lower religions. The third objection he answers by pointing to the words of Eph 6^{11}, 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.' Is there any excuse for indolence there? Is there any occasion for self-torture? Always it is necessary to see to it that our doctrine of the Devil is Scripture doctrine. He answers the last objection by saying that a doctrine cannot be called useless which was used by our Lord Jesus Christ.

And thus Professor HAERING arrives at the most significant matter in the whole discussion. Jesus Christ had a doctrine of the Devil. More frequently and more pointedly than any New Testament writer, He spoke of the Devil as a person and of the deeds he did. How are His words to be understood?

Is it possible to understand them figuratively? It is possible to understand some of them so. In Mt 13^{39} Jesus says that the enemy that sowed the tares is the Devil. Dr. HAERING thinks it is possible to take the Devil figuratively there. But in other places it is not possible. It is not possible, he says, to take the Devil figuratively in the passage about the unforgivable sin. And it is not possible to take the word figuratively when Christ says (Lk 10^{18}), 'I beheld Satan fallen as lightning from heaven.'

Can we say then that in speaking of the Devil in this way Jesus was accommodating Himself to ideas that were prevalent around Him? 'Certainly not,' says Professor HAERING. 'Accommodation at this point would be incompatible with His truthfulness as well as with His wisdom as a teacher.'

So we come to the *decisive* question. May we assume that His knowledge was limited? Now Dr. HAERING refuses 'for reasons of faith' to attribute to Jesus perfect knowledge of everything. On secular things, as the sun and the earth, He shared the ideas of His people and His time. He will not say that the words of Jesus bind us regarding the facts of history, as the authorship of the 110th Psalm. Less still does he feel bound by what He said about His Return in the course of the generation then alive. But the existence of the Devil seems to him to belong to a different class.

For there are circles in the consciousness of Jesus, and some circles are closer to the centre than others. In the first place, things religious were closer to His consciousness than things secular. But even among things religious He had a nearer experience of some than of others. Of the Father He had an experience that was direct, and all that He says is acceptable and authoritative. Now the Evil One could not be the object of His personal religious experience. Whereupon Dr. HAERING concludes that, even though it belongs to the circle of things religious, the doctrine of a personal Devil is not forced upon us by the words of our Lord. If we believe it we must see that we have reasons for believing it. If we deny it we are not disloyal to His teaching or authority.

Professor HAERING warns those who 'in no spirit of levity dispense with this doctrine.' He warns them to make sure that their doctrine of sin does not suffer by the dispensation. And he points out that they must reckon with the fact, not only that Jesus speaks frequently of the Devil, but also that His words 'ring out in their purity through the musty sultry atmosphere of contemporary superstition.'

And he warns those who accept the doctrine not to count it a part of saving faith in the strictest sense. It is not to be placed, for example, beside the sinlessness of Jesus. The sinlessness of Jesus is a fact of history as well as an element in His redemption; the doctrine of the Devil is outside both His personality and His work.

Then Dr. HAERING puts into words the doctrine of the Devil which it is evident he holds himself. He says: 'The Kingdom of human sin is integrally connected with evil found outside of man, which comes to a climax in a personal evil will. As regards his nature, he is the perfect embodiment of what is the inmost *nature* of sin generally—lack of religion, enmity to God, because "wishing to be God" of the creation: "If there were a God I myself would desire to be such, and therefore I hate God" (Nietzsche). Compare the way in which the incarnation of the spirit opposed to Christ in a person is described in 2 Thes. 2, while in 1 John denial of the unique relation of the Son to the Father constitutes the character of the Antichrist or Antichrists. In ordinary speech we naturally give the name of devilish to deliberate opposition to the good and consummate pleasure in what is evil, in all its principal manifestations, the most thoroughgoing of which is just such opposition to God. The *work* of this evil being consists in temptation, that is in deliberate and intentional giving of offence. Inasmuch as temptation always consists in offering counterfeit good, while moreover evil itself in the last resort as compared with good is mere pretence and falsehood, the evil one is called the Liar; and because the counterfeit, or lie as such, is the oppcsite of life, is fatal to life and is death, he is called the murderer of men.'

Turning from HAERING to look into a book by an Englishman, we came upon a discussion of the same subject. The author is the Rev. Thomas J. HARDY, M.A. The book is a plea for the recognition of *The Religious Instinct* (that is its title as a universal attribute of man, and then for the things which the religious instinct demands (Longmans; 5s. net).

Now in order that we may grant the demands of the religious instinct, they must be in harmony with that stage of evolutionary progress which we have reached. There was a time when the religious instinct demanded human sacrifice. The conscience now refuses that demand. But the conscience, says Mr. HARDY, agrees with the religious instinct in still demanding a Devil.

The religious instinct demands a Devil to-day more than ever. For two reasons. First, because 'the tendency of our conceptions is to become more and more "personal."' And, secondly, because 'such facts as the solidarity of the race and the reality of free response are prominently before us.' And there are other reasons than these.

There is the potent reason that Jesus took the Devil for granted. For Mr. HARDY is as deeply impressed with that fact as is Professor HAERING. 'The conception is interwoven with the Lord's Prayer, with the Temptation, with the works of healing, the parables, the discourses, the incidental expressions of Christ's mind.'

And there is the demand of the religious instinct. The Catholic instinct demands the aid of saints. Mr. HARDY counts it a sound instinct. But if the aid of the good is real, the aid of the evil must be real also. 'Let us suppose that at death a man's spirit goes forth into the wider activities of a sphere unfettered by bodily conditions, but is still moving self-centred, and bent on frustrating the Love of God, what is to hinder this spirit from drawing near, a restless, spiteful, malignant influence, tempting and perhaps ruining the souls that still have their portion in this life?'

And then—for Mr. HARDY does not suggest that the Devil may be the disembodied spirit of a bad man—then there is the further possibility that the human race is but a part of a vast spiritual organism, the struggle and destiny of which is hidden from the eye of sense. And if that also is so, 'then surely the belief in the personal agency of both good and evil is reasonable and almost inevitable.'

The Blood-Accusations against the Jews in Southern Russia.

By J. Rendel Harris, Litt.D., LL.D., Doc. Theol. (Leyden), Director of Studies, Woodbrooke Settlement, Birmingham.

In connexion with the recent trial of the man Beilis on a charge of ritual murder, it was a natural comment, on the part of those who watched the legal proceedings from the standpoint of Church History, that the Russian courts of law furnished the closest parallels to the situations of the Christian martyrs before the Roman courts and in face of actual or intended popular émeutes. One has only to read the accusations through which the Early Church had to pick its way, of eating or employing ritually the body or the blood of a child, to be sure of a real continuity between the blind popular passions of the nineteenth and twentieth centuries and those of the second. The parallelism is well known and has, no doubt, often been remarked. So much, at least, is clear, that the poor Russian Jews of to-day have to go through experiences which are singularly like those which we read of in the story of the Saints and Martyrs of the first days of the Church.

It will illustrate this parallelism for those who may have given it only a superficial attention, if I transcribe some sentences from a Jerusalem paper which reached me recently, containing, under the date October 14, 1913, an account of the indignation meeting held in the great synagogue on October 8 to protest against the abominable conspiracy at Kieff from the point of view of an outraged Judaism. After a solemn public oath had been taken that neither the Jews of to-day nor their forefathers knew the slightest ground in history for the charges made against their compatriots, the Chief Rabbi addressed Heaven itself in protest, in the following terms:

'O Great God, Thou knowest that even the blood of bullocks is abhorrent to us, how much more the blood of a human being! We pray Thee, therefore, frustrate the wicked designs of our enemies who purpose to throw a slur upon our holy religion—a religion which is to serve Thee in purity and singleness of mind.' The account goes on to say that many of the Rabbis wept bitterly at the irony that Judaism, the simplest and most rational of all monotheistic religions, should be so heartlessly libelled and maligned by the wicked Gentiles.

Now suppose we turn to the account of the martyrdoms at Lyons and Vienne, as sent by those churches to their kinsmen and fellow-believers in Asia in the year 177 A.D. In this letter we find that during the process of the trial a woman named Biblias, who had at first renounced the Christian profession, when she heard the charges made against her former companions cried out in the face of the court, 'How is it possible that these people should [ritually] eat children, to whom [in ordinary life] it is forbidden to eat even the blood of the lower dumb animals?' Her question brought a personal challenge to herself, which resulted in the recovery of the Faith by confession, and she was promptly added to the list of the martyrs.

The parallel between the language of the Chief Rabbi at Jerusalem and the Christian woman in Gaul is very striking. I adduce it, not because it brings anything fresh to the argument (for, as I have said, in the story of Ritual Murders, the Jews and the Christians stand or fall together), but in order to make one or two brief reflexions which may stimulate to further inquiry. It is evident that the Gallic Christians of the second century were not so far removed from their Jewish nucleus and origin that they did not share a taboo, which has been characteristic of Judaism all through the ages. If we are historically near to one another in the possible incidence of a persecution connected apologetically with a food-taboo, it is to be regretted that spiritual consanguinity was not so far recognized in Jerusalem last October as to bring the Greek and Latin Patriarchs into the protest meeting with the Chief Rabbi. Leaving that point on one side, it is clear that *the Gallic Churches had the blood-prohibition in the Jewish sense.*

The importance of this lies, in the first instance, in its bearing upon the terms of the Jerusalem

Concordat which we have recorded in the fifteenth chapter of Acts. Here we are told to abstain from things offered to idols, and from blood and things strangled, and from fornication. It is well known that these regulations are a battlefield both for the textual critic and for the exegete. Ought we to omit the words 'things strangled,' and interpret the rest of the restrictions as belonging to the deadly sins, Idolatry, Murder, and Fornication; or may we treat them, for the most part, as a series of Food-taboos? We may take it as certain that the Gallican Christians had the Biblical text of Irenæus (who was perhaps the very scribe of their famous epistle), which is substantially the text of the Codex Bezæ. This Western text certainly omitted the words 'and things strangled.' What then becomes of the food-taboo? The answer seems to be that it was involved in the abstinence from blood. Otherwise it is not easy to see how Biblias could have used the language of prohibition almost in the very words of the Chief Rabbi of to-day. 'Blood' must be held to include the blood of 'things strangled,' in which case the latter explanation becomes a gloss upon the former.

There is, however, another direction in which we can get light upon the question whether the food-taboos are the backbone of the Jerusalem Concordat; I mean the study of comparative religion. The primitive Christian and Jewish taboos are not alien to the general line of human development; they concur, in some respects, for certain, with the religious restrictions of advancing civilization. In this direction, I have been surprised that no one (as far as my knowledge goes) has compared the important parallel in the fifth Sura of the Koran: it runs as follows:—

'Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invoked; and that which hath been strangled . . . and that which hath been sacrificed to idols.'

Here we have an almost exact series of parallels to the terms of the Jerusalem Concordat; yet there is not the least reason to suppose that Mohammed has been reading the Western text of the Acts, or adding as a supplement 'things strangled' out of some other text; and it is important to notice that they are all food-taboos: 'ye are forbidden to eat' is the preface and prologue. With Mohammed, 'blood' in this connexion does not mean murder: it means the eating of blood, either in ordinary life or ritually; and I want to ask the question of those who are engaged in the perplexing task of interpreting the Apostolic Decrees whether they have given sufficient (or any) weight to the parallel supplied by the Koran; and whether the Moslem language does not go far towards establishing the statement that the trouble in the Early Church was over the food-taboos, what we may or may not eat, and the people with whom we may or may not eat it.

It will, also, probably follow that the whole question of ritual murder must be taken into a new field. Up to the present time it has frequently been suggested that the origin of the Christian persecutions was due to a misunderstanding as to their eating the flesh and drinking the blood of the Son of Man. If that were really the case, then, in historically transmitting their sufferings to the Jewish race, the early Christians would be making them vicarious sufferers for Jesus Christ, and, as Browning might say, 'Kieff makes amends for Calvary.' I do not, however, myself believe that this is the real solution, though I have said enough to show that we and the Jews are standing in the dock together, and can hardly have separate trials or verdicts. Having said so much, I shall not be misunderstood in asking that the whole question of ritual child-murder should be re-opened. We know so much more than we did of the persistence of ancient customs, including the various forms of human sacrifice, that we have a right to inquire, from the human standpoint, whether such ancient customs, either in their original savagery, or in politer modifications, may have coloured the rituals of the great monotheizing religions; for even if we grant the purity and simplicity of early Judaism and its daughter faith, early Christianity, the pagans may still have had knowledge of surviving cults and practices which they may have attributed to the nascent Christian movement or to the venerable Jewish faith from which it emerged. On such points, then, we reserve our judgment (being anthropologists as well as believers) and ask for further information.

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

Acts iii. 4–6.

And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

In the previous chapter of the Book of Acts we read, 'And fear came upon every soul: and many wonders and signs were done by the apostles.' But our text contains the first recorded miracle, and it at once produced conviction in the minds of multitudes, while it also led to an outbreak of persecution against the nascent church.

The scene of it was laid in Jerusalem. It was the hour of prayer; and the sun, which was sinking to the west, shed its rays upon the temple-gate, 'kindling into a blaze of glory the great central doorway of Corinthian brass.' John and Peter were wending their way towards the sacred edifice that they might join in worshipping the God of their fathers, and scribes and Pharisees with flowing robes and broad phylacteries were also assembling to perform their devotions. But a poor cripple, carried by sympathizing neighbours, was there before them, driven by his helplessness and need. Others might be late, but not so the beggar with his shrivelled limbs and ragged garments; for it offered him the chance of obtaining help from the passers-by. As soon as Peter and John came up to the place where he lay, he asked alms of them aloud, encouraged, it may be, by their look and bearing. To this appeal 'Peter, fastening his eyes upon him, with John, said, Look on us.' The words, so unusual, awakened unwonted interest and expectation in the cripple, and he gave special heed to them, wondering what might follow. 'But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.'

I.

The Attitude of the Gospel to Men.

'And Peter, fastening his eyes upon him, with John, said, Look on us.'

1. Peter's object was to awaken the man's expectation. For more than forty years, even from his birth, he had been a cripple, and this affliction had doomed him to a life of squalid beggary. Some doles from passers-by, enough to keep body and soul together, were all the pittance that he sought. He had no hope of recovery; that had long been abandoned. Life had no day-dreams for him; no golden horizon of happier days ever gleamed before his vision. There was no occupation in which, like others, he might support himself, and find in activity a solace in the passage of the weary hours. His was a poor, dependent, useless life, often cursed by humiliations and lack of food to eat and clothes to wear; and it may be that at last he had settled down into a brutish sort of content with his lot, ceasing to be disturbed by the thought of what might have been. But Peter's words, 'Look on us,' excited special expectation, and, as he continued to look and to listen, new hope was begotten in his breast, until at the word 'walk' it seemed as though a new life was opening before him, and that his lot would be wholly changed.

2. Now, it is the object of the gospel to awaken in human souls new hopes and new desires. It is the higher things that it offers us, but men are commonly heedless about higher things. Thousands, like this poor beggar, are asking only for this world's alms—silver and gold, houses and lands, the perishable prizes of earth. And they become content with the acquisition of these things, not because these things bring satisfaction to the soul, or are ever secured in the measure desired, but because by concentration of the thoughts upon these material objects all aspiration for the Unseen is shut out or deadened. They have their dreams, but their dreams are only of wealth and success; they have their horizon, but it is bounded by the seen and the temporal. All that they ask is that they may acquire more of this

world's possessions; that they may outstrip, or, at least, rival their neighbours in display, or luxuries; that they 'make their pile,' as the saying is, and lay up in store for years to come.

3. To these lower wants the gospel returns a negative response. Not that it denies the value of these earthly riches, or condemns the reasonable pursuit of them, but that it has something better to offer. Its aim is to awaken the upward look of the soul, the desire for those things which belong to the spirit and to God; and a crisis is always brought about whenever this offer of the gospel is clearly presented; for unless there is a response, the blessings of the gospel cannot be received or enjoyed. If the lame man had said, 'It is gold and silver that I want—and that only,' the miracle of healing would not have been wrought, and the cripple would have remained a cripple to the end of his days. This is too often men's attitude to the gospel. Its offer does not awaken their desires, because their hearts are set on other things. What they are seeking is the silver and the gold, and in the pursuit of this they are deaf to all other solicitations.

4. The Psalmist writes: 'When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.' It was a movement of soul produced by the Spirit of God. 'I don't care for these things' is the language of the natural man. Some power from above is needed to open blind eyes and unstop deaf ears. But whenever the gospel is preached, and continually at other times, the Spirit of God is at work. All men are conscious, at some time or another, of His gracious influence. Sometimes through the word itself which arrests and transfixes thought and self-questioning, sometimes by the death of child or friend, sometimes by some earthly loss or disappointment, sometimes by an event which brings to light the hidden sinfulness of the heart, sometimes by a vision of the Redeemer in His grace and truth, the deeps of the nature are stirred, and the soul thirsts for God, for the living God. God never leaves Himself without a witness. He seems silent, but His silence speaks; He withdraws His face, but the shadow reminds of His presence.

'They fastened their eyes on him.' Is not this a characteristic feature of Christianity—that it fastens its eyes on the destitute and the sick? Science fastens its eyes on inanimate matter; Art fastens its eyes on beauty. Art going up to the Temple to pray—which, by the way, it seldom does in our day and generation—would fix its gaze on the 'Gate called Beautiful,' and would turn away in disgust from the loathsome object that was craving alms of the passer-by. But Christianity going up to the Temple fastens its eyes on the poor cripple; and ever since, her eyes have reverted in the direction of the helpless and forlorn. Science seeks out the secrets of the world; Art seeks out the beauties of the world: but Christianity seeks out the ills of the world, and strives hard to remove them.[1]

II.

The Demands of the Gospel upon Faith.

'In the name of Jesus Christ of Nazareth, walk.'

1. There is no mention of faith in this narrative, and yet it is very forcibly depicted. The lame man's actions were the manifestation of faith. 'Leaping up, he stood, and began to walk.' He would not have leaped up, or stood, and he would have been unable to walk, if he had not believed Peter's words.

2. We may at the first glance feel surprise at the quickness of his faith. He had been lame from his birth. He was more than forty years old. His infirmity had defied all the doctors' skill, and had not been outgrown or mitigated by the years. And who were Peter and John? Very ordinary men, so far as appearance went; and the name which they invoked was that of the despised and crucified Nazarene. But there was potency in the name, nevertheless, and Peter spoke with an authority which produced a strong impression. And he had faith to be healed, whatever doubts may have been suggested by fear or incredulity.

3. There is no doubt that the gospel makes large demands upon our faith. In the present day the difficulties surrounding it are more subtle and more numerous than ever. 'It is hard,' as Browning says, 'to be a Christian'; and often in revolving the question we find 'no end in wandering mazes lost.' But it is a necessary condition. It cannot be otherwise. If Jesus Christ could save every one without terms and conditions at all, He would be only too glad to do it. But it cannot be done. The nature of His work and the blessings that He brings by His work are such that it is an impossibility for any man to receive them unless he has that trust which, beginning with the acceptance by the

[1] C. Jones, *Studies in the Acts of the Apostles*, 63.

understanding of Christ as Saviour, passes on to the assent of the will, the outgoing of the heart, and the yielding of the whole nature to Him. How can a truth do any good to any one who does not believe in it? How is it possible that, if you do not take a medicine, it will work? How can you expect to see unless you open your eyes? How do you propose to have your blood purified if you do not fill your lungs with air? Is it of any use to have gas-fittings in your house if they are not connected with the main? Will a water-tap run in your sculleries if there is no pipe that joins it with the source of supply? These rough illustrations are only approximations to the absolute impossibility that Christ can help, heal, or save any man without the man's personal faith. 'Whosoever believeth' is no arbitrary limitation, but is inseparable from the very nature of the salvation given.

4. No doubt there are many aspects of Divine revelation which lose themselves in mystery. But if our souls are perplexed, let us turn to Christ. He is the Truth, and He has the words of eternal life. Approaching Him, our doubts will dissolve as mists before the sun, and, gaining confidence like this cripple, we shall be able to set out into the larger life to which He calls us.

We must ourselves have lively faith if we are to communicate faith to others. It was Peter's own faith that carried this man's unbelief by storm. In presence of Peter's confidence he could not but believe. Most men are far more moved by the contagion of others' strong feeling and example than by arguments or verbal appeals. For the diffusion of faith it is a man like Peter that is wanted, who overleaps the obstacles which other men would stop to examine; a man like Luther, erring perhaps in fine points of doctrine, but giving impetus and force to the whole movement in Christ's kingdom, and sweeping along with him a host of weaker and dependent spirits. If we are not propagating faith in Christ, it is mainly because our own faith is meagre and timorous.[1]

III.

The Power of the Gospel is in the Name.

'In the name of Jesus Christ of Nazareth.'

1. When Peter appeared before the High Priest and elders on the morrow to answer for his conduct, they asked him, 'By what power, or by what name, have ye done this?' They thought of some magical agency which had been used, and would have been glad to have fastened this accusation upon the Apostle. But he was ready with his reply, and said, 'Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.'

Dr. Wilbur Chapman, when preaching at Ipswich, told the following to illustrate the power of the name of Jesus Christ of Nazareth:—During the civil war in the United States a young fellow who was passing over the battlefield saw a friend of his lying almost shot to pieces. He stooped down to straighten the limbs of the wounded one, took water from his bottle to wash away the blood from his face, and then said, 'Is there anything more I can do for you?' The dying lad replied, 'Yes. If you have a piece of paper in your pocket, write a letter to my father; I think I can sign it. My father is a judge in Detroit, and if you take him the letter he will help you.' The letter was written, and this was the purport of it: 'Dear Father, I am dying on the battlefield, and my friend is helping to make things comfortable for me. If ever he comes to you, be kind to him for Charlie's sake'; and with his fingers which were fast stiffening in death he signed his name.

The civil war came to an end, the soldiers went to their homes, but this one in tattered uniform made his way to the home of the great judge. The servants, thinking that he was a tramp, would not admit him, and so he waited until the judge came out, and stepping up to him he held out the soiled piece of paper.

The judge, thinking that it was a begging letter, pushed him aside. The soldier stood aside and unfolded the paper and showed the judge his own boy's signature, and it made all the difference.

The judge took the soldier into his home, offered him whatever he wished for, and told him that whatever his influence could secure for him he should have; and it was all because of Charlie's sake.

There was power in the name.

2. In the same way it is Christ who is the power of the gospel. It is not the mere words of the message, or the doctrines which make up the gospel revelation, that give it efficacy. It is Christ Himself who is the object of faith, and who redeems the soul, and imparts eternal life. The teaching of the New Testament is, Believe on the Lord Jesus Christ, and thou shalt be saved. He that hath the Son hath life. Your soul wants precisely what that poor cripple's body wanted—power to stand, to walk, to leap, and to utter forth the praises of God. And that power is in Christ and in Christ alone. Light to the blind, strength to the impotent, life to the dead is *He*. The more you think of it earnestly, the more will you find that life is just what you need. A bodily frame that is worn out can be patched up for a while by the

[1] Marcus Dods, in *How to Become like Christ*, 132.

physicians, but a new gush of life into it is what it needs. Give it that, or you patch and prop in vain. They try to do something like it sometimes—they pour some fresh, young life-blood into the exhausted veins. But Christ can truly do this for your soul. I am not speaking now of the solace of His compassion, of the joy of His communion, of the sweetness of His love, of the glory of the hope which He inspires. I sum it all up when I say, '*In him is life.*' That life, God's life, He can give to man, He will give to you. It will be a power in the end, all-mastering, all-ruling in your being, 'a power unto salvation.' It will pass into every crippled faculty of the soul and unbind it; it will master every insurgent passion and tyrannous lust; it will thrill through long-palsied nerves and limbs, and quicken them; it will open to your powers a field of the most glorious activity; it will lift you from the brute's level to the man's; and you, who have crawled, and crept, and lain idle in the dust about the temple gates, will pass in, 'walking, and leaping, and praising God.'

I seem to see the wretched, dying race of man, crippled by sin and wasted by spiritual hunger, sitting by the gateway to a temple of heavenly purity which it is powerless of itself to enter. There sits depraved humanity, maimed, guilty, sin-sick, and perishing! One approaches, mighty to save. He comes with the kingliness of a God concealed in the lowly guise of the Son of man. He halts. He pities. He stoops and sweetly says, 'Look on Me!'

Stretching forth a hand pierced with the crucifying nail, He lifts the wretched object to its feet, exclaiming, 'Rise up and walk!' And as the grateful creature clings to its restorer it beholds through its tears of joy that He is none other than the Son of God! Oh, blessed and adorable Jesus, Thy cross, Thy *cross* is the 'Gate Beautiful' of salvation through which a redeemed race may enter into the Temple not made with hands, eternal in the heavens![1]

3. Note three points in conclusion—

(1) The cripple was cured through human agency; by the friends who carried him to the gate of the temple, by the instrumentality of Peter. We may help by little acts which, though apparently insignificant, may be used of God for conveying some of His great blessings to men; and if we have been renewed by the Holy Spirit, we shall not only be used, but be made a vessel *meet* for God's use.

(2) We ought to give praise for blessings received. The cripple went into the Temple and praised God.

(3) It is possible to be convinced, yet obdurate. The Jews acknowledged the miracle, but persecuted the miracle-workers and sought to silence them. They asked, 'What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.'

One man gave lavishly of gold
And builded tower and town;
Then smiled content to think his deeds
Should win him great renown.

Another, poor in worldly gain,
Gave all within his ken
Of strength and tenderness and truth,
To help his fellow-men.

The record of the rich man's gifts
Lies on a dusty shelf;
The poor man lives in countless hearts,
Because he gave—himself!

[1] T. L. Cuyler, *Stirring the Eagle's Nest*, 205.

Literature.

Brooks (P.), *New Starts in Life*, 124.
Cuyler (T. L.), *Stirring the Eagle's Nest*, 191.
Davies (D.), *Talks with Men, Women and Children*, vi. 421, 433.
Harper (F.), *A Broken Altar*, 60.
Lewis (Z. H.), *Petros*, 171.
Matheson (G.), *Leaves for Quiet Hours*, 138.
Minifie (W. C.), *The Mask Torn Off*, 81.
Murray (A.), *The Ministry of Intercession*, 91.
Oosterzee (J. J. v.), *The Year of Salvation*, ii. 9.
Williams (C. D.), *A Valid Christianity for To-day*, 96.
Wilson (S. L.), *Helpful Words for Daily Life*, 191.
Christian World Pulpit, x. 209 (J. Baldwin Brown); xviii. 186 (P. Robertson); xxii. 107 (W. Hubbard); xlix. 362 (Meyer).
Homiletic Review, New Ser., xxi, 526 (E. B. Coe).
Good Words, 1868, p. 356 (J. S. Howson).

The Epistle to the Colossians and its Christology.

By the Rev. James Iverach, D.D., Principal of the United Free Church College, Aberdeen.

II.

The Epistle begins with a salutation; and a thanksgiving follows, from which we learn that the Colossians had not been personal disciples of the Apostle himself, but had been won to Christianity by Epaphras. St. Paul gives thanks for their progress in the Christian faith, and this leads on to a prayer for their advance in knowledge and good living through Christ. This occupies the first thirteen verses, and forms the introduction to the whole Epistle. It also leads on to the description of Christ as the only path of progress. The prayer for progress, and the statement of the fact that Christ is the only path to progress, lead on to a fuller statement of the significance of Christ. The doctrine of Christ is set forth in 1^{13}–2^{3}. The doctrine is so stated as to refute the errors of thought and practice described in the polemic which follows (2^{4}–3^{4}). The errors are described and condemned, and their inconsistency with faith in Christ and obedience to Him is set forth. The fourth part (3^{5}–4^{6}) is hortatory, and sets forth the practical consequences of the identification of the Christian with Christ in His death and resurrection. The concluding part ($4^{7\text{-}18}$) is personal, consisting of explanations relating to the letter itself, and containing also salutations from and to divers persons. A fuller analysis will be found in Lightfoot's *Colossians*, and need not be given here. Our aim is to use the Epistle in order to show what Apostolic Christianity was in the closing years of the life of the Apostle Paul. For this end we shall look at the doctrine of the person, office, and work of Christ as delineated here; at the errors which seem to have called forth this great exposition; and at the function of the Church in relation to both of these situations.

In the forefront of the statement of doctrine is placed the fact of redemption. This always, in every Epistle, is in the foreground. It is the first and most significant part of the gospel of St. Paul. Through the Son we have our deliverance, our redemption: 'Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins' ($1^{12\text{-}14}$). This redemption and this forgiveness are guaranteed in all their fulness and completeness by the fact of Christ. In relation to the Father, the Son is the image of the invisible God, and in Him dwells all the fulness of God. In Him the invisible had become visible, the transcendent had become immanent, the eternal had become temporal, and being had attained to a becoming. For, while God is, the Son in a true sense became; and in the Incarnation these antinomies and many others are reconciled. He is the Mediator between God and man, in Him God reveals Himself to the world, and in Him the world speaks to God.

Having in one phrase indicated the relation of the Son to the Father, the Apostle immediately sets forth the unique pre-eminence of the Son. We must quote the passage: 'In him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist' ($1^{16f.}$). There are other statements in the Pauline Epistles which approximate to this, or, at all events, which imply this, as their justification and explanation, *e.g.* 1 Co 8^{6}: 'To us there is one God, the Father, of whom are all things, and we unto him: and one Lord, Jesus Christ, through whom are all things, and we through him.' In this passage there is affirmed the absolute universal mediation of the Son, yet it is in some measure indefinite, or, at all events, its fulness of meaning is not explicitly set forth. Whether the occasion for further statement was not felt by the Apostle, or whether the situation did not call for a more explicit declaration of the fulness of Christ, the statement in 1 Co is not detailed, nor is the cosmical significance of Christ unfolded. But in the passage in Colossians the cosmical significance

is deliberately and in detail set forth. He is the head of the universe. He is the agent, the source, the goal of Creation. The redemptive work of Christ follows on, and is the culmination of, His creative and administrative work. The relation of God to the world, according to the teaching of the Apostle, has always been maintained in and through the Son. He is the meeting-place of God and the world, He represents the world to God, and He represents God to the world. As He is truly God, so also, it may be truly said, He is the world. Beyond His influence there is nothing; apart from Him there is nothing. He is before all things, and in Him all things consist. 'He is the principle of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos. Thus (to take one instance) the action of gravitation, which keeps in their places things fixed and regulates the motions of things moving, is an expression of His mind.'[1]

The principle which makes things work together, and the bond which binds them into a unity—so briefly may be put the conception which the Apostle has of the place and function of Christ in the cosmos. But the mediatorship of Christ, as the meeting-place of God and the world, needs a still closer definition. For this relationship is still a distant one, and a closer bond must be found. This is found in the statement, 'And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have pre-eminence' (1[18]). The mediatorship, which, since the world began, had been exercised by the Son, obtained a closer form, and a new definition when the Son became incarnate. By His incarnation and death Christ identified Himself with the world in a new and more intimate way. He became the world, attained to the experience which created life has, and came to know, by living it, what were the conditions and the possibilities of created life. So He is the First-born from the dead, and knows by experience what it is to live, and what it is to die. But it is true also that in His experience the world attained to a larger life and entered on a new experience. The relation between God and the world obtained a new expression, since Christ had identified Himself with the world. The old cosmical position of the Christ in His relation to the world was changed from what might be regarded as external to a new relation which was from within; and the Christ became the sharer of the life of creation. No longer mere direction, mere rule, or mere superintendence, but identity with created life became the relation of the Christ to the world. This relationship indicated the possibility of a new departure in the life of the world. It placed the world in a new relationship to the Father. For the Son is now really the life of the world. He can speak to the Father on the part of the world, can make up for the failures, sins, and defects of the world, and express the sorrow of the world for its failure to meet the Divine purpose, and for its refusal to meet the aims of Divine love: 'For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens' (1[19f.]). It was the delight of the Father that in Him should all the fulness dwell; yes, for in Him all that fulness was handed over to the world, so that the world should be able to respond to the Divine love, and thus might become a world to which the Father could give Himself without reserve. Creation needed to be reconciled, and it needed to be raised to its ideal, that is, to be made fit for the reception of the Divine indwelling; and, to make it fit, the Son was given by the Father to it. The Son is the head of the body, the Church.

Corresponding to the breadth of the new conception of the cosmical position of the Christ, is the breadth of the new conception of the Church unfolded in this Epistle and in the Epistle to the Ephesians. The progress of the Pauline thought in relation to the doctrine of the Church may be summed up in two sentences. In the Epistle to the Romans St. Paul had arrived at the thought of the unity of the Church, and had said: 'Even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another' (Ro 12[4f.]). In 1 Co the Apostle again takes up the thought of the unity of the Church, and, in relation to the selfishness of the individual which threatened to disrupt that unity, takes occasion to unfold the dependence of each member upon the life of the whole Church, and urges each member

[1] Lightfoot, *Colossians*[8], 1879, p. 156.

to realize that dependence. In one verse he advances beyond the position of Romans. There the Church was one body in Christ; but in 1 Co he affirms: 'Now ye are the body of Christ, and severally members thereof' (1 Co 12^{27}). This remains a simple statement, and its contents are not unfolded. But in the Epistles of the Captivity the one body in Christ becomes the body of Christ, and the difference is great. The union between Christ and His Church becomes closer, more defined, and new metaphors are introduced in order to make the unity more apparent. If the Church is the body of Christ, it follows that the body is incomplete, and will not be complete until the work of Christ is complete. The fulness of Christ is a fulness which is being made complete, and part of the function of the Church is to make complete the body of Christ. So we obtain an interpretation of the following verse which does not require us to attribute anything like expiatory merit to the sufferings of the Church: 'Now I rejoice in my sufferings for your sake, and fill up on my part what is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church' (Col 1^{24}). While in one sense the work of Christ is complete, in another sense it is incomplete, and will remain incomplete until the body is made up to its fulness. So the Church has a function to perform, and the work of every man in Christ, whether in his own life or in feeding the life of the Church, is a supplying of what is lacking of the afflictions of Christ for the sake of the body of Christ. But, ere a man can supply what is lacking in the work of Christ, he must himself be in Christ, a real member of the body of Christ, in vital relation both to the head and to the members of the body.

Before speaking of the supply of what was wanting in the building up of the body of Christ, the Apostle had spoken of the way by which he had been brought into the Church: 'And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable before him: if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven' (Col 1^{21-23}). St. Paul was a minister of the gospel (v.^{23}), he is also a minister of the Church (v.^{25}). In both relations his work is to unfold the riches of the mystery of Christ, for the reconciliation of the alienated and for their upbuilding. As a minister of the gospel he has to win the world for Christ, as a minister of the Church he has to 'fulfil the word of God, even the mystery which hath been hid from all ages and generations' (v.^{26}). But this mystery which had been hidden is 'manifested to his saints' (v.^{27}). It was the delight of God to make known 'what is the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory' (v.^{27}). This is the work of St. Paul, the minister of the Church: he admonishes, he teaches in all wisdom, he unfolds the meaning of the mystery in ever-enlarging fulness, for in so doing he feels that he is on the way to present every man perfect in Christ.

In all these statements the Apostle seems to have in mind the particular state of the Colossian Church. He unfolds the mystery of Christ in His relation to the world and to the Church in order that the unfolding may at once set them right with regard to their relation to God, to the world, and to their fellow-men. In their relation to God they must learn that they need no other mediator save Him who has redeemed them, accepted them, and taken possession of them. In Christ are 'all the treasures of wisdom and of knowledge hidden' (2^{2}). This is the mystery of God, now made manifest and open to all who are in Christ. It only remains that those who have 'received Christ Jesus the Lord' should 'walk in him, rooted and builded up in him, and stablished in faith' (v.^{7}). This is the sum of the whole matter; but, as questions have been raised and difficulties set forth by the Colossians, the Apostle proceeds to deal with them. These questions refer, as said above, to their relation to God, to man, and to the world. Summarized under the rubrics of 'philosophy and vain deceit,' 'the tradition of men,' 'the rudiments of the world,' are the errors of speculation which the Apostle proceeds to root out and destroy. What these were in particular we need not minutely investigate, for the main issue is plain. It refers to those speculations current in the tradition of Asia Minor, from the time of Heraclitus onwards. More particularly the reference is to those intermediate beings between God and the world with which subsequent Gnostic speculations have made us familiar. From the classic age of Greek philosophy down-

wards the problem was to establish some intelligible relationship between the unmoved Mover of all things and the moving world. Philosophy, and the tradition of men, and the rudiments of the world—how much of the course of human speculation for more than half a century can be included in them! Here we may not dwell on them. For the Apostle they are all set aside by the fact that the relation of God to the world is a relation in Christ: 'In him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power' (2$^{9f.}$). There is no need of any other relationship, for the fulness of the Godhead is in Him, and from the side of the world He is the head of all principality and power.

But next there arises the thought of the Christian's relationship to the world and to man. As there had been many speculations regarding the relation of God and the world, so closely connected with these are the speculations regarding the nature of the world, and man's relation to it. Is the world essentially evil? Or, to go further back, is evil essentially material? And does contact with matter entail evil? Is matter the principle of evil? An affirmative answer led to practical consequences. On the one hand, the essential evil of matter led to asceticism of a very drastic kind. On the other hand, it led to unrestrained licentiousness. In either case the Apostle says that life must be κατὰ Χριστόν, 'after Christ.' In Christ there is deliverance both from asceticism, and from self-indulgence. There is deliverance also from mere rules and observances. It is evident that here we are in a more advanced stage than we were in the direct controversy with Judaism. It is no longer a question as to the standing of Gentiles within the Christian Church. The Gentiles are within the Church. But are they using all the means by which perfection is to be won? While circumcision is no longer indispensable, is there not something lacking if circumcision in its higher meaning is not attained? Apparently these Jewish Christians insisted on rules, ordinances, feast-days, new moons, and sabbath days, as observances without which a Christian could not attain to perfection. Without entering into detail, we may note the wide sweep of the apostolic teaching. In Christ the middle wall of partition has been broken down, and Gentile and Jew are one in Him, the relation to the world has been changed, and the Christian need not subject himself to ordinances: 'If he died with Christ from the rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances?' (2^{20}). Ordinances, after the precepts and doctrines of men, are of no value against the indulgence of the flesh (v.^{23}). Merely negative rules do not avail for the maintenance and the growth of Christian life, for life is not offered merely to our acceptance, it is offered to our acquisition. Not abstinence, not indulgence, not mystic immersion into an external symbolism, as in the mysteries of Eastern Greece —not in these, but in the appropriation of Christ in His person and His work does the Christian life consist. The Christian must live over again the experience of the Christ; he must die with Him, rise with Him, live with Him in an endless, ever-growing life.

'If ye were raised with Christ, if ye were translated into heaven, what follows? Why you must realise the change. All your aims must centre in heaven, where reigns the Christ who has thus exalted you, enthroned on God's right hand. All your thoughts must abide in heaven, not on the earth. For, I say it once again, you have nothing to do with mundane things: you *died*, died once for all to the world: you are living another life . . . for it is a life with Christ, a life in God. But the veil will not always shroud it. Christ our life shall be manifested hereafter; then ye also shall be manifested with Him, and the world shall see your glory.'[1]

So Lightfoot felicitously paraphrases the beginning of the third chapter. Everything inconsistent with this risen life must be sternly repressed. It is no longer a question of rules, observances, or rites; it is something deeper far that is here taught. What is taught is the freedom of a Christian man, who in Christ has become master of himself in order that he may do efficient service to Christ, and so help to build up the body of Christ. Not in bondage to an alien external standard, but in the service of an ideal, revealed to him, is the Christian to realize his calling. In the opening discussion the Apostle had reminded the Colossian Church that the Father had 'delivered us out of the power of darkness and translated us into the kingdom of the son of his love: in whom we have our redemption, the forgiveness of our sins' (1^{13}). But redemption and deliverance are only preliminary to the exercise of freedom. These removed the disabilities under

[1] Lightfoot, *Col.*, p. 208.

which man lay—disabilities which frustrated all attempts of his towards a real life. But having been delivered, having been redeemed and forgiven, the believer has now to live. So he must strive to appropriate salvation, must make it his very own. So freedom comes, and in the exercise of freedom he has to realize the ideal of the Christian life. No doubt it is Christ that has made him free. No doubt also it is Christ that has led the way in His living, dying, resurrection, and ascension to the right hand of God. But these experiences of the Christ, the Apostle teaches, must be repeated in the life of the Christian. In order to do so the Christian must put off more and more what was characteristic of the merely natural life: 'Mortify, therefore, your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry: for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things' ($3^{5ff.}$). After further directions the paragraph ends with the significant declaration: 'Christ is all, and in all' ($v.^{11}$).

The characteristic of Christian life is not external rules, not times and seasons, not a state to be acquired by initiation into mysteries. It is the appropriation of Christ by faith, love, and obedience that makes a man a Christian. He must make Christ's ideal his own ideal, but in such a way that Christ continues to be all, and in all. But the distinctive characteristic of Christianity is that its ideal is a realized historical ideal. Other ideals, fashioned by the best thought and activity of men, have the disadvantage of being only ideal, for no concrete embodiment of them has occurred in history. Great ideals of human worth have been drawn by the poets, the philosophers, and thinkers of the past and present, but they are only ideal, and remain as a mere counsel of perfection. But for St. Paul there exists a realized ideal of what man may become. Jesus Christ is real, and it remains for the Christian to make Christ his own ideal. Nor is this all that the Apostle has to say. Christ is no mere ideal which a man has to follow and to imitate. The Christ as set forth in this Epistle is a living, energetic, working factor in human life, who actively works in order that men may see Him as He is, and actively transforms them after the type of the ideal which He has enabled them to see.

In what remains of the Epistle, the Apostle enforces in practical ways the great theological and ethical teaching which has gone before. Practical precepts addressed to all sections of a community —to husbands and wives, to children and parents, to servants and masters—illustrate what St. Paul means by a life lived with Christ in God. It is characteristic of his ethical teaching that he brings every precept into living relation to Christ: note the references, 'as is fitting in the Lord' (3^{18}); 'this is well-pleasing in the Lord' ($v.^{20}$); 'fearing the Lord' ($v.^{22}$); 'as unto the Lord, and not unto men' ($v.^{23}$); 'ye serve the Lord Christ' ($v.^{24}$); 'knowing that ye also have a master in heaven' (4^{1}). So he brings the ethical Christian life not under a categorical imperative, or under an abstract rule, but under the charm of loyalty and obedience to a personal Master. How great an influence loyalty is we need not stay to delineate. But in whatever form loyalty to a person or to a cause appears in history, it nowhere has the potency and the living influence which it has in the teaching of the N.T. Love of country, devotion to the fatherland, loyalty to a great cause, or to a great leader, are pale and colourless in comparison with the power of loyalty to Christ. Whatever motives enforce the power of loyalty in other cases are also here, and they are blended in a unity which at once compels a man to follow, but also gives him strength to follow.

We need not wonder, then, that any attempt to introduce alien factors into this personal relationship of a man to Christ, should be resented and frowned upon by the Apostle. He is impatient with everything, no matter what it may be, which would interfere with the relation of a man to his Master. Rules and the like tend to erect a barrier between Christ and His follower. They tend also to interfere with the freedom of the Christian man. For in the exercise of his freedom the Christian man comes to see his ideal, makes it his own, and consciously sets himself free from all influences from within and from without which hinder him in his efforts to realize that ideal.

Literature.

BALDER THE BEAUTIFUL.

Balder the Beautiful (Macmillan; 2 vols., 20s. net) is the title which Dr. J. G. Frazer has given to the seventh and last part of the third edition of 'The Golden Bough.' It is, as he confesses, with his usual openness, 'little more than a stalking-horse to carry two heavy packloads of facts.' The topics which are described and discussed in these two volumes are the 'Fire-festivals of Europe' and the 'Doctrine of the External Soul.' These are the two heavy packloads of facts which the title is made to carry. Balder himself is dismissed in a short chapter of five pages.

All the same, *Balder the Beautiful* belongs to the plan. In this last part of the third edition of 'The Golden Bough,' Dr. Frazer tells us how he was 'led to institute a parallel between the King of the Wood at Nemi and the Norse god Balder, who was worshipped in a sacred grove beside the beautiful Sogne fiord of Norway, and was said to have perished by a stroke of mistletoe, which alone of all things on earth or in heaven could wound him. On the theory here suggested both Balder and the King of the Wood personified in a sense the sacred oak of our Aryan forefathers, and both had deposited their lives or souls for safety in the parasite which sometimes, though rarely, is found growing on an oak and by the very rarity of its appearance excites the wonder and stimulates the devotion of ignorant men. Though I am now less than ever disposed to lay weight on the analogy between the Italian priest and the Norse god, I have allowed it to stand because it furnishes me with a pretext for discussing not only the general question of the external soul in popular superstition, but also the fire-festivals of Europe, since fire played a part both in the myth of Balder and in the ritual of the Arician grove.'

These volumes contain Dr. Frazer's latest ideas regarding the Golden Bough itself. 'If I am right,' he says, 'the Golden Bough over which the King of the Wood, Diana's priest at Aricia, kept watch and ward was no other than a branch of mistletoe growing on an oak within the sacred grove.' Now the mistletoe on the oak was supposed to have dropped from the sky upon the tree in a flash of lightning and therefore to contain within itself the seed of celestial fire, a sort of smouldering thunderbolt. And the priest of Diana at Aricia, called the King of the Wood, represented Jupiter in the flesh, and accordingly, if Jupiter was primarily a sky-god, his priest cannot have been a mere incarnation of the sacred oak, but must, like the deity whose commission he bore, have been invested in the imagination of his worshippers with the power of overcasting the heaven with clouds and eliciting storms of thunder and rain from the celestial vault. This view of the priest and of the bough which he guarded at the peril of his life has the advantage of accounting for the importance which the sanctuary at Nemi acquired and the treasure which it amassed through the offerings of the faithful; for the shrine would seem to have been to ancient what Loreto has been to modern Italy, a place of pilgrimage, where princes and nobles as well as commoners poured wealth into the coffers of Diana in her green recess among the Alban hills, just as in modern times kings and queens vied with each other in enriching the black Virgin who from her Holy House on the hillside at Loreto looks out on the blue Adriatic and the purple Apennines. Such pious prodigality becomes more intelligible if the greatest of the gods was indeed believed to dwell in human shape with his wife among the woods of Nemi. And this is the meaning of the Golden Bough being made the stalking-horse, in Dr. Frazer's own phrase, to carry the best load of facts and inferences regarding primitive religion that has ever been brought together.

In some important respects Dr. Frazer has changed his mind since the issue of the second edition of 'The Golden Bough.' He believes now that the fire-festivals, so prevalent throughout Europe, are purificatory in intention, as Westermarck holds, and not designed to reinforce the sun's rays, as is the opinion of Mannhardt. Indeed, he believes that their chief purpose was to burn witches (actually or in imagination). Again, Dr. Frazer now believes that the great Aryan god whom the Romans called Jupiter, and the Greeks Zeus, was a sky-god before he came to be associated with the oak. His association with the oak in particular is due, he thinks, to the fact, verified by statistics, that the oak is struck by lightning far more frequently than any other tree of the wood in

Europe. 'To our rude forefathers, who dwelt in the gloomy depths of the primeval forest, it might well seem that the riven and blackened oaks must indeed be favourites of the sky-god, who so often descended on them from the murky cloud in a flash of lightning and a crash of thunder.'

Dr. Frazer ends with these words: 'I am hopeful that I may not now be taking a final leave of my indulgent readers, but that, as I am sensible of little abatement in my bodily strength and of none in my ardour for study, they will bear with me yet a while if I should attempt to entertain them with fresh subjects of laughter and tears drawn from the comedy and the tragedy of man's endless quest after happiness and truth.'

MACAULAY.

Mr. Charles Harding Firth, M.A., Regius Professor of Modern History in the University of Oxford, has undertaken the editorship of an illustrated edition of *The History of England*, by Lord Macaulay, which is to be issued by Messrs. Macmillan in six super-royal octavo volumes at 10s. 6d. net each. The volumes will be uniform in appearance with the illustrated edition of Green's History.

Why Green was illustrated before Macaulay, and why Macaulay has not been illustrated until now, are circumstances which Professor Firth cannot account for. Certainly neither Green nor any other modern historian offers a better opportunity than Macaulay to the illustrator. Macaulay's History is confined to a few eventful years, and it enters into much personal and literary detail. Moreover, Macaulay constantly refers, as Professor Firth points out, to engravings and pictures as among his authorities for the account he offers of persons, of places, and even of events.

But now it is to be done well. In his preface, Professor Firth tells us what are the sources of the illustrations and where he has gone in search of them. First of all there are to be portraits—portraits of Macaulay himself (there are four in this volume), portraits of the great persons who pass through his History, and portraits of the small. For the portraits the sources are many, but chiefly two—the National Portrait Gallery and the Sutherland Collection in the Bodleian. Alexander Hendras Sutherland, who died in 1820, devoted himself to collecting illustrations for Clarendon's History of the Rebellion and Burnet's History of his Own Time, and in 1837 Mrs. Sutherland presented the collection to the Bodleian Library. The six volumes of the folio editions of the histories mentioned are inlaid and bound, forming sixty-one elephant folio volumes containing 19,224 portraits, views, and other illustrations. There are, for instance, 552 portraits of Charles II., 276 of James II., 175 of Mary, and 431 of William III.

Next come the contemporary caricatures and medals. Many of the medals are also caricatures, some of them unwittingly, as when Louis XIV. is made to look like a Greek god and William III. like a Roman emperor. The great majority of them come from Holland. The art of caricature, says Professor Firth, needs a free soil for its growth. One medal often answers another. The French medal on the battle of Beachy Head shows in the distance the flying ships of England and Holland, while in the foreground Louis XIV., like Neptune, drives his team of sea-horses triumphantly over the waves; beneath is the legend, 'Illi imperium pelagi.' The English medal on La Hogue has a background of burning ships; in front a figure with a trident, rising from the waters, knocks Louis XIV. from his car into the sea, with the words, 'Imperium pelagi nobis.'

Then there are the broadsides, ballads, and autographs. This source has been freely used and rightly, for Macaulay used it more freely than any other historian has done. He was thoroughly familiar with the ballads and political poems printed during the reigns of James II. and William III. He knew well the collection of lampoons and satires published under the title of 'Poems on Affairs of State.' He had searched the Roxburghe Ballads and the Bagford Ballads—since reprinted by the Ballad Society, but then only available in their original broadside form in the British Museum. Above all, he had carefully studied the great collection brought together by Mr. Pepys, during the enforced leisure which he enjoyed after the Revolution had removed him from the secretaryship of the Admiralty. This collection of ballads, now in the Pepys Library at Magdalene College, Cambridge, is the least known of all the great collections, and was consulted by Macaulay more than any of the others.

One other matter demands attention. Is Macaulay still an authority? Is he worth illustrating? Of that there is no better judge than

Professor Firth himself. He says: 'Many years ago Mr. Gladstone, in a review of Sir George Trevelyan's Life of Macaulay, expressed the hope that the day would come when a critical edition of the History would be published, in which the author's statements would be examined and tested, his bias corrected, and his errors pointed out. There are errors, it is certain; during the last fifty years so much new material on the history of the period has been published, and so many new sources have become accessible, that there is room for a critical study of Macaulay's History, and some need for one. But an illustrated edition of a British classic is not the proper place for a critical commentary, and it has seemed best to reserve any critical observations for a separate publication. The task of illustrating the History necessitated a close scrutiny of Macaulay's pages, and while it made some defects and omissions more apparent, it has increased, not diminished, my admiration for what Macaulay succeeded in doing.'

BENEDETTO CROCE.

Eucken, Bergson, and Croce—these are the names of the great philosophers of our day. With Eucken and Bergson we are fairly familiar. Croce is still nearly unknown among us. His name is not once mentioned in the latest edition of the *Encyclopædia Britannica*. But Mr. Balfour spoke highly of him in his recent Romanes Lecture, and Professor Saintsbury, insatiable reader as he is, has declared that Croce in his *Æsthetic* provides for the first time a really scientific criticism of literature. It is, however, to Mr. Douglas Ainslie above all others that the credit will be due when Croce becomes known to English readers. He has already published a translation of his *Æsthetic*, and now he has issued in English his *Philosophy of the Practical* (Macmillan; 12s. net).

The 'youngest of Italian senators,' Croce is already the author of a small library. His exposition of Vico, says Mr. Douglas Ainslie, 'has at last revealed that philosopher as of like intellectual stature to Kant.' He is sole editor of *La Critica* and editor-in-chief of that immense collection, the *Scrittori d'Italia*. His philosophical work is known by the general title of the Philosophy of the Spirit. It consists of three books—*Æsthetic as Science of Expression and General Linguistic*, already translated by Mr. Douglas Ainslie; *Logic as Science of the Pure Concept*, not yet rendered into English; and the volume before us, *Philosophy of the Practical* (*Economic and Ethic*).

Of the Philosophy of the Spirit, this, according to Croce's translator, is the sum: 'The Spirit is Reality, it is the whole of Reality, and it has two forms: the theoretic and the practical activities. Beyond or outside these there are no other forms of any kind. The theoretic activity has two forms, the intuitive and individual, and the intellectual or knowledge of the universal: the first of these produces images and is known as Æsthetic, the second concepts and is known as Logic. The first of these activities is altogether independent, self-sufficient, autonomous: the second, on the other hand, has need of the first, ere it can exist. Their relation is therefore that of double degree. The practical activity is the will, which is thought in activity, and this also has two forms, the economic or utilitarian, and the ethical or moral, the first autonomous and individual, the second universal; and this latter depends upon the first for its existence, in a manner analogous to Logic and to Æsthetic. With the theoretic activity, man understands the universe; with the practical, he changes it. There are no grades or degrees of the Spirit beyond these. All other forms are either without activity, or they are verbal variants of the above, or they are a mixture of these four in different proportions. Thus the Philosophy of the Spirit is divided into Æsthetic, Logic, and Philosophy of the Practical (Economic and Ethic). In these it is complete, and embraces the whole of human activity.'

ÆGEAN DAYS.

Ægean Days (Murray; 12s. net)—this is the title which Mr. J. Irving Manatt, sometime American Consul at Athens, now Professor of Greek in Brown University, has given to the essays which he has written in recollection of his five years' consulship and his occasional visits thereafter to the land of his love. For while Professor Manatt thinks there is no land on earth to be admired like the United States of America, he thinks there is only one land on earth to be truly loved, and that is

> The isles of Greece, the isles of Greece,
> Where burning Sappho loved and sung.

His essays—they are fairly detached though with one affection—are good reading. They are more than that, for Mr. Manatt is a scholar and explorer, but they are that first and chiefly. We shall quote his story of the discovery of the site of Troy. But notice first that the illustrations are excellent. Among the rest is a fine reproduction of Sir Alma Tadema's picture of Sappho and Alkaios.

'It is forty years now since Frank Calvert gave the *coup de spade* to the Trojan pretensions of Bunarbashi, and opened the mound at Thymbra in which, with true insight, he recognized the Tomb of the Trojans. About the same time he began the excavation of the Hill of Hissarlik and satisfied himself that it was the Homeric Troy; but his funds gave out and he offered the site to the British Museum if it would go on with the work. The Museum pleaded poverty; and so the ground lay fallow till one day Frank Calvert fell in with an eccentric German who had just come down from Bunarbashi and was hastening to embark for home. "There was no Troy after all," quoth this peevish pilgrim, who turned out to be Heinrich Schliemann; but the cool-headed Englishman said: "Go and see Hissarlik first." Said and done: Schliemann turned his back on the steamer, mounted a horse, and was off for Calvert's hillock. Returning, he confessed his faith, got his firman, and dug up Troy—Troy, the first American conquest in the East, for was it not acquired and identified by an American Consul and explored by an American citizen under the shield of the Stars and Stripes? True, the American Consul presented Troy itself to the Ottoman Government, and the American citizen gave the lion's share of its treasure to Berlin; still by the higher warrant Troy is ours, a treasure not in earthen vessels, but in imperishable muniments. But what I would lay stress on here is that before Schliemann and Dörpfeld was Calvert; and no tale of Troy that fails to give him the first place among its modern explorers is fair or just.'

ENGLISH THEOLOGY.

Canon Vernon F. Storr, having been made a Research Fellow of University College, Oxford, gave himself to a study of *The Development of English Theology in the Nineteenth Century*. He has now published the first volume of the fruits of his study. It carries the history from 1800 to 1860 (Longmans; 12s. 6d. net).

Work of this kind is easy to do; it is difficult to do well. And unless it is well done it is of no use at all. That is why so many books of the kind have been written and forgotten. Canon Storr names, out of the number, only one which he has been able to depend upon—Tulloch's *Movements of Religious Thought in Great Britain during the Nineteenth Century*. That book is out of print and difficult to find. He hopes it will be reprinted without delay. Beside it now we shall place Canon Storr's own volume. Its standpoint is the same—what is called the Broad-Church point of view; and its carefulness is as commendable.

When we say that Canon Storr is a Broad Churchman we do him an injury. That title is not applicable now as it used to be, not applicable to anybody. If it were not for our English love of labelling we should not use it at all. In this case all it signifies is that Canon Storr is abreast of modern scholarship and ready to go where modern scholarship leads him. He is as true to the historical Jesus, as true to the divine Christ, and as sure that the historical Jesus and the divine Christ are one and the same blessed Redeemer as, say, Bishop Moule or Canon Knox Little.

Not only so; whenever he has to describe evangelical movements or High Church tendencies he is scrupulously fair—looking at them perhaps just a little as from without, but never for a moment adopting the older attitude of aversion. And then, we must not, in judging his attitude, forget that it is a history not of English theology simply that he is writing, but of its development.

The names which appear on his pages are mostly very familiar. Rarely do we dissent from his judgment of them. For the most part, it is as able as it is well informed. The two or three pages devoted to Frederick Myers, for example, could not be bettered. More difficult, because more encumbered with misconception, but as successful, is his criticism of Carlyle. And we may add that it was a sound, if liberal, judgment that gave a place to Carlyle in the development of English theology.

QUESTS.

'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' If any preacher wishes to know by what other ways men have sought to come to God they will find the

most accessible and perhaps the most complete list in a volume entitled *Quests Old and New* (Bell & Sons; 7s. 6d. net). The volume has been written by Mr. G. R. S. Mead, the editor of the quarterly called *The Quest*. It is as amazing as it is lamentable that so many people should pass by the only living and true Way and should go searching all over the world for ways that are one-sided at their best and degrading at their worst. But there it is. And to Mr. Mead these quests have a great fascination. It is as if he were more taken up with the search for truth than with the Truth itself. His knowledge is wonderful and his sympathy is nearly incredible. There are men to whom lost causes appeal irresistibly: surely Mr. Mead is one of them.

But what are the quests? They are Taoism (in two chapters), Buddhism (in three), Reincarnation, Some Mystical Experiments on the Frontiers of Early Christendom (Hermesianism, Philonism, Mithraism, and another unnamed), Gnosis in the Higher Forms of Hellenistic Religion, 'The Book of the Hidden Mysteries' by Hierotheos, the Rising Psychic Tide, Vaihinger's Philosophy of the 'As If,' Bergson's Intuitionism, and Eucken's Activism. The 'unnamed quest of early Christianity' is found in 'an arresting mystical treatise hitherto almost totally unknown. It purports to be a book of Hierotheos, and should be of special interest to students of Christian mysticism, and particularly to lovers of the Dionysian writings; for not only is it one of the most daring documents that has ever been conceived, but it may just possibly be of the same derivation as the books of that Hierotheos whom the Pseudo-Dionysius declares to have been his chief teacher after Paul.'

Mr. Mead gives the impression that all these quests for the Truth are worth studying, yet he is himself detached from them all. Does he show a leaning to Reincarnation? It is scarcely to be believed. Other ways are unchristian; no other way is inhuman.

Mr. Morton Luce, the author of *A Handbook to the Works of Shakespeare*, publishes seven essays now on *Shakespeare, the Man and his Work* (Arrowsmith; 3s. 6d. net). These essays from first to last are instinct with one generous desire, the desire to make Shakespeare more noble in our thought of him than he has been. The Sonnets are the stone of stumbling. It is just in the Sonnets that Mr. Luce finds the proof of Shakespeare's religion and of Shakespeare's morality. 'It pleases the modern mind,' he says, 'to discover that Shakespeare was a libertine; to believe that the great artist, emancipated from the superstitions of religion, was indifferent to the appeal of conscience, the claims of morality, the high purpose of the soul, and the infinite and most sacred possibilities of existence. He was not. He was, I believe, religious; so also were Bacon and Spenser, and a score of the great souls of that great day.'

'How the poor live' is a bitter story to read, as it is told in *Round about a Pound a Week* by Mrs. Pember Reeves (Bell; 2s. 6d. net). The poor here are not the poorest. They live near Kennington Oval and count themselves somebody. But the hardness of their life, especially the life of the women, is shocking. For the men the dread of being out of work is worst, for they are mostly engaged by the day. For the women, the married women, it is endless drudgery and loneliness.

Mr. Ralph Waldo Trine is an American author who seems to have found readers in this country also, in spite of the exuberance of his language and the thinness of his thinking. In his latest book, which he calls *The New Alinement of Life* (Bell; 3s. 6d. net), he seeks to bring us back to the simplicity that he finds in Christ and in particular to the two great commandments. In order to do this, he deals severely with St. Paul, and not very accurately. He introduces him by the following amazing statements: 'One of the most ardent and enthusiastic of these was one Saul, Saul of Tarsus. A Jew by birth, and the follower of Israel's religion, such as she then had, he later exchanged his early associations for Roman citizenship. He had received a university education, and he had taken great interest in Greek philosophy and metaphysics, which he had encountered in an abundant degree at Rome.' Then says Mr. Trine, still more amazingly: 'We cannot do otherwise than admire the zeal and the earnestness of Paul, his remarkable literary ability, and also the honesty of his intentions in presenting Christianity so that it could find acceptance on the part of the cultured classes; but at the same time we cannot shut our eyes to the fact that the stream was diverted almost

at its source, and that through it we have a Christianity radically different from that which the Judæan teacher promulgated. It is through this channel that the Christianity that has come down to us has flowed.' But anything is possible to an author who begins a paragraph with the statement, 'It was Mazzini who said: "Where there is no vision the people perish."'

There are many influences making for changes in education in the near future, and not all are in the right direction. To a large extent they arise from the recognition of the psychological nature of the problem. Now there is no method of education in which that recognition has been so full and so frank as in that of the Dotteressa Montessori. If the principles which she has applied more scientifically than any other educationist are recognized in the education of the youngest, they cannot fail to react on all education. Careful attention to the development of the body, if practised in the early years, will draw attention to its importance in the later. The successful use of disciplinary training, mental and physical, which is of the essence of the method, and especially the fact that it is employed in connexion with material of living interest to the pupil, will help to reinstate the conception of discipline in quarters where it is now discredited, chiefly because it is employed on subjects which deaden interest. The careful attention to the individual child rather than to the group, and especially the respect paid to his individuality and his right to self-development, cannot fail to react on later education and life, and, by elevating our conception of personality, to assist in forming a healthy public opinion, founded on knowledge, as well of principles as of facts, through which many of the injustices and inequalities of our social system may be alleviated. An admirable account of Dr. Maria Montessori of Rome and her new method of education has been given in a book with the title of *The Montessori Principles and Practice*, which has been written by Mr. E. P. Culverwell, M.A., Professor of Education in the University of Dublin (Bell; 3s. 6d. net). Admirable is the account in all respects, in clearness, fullness, and understanding; and it is admirably illustrated.

Miss H. M. Swanwick is entitled to speak for the militant women in *The Future of the Women's Movement* (George Bell & Sons), and she speaks out. Though she does not believe in violence, she is behind no suffragist in the claim she makes. And yet she is careful to show that the claim for a new place in public life made by women is not a claim to a place separate from men, above them, or even in opposition to them. Mrs. Fawcett introduces the book and says this about militancy generally: 'Dr. Arnold, writing from France within a generation of the Terror, said in reference to the destruction of the feudal power of the nobles over the French peasantry, "The work has been done . . . and in my opinion the blessing is enough to compensate the evils of the French Revolution; for the good endures, while the effects of the massacres and devastation are fast passing away." If that could be said of the Terror cannot it be even more positively said of the comparatively innocuous "militancy" of recent years? The good endures, while the evil is temporary and passes away, is as true to-day as it was a hundred years ago.'

The easiest introduction to a study of Socialism, as well as the one of which the least will afterwards have to be unlearnt, is *A History of Socialism*, by Thomas Kirkup. The fifth edition of the book has been issued, revised, and largely rewritten by Mr. Edward R. Pease, the Secretary to the Fabian Society (A. & C. Black; 5s. net). 'It is possible,' says Mr. Pease, 'that I have devoted too much space to the Fabian Society, but I must plead that it is impossible to write of a propagandist movement with the knowledge of an insider and at the same time the detachment of an outsider. And to this extent I claim justification. I am convinced that historians in the future will recognize, as indeed they are beginning to realize already, that the successor to Karl Marx in the leadership of Socialist thought belongs to Sidney Webb. Marx perceived that industry must be the business of the State, but he did not foresee how this could come about. This has been the work of the English School of Socialism, which has for long prevailed here, which, imported by Herr Bernstein, is capturing Germany under the name of Revisionism, which is at last creating a Socialist Party in America, and indeed is gaining ground everywhere; and this school of Socialism is for the most part the creation of one man only, Sidney Webb.'

The subject of the Arnold Prize Essay for 1913 was *Ancient Eugenics* (Oxford: Blackwell; 2s. 6d. net). It was an excellent choice, and the winner of the prize, Mr. Allen G. Roper, B.A., has written an excellent essay. A matter of vital importance and of keen controversy in the present is brought into the calm atmosphere of history. The theories of to-day are tested by the experiments of yesterday. The whole investigation makes for caution. The problems are more and deeper than we had believed. Mr. Roper must be read before we practise our Eugenics, even before we say more on the subject.

At the Cambridge University Press there is published a second edition of *The Story of Aḥikar*, as edited by F. C. Conybeare, J. Rendel Harris, and Agnes Smith Lewis (15s. net). The new edition is enriched by the discoveries at Elephantiné as well as by the use of an old Turkish or Tartar version. It has also been corrected wherever correction has been found necessary. And now we renew our welcome to a book which places English scholarship beside the best German scholarship, and keeps it as persistently up to date.

Mr. St. George Lane Fox Pitt has made an examination of the Educational problem in the light of recent psychological research, and he has published the result under the title of *The Purpose of Education* (Cambridge: At the University Press; 2s. 6d. net). The little book will fall in well with current methods of study on the part of teachers; and, more than that, it will help to direct attention to the things which are of most consequence in all education, the things of character and spiritual life.

A volume on *St. Basil the Great* (Cambridge: At the University Press; 7s. 6d. net) has been written by the Rev. W. K. Lowther Clarke, B.D., formerly Fellow of Jesus College, and now Rector of Cavendish in Suffolk. It will serve excellently as an introduction to the study of Monasticism. And that not by accident but out of the necessity of the case. St. Basil cannot be studied apart from his *Ascetica*, and the *Ascetica* cannot be understood without entering into the secret of the monastic life out of which it sprang and into which it led. All this Mr. Clarke introduces us to very happily; for he has scholarship and enthusiasm, and he has never allowed them to carry him away into useless speculation or into needless detail. It is not for the biographical interest alone that we read the book so greedily, though that interest is considerable, so little has been done on Basil in English; more than that is the clear, graphic account of Basil's Rules and the influence which they exerted on the history of Asceticism. To the difficult questions, 'Do the Eastern Monks form an "Order"?' and 'Are they Basilian?' Mr. Clarke answers 'No.' It is an answer that carries a good deal with it.

Ethel Colburn Mayne's book on *Browning's Heroines* (Chatto & Windus; 6s. net) is not only a beautiful gift-book, it is also a valuable contribution to the criticism of Browning. The author's knowledge of Browning is intimate; it has become part of her life; yet is she able to look at it, not without affection indeed, but with discrimination. Then she can express herself adequately. It may be that the imagery is occasionally too exuberant, but it is always alive and in touch with reality. We may have to breathe hard as we follow, but we arrive.

The division of subject shows capacity. There are five parts—Girlhood, the Great Lady, the Lover, the Wife, and the Trouble of Love. Under 'the Lover,' comes the Trouble of Love—the Woman's; the sixth part is the Man's. In 'Girlhood' the gift is attributed to Browning beyond all others of drawing the girl pure and simple, 'the girl brave and free'; even Shakespeare always hints at the love that is to come. Yet the last of the girls is Pompilia, who never had a girlhood!

One of the most effective arguments against Christianity is that it will not work. The Rev. William E. Wilson, B.D., takes a test case. He takes War. In his book *Christ and War* (James Clarke; 1s. net) he shows with irresistible persuasiveness that Christ is against war, and that nothing but unfaithfulness has prevented us from learning war no more. It is a fine sincere persuasive against war; and it is a valuable apologetic for Christianity. The book has been written for students, and a useful bibliography is added to it.

The most prominent feature of present-day publishing is the many series of original books

that cost little. The cheap reprint may be nearly exhausted: in any case this is better. The volumes themselves are often better; they are always up to date. We have already had before us the series of five publishers—The Cambridge Press, Kelly, Williams & Norgate, Harper, Jack—here is a sixth. Messrs. Collins have a 'Nation's Library' in which have appeared a volume on *Eugenics*, by Edgar Schuster; one on *Small Holdings* by James Long; one on *Socialism and Syndicalism* by Philip Snowden; and one on *Industrial Germany*, by W. H. Dawson. Each volume contains just over 260 pages, and is quite enough to give a working knowledge of its subject (1s. net each).

Messrs. Hodder & Stoughton have issued a popular edition of Mrs. Ashley Carus-Wilson's *The Expansion of Christendom* (3s. 6d.). The author has revised the whole book for this edition and brought its statistics up to date.

A series of lectures on *The Industrial Unrest and the Living Wage*, given at the Inter-Denominational Summer School, held at Swanwick, Derbyshire, June 28 to July 5, 1913, has been issued in one volume, with an introduction by the Rev. William Temple, M.A. (P. S. King & Son; 2s. net). The addresses were given by Mrs. Creighton, Dr. A. J. Carlyle, the Rev. P. H. Wicksteed, Canon Scott Holland, and others.

The modern way of 'compelling them to come in' is not to go out into the highways and hedges, but to advertise lavishly. On the best methods, the most completely catch-and-hold-the-eye methods, there is literature to be had. The latest book is a large octavo of more than 400 pages, freely illustrated, and describing without reserve those methods of advertising churches and pastors which have been found most successful. The title is *Church Publicity* (Methodist Book Concern; $1.50).

The author of the book, Mr. Christian F. Reisner, drew out a list of questions and sent it to clergymen and laymen all over the States. The replies are given of seventy-six clergymen and eleven laymen. And they are classified, commented on, and made into a book; for it must be understood that the same man who can advertise a church can advertise the book that shows the way. The outside is arresting, the inside has illustrations that are startling on almost every page. On page 209, for example, we are told that 'two five-hundred-watt Tungsten lamps have been attached to the spire of the Immanuel Baptist Church in Chicago,' and we have a vivid picture of the lamps, 'which burn from dusk to dawn.'

The Rev. Arthur Pollok Sym, B.D., has written *The History of the Parish of Lilliesleaf* (Selkirk: Lewis), and by doing so he has given us the opportunity of an hour's wholly enjoyable reading. The parish must be as attractive as its name, for since the Reformation only one of its ministers has left it for another sphere of earthly labour. Its traditions tell us of unmistakable progress in morals. During many years the schoolmaster's salary depended on the number of cocks that were killed at the annual cockfighting on Fasten's E'en. There are anecdotes of the ministers. The Rev. William Campbell seems to have gathered much of the humour round his name, but the best anecdote is of his wife. She was an excellent wife, possessed of great decision of character, and herself by no means devoid of humour. These traits are shown by an incident described to the writer in a letter from a great-granddaughter of the worthy pair. 'Mrs. Campbell was annoyed by a young naval officer paying attention to *two* of her girls, but never coming to the point. At last one evening he came to tell them that he was ordered abroad for three years. After supper she sent her daughters out of the room, locked the door, and said, "Now, sir, will you tell me which of my lassies ye're going to marry?" He told her at once, whereupon she remarked, "Well, the minister's there, and the leddy's no' far aff; ye'll just be mairrit the nicht." Which they were and very happily too.'

Professor Knight can say truly 'this one thing I do.' His sole aim in life is to get others to know and love Wordsworth as he himself knows and loves him. With Wordsworth in the latest book Coleridge is associated. Its whole title is *Coleridge and Wordsworth in the West Country: Their Friendship, Work, and Surroundings* (Elkin Mathews; 7s. 6d. net). It is the story of the years 1795 to 1798, when Wordsworth and Coleridge were together for the first time in Dorset or Somerset and when the work was done

that immortalized them both. The story is familiar enough, yet those who know it best will best appreciate this beautiful book. It is finely illustrated, and Professor Knight writes after his most agreeable manner.

Messrs. Morgan & Scott have issued a book of *Carols Ancient and Modern* for Christmas and Easter. The edition in cloth, with music and words, is published at 2s. 6d. net.

Fifteen years ago the Rev. Paget Wilkes, B.A., Exhibitioner of Lincoln College, Oxford, went out to Japan as a missionary. He has kept a journal of his experiences, and he has sent home many letters, which he calls leaves from the journal. These letters are now to be found in one handsome, strikingly illustrated volume with the title of *Missionary Joys in Japan* (Morgan & Scott; 7s. 6d. net). Mr. Wilkes is not an artistic letter-writer. His letters will never be bound up with those of 'the world's great letter-writers.' But by their very simplicity, reality, and want of art they bring us right into the heart of Japan, into the heart of the people of Japan, and we gain an understanding of the problem facing the preacher of the gospel there which no elaborately written letters or other missionary book can give us. In the end of the volume Mr. Wilkes discusses the difficult question of the missionary's attitude to the criticism of the Bible. He hits the nail on the head when he quotes the proverb that a little knowledge is a dangerous thing.

So vast is China in extent, and so varied in faith, that the authorities on the religion of the people are few. Mr. Reginald Fleming Johnston is one of the few. His new book is devoted to *Buddhist China* (Murray; 15s. net). In addition to the letterpress, which is not only reliable but also readable, the book is enriched with something like sixty illustrations.

Near the beginning there is an amusing story which shows that the Chinese are not only Buddhists, Taoists, and Confucianists, but that they are all three at the same time. The story is told of a certain sixth-century scholar named Fu Hsi. This learned man was in the habit of going about dressed in a whimsical garb which included a Taoist cap, a Buddhist scarf, and Confucian shoes. His strange attire aroused the curiosity of the Chinese emperor of those days, who asked him if he were a Buddhist. Fu Hsi replied by pointing to his Taoist cap. 'Then you are a Taoist?' said the emperor. Fu Hsi again made no verbal answer, but pointed to his Confucian shoes. 'Then you are a Confucian?' said the emperor. But the sage merely pointed to his Buddhist scarf.

Mr. Johnston has used good authorities, and his own long-continued observation has enabled him to use them intelligently. This is what constitutes the value of the book — not his own observations alone, though they have been close and long, nor books and manuscripts alone, but the careful competent working of these two into one interesting narrative. It may be asked, 'Is it worth while studying Chinese Buddhism so fully, when it is likely to collapse under the Revolution?' Mr. Johnston thinks it is more likely to enter on a new lease of life. So, at any rate, present movements indicate. But in any case Buddhism has to be studied; and it must be studied separately in each of the lands in which it has prevailed. There is no other way.

From the National Society's Depository in London may be obtained two volumes in which *The Life of Christ* (2s. 6d. net) is set forth for the use of teachers. That the volumes are for teachers is emphasized on almost every page by the use of phrases like 'Let the teacher point out'—'Tell the scholars that they are now asked to consider'—'Elicit from the class.' The book is therefore prepared neither for general reading nor for juvenile study. It is a teacher's handbook, and every aid that can be given to the teacher to lighten his own labour and enable him to make the whole story known in all its detail, is given ungrudgingly and enthusiastically. The author of the book is the Rev. F. M. Blakiston, M.A., Vicar of St. John's, Grimsby.

There is no Directory or Year-book published that excels *The Church Directory and Almanack* in accuracy and completeness; there is none that approaches it in cheapness. Every year it grows in size, but the price is still the half-crown net (Nisbet). This year there are ten more pages, making 776 of the closest possible printing, and all of names, dates, titles, and other minutiæ.

The *Church Pulpit Year Book* for 1914 (Nisbet; 2s. net) is also enlarged this year. And it contains

a new feature. At the end of each sermon there are notes, the notes being gathered from good commentaries, old and new.

To that truly charming series of books on the Children of the World, Messrs. Oliphant, Anderson & Ferrier have added one on *The Children of Labrador* (1s. 6d. net, with coloured illustrations). It is as charming as any of them. Miss Mary Lane Dwight, the author, owes much to Dr. Grenfell. But the book is her own. The preacher to children will find material in these books for his sermons, fresh and abundant. This, for example, recalls how the Israelites loathed 'this light food':

'The patients in the Hospitals are given nourishing food, which they seldom get at home, but, like some other people, they do not always appreciate it. One man said: "Don't give me any of them nutriments, Doctor. I wants a hunk of fat swile (seal) or a gull. Now *that* would have some taste."'

It would have been easy for the Ven. Archdeacon A. E. Moule, D.D., who has been in China since 1861, to write a popular book on that country. But he had no such puerile ambition. He has been in China as a missionary. He has had one desire for China and only one—to bring the people to a knowledge of the truth as it is in Christ. And now he has written this book on *The Chinese People* (S.P.C.K.; 5s.) for the sole purpose of equipping missionaries to China as completely as possible before they go there. He tells them all that they need to know, perhaps all that it is possible for them to know, before they reach the land they mean to labour in. And at the end of the book he gives a detailed list of literature to enable them to read more fully on any topic they may wish to specialize in. Archdeacon Moule has spared neither himself nor his friends that he may make his book complete and trustworthy.

Messrs. Williams & Norgate have issued a new and thoroughly revised edition of the late Lord Avebury's *Prehistoric Times* (10s. 6d. net). Only a few months before his death Lord Avebury himself revised the work, making numerous additions in order to deal adequately with recent discoveries, and omitting portions that were no longer true or useful. The whole book was then reset and many new illustrations were inserted. Lord Avebury was not able to read the proofs, but that has been done competently and carefully. Lord Avebury could show, better perhaps than any man of his time—unless Sir Robert Ball was his equal—that a book could be at once scientific and popular. This is now a worthy edition of one of the people's classics.

Professor L. P. Jacks's new book, *All Men are Ghosts* (Williams & Norgate; 5s. net), is likely to be taken seriously by many of its readers. For this is a time in which the thrusting forth of religion is having its revenge in the entrance of superstition. Men and women who refuse to believe in the Holy Ghost read anxiously any book which speaks of haunted houses. No doubt Professor Jacks is in earnest and deserves to be taken seriously, but not as a recoverer of the spirits of the dead. His interest is in this present evil world and its foolish inhabitants. And his desire is to bray them in the mortar of his fantastical irony, to see if at last in that way their foolishness may depart from them.

The Psychology of Conversion.

By E. D. Starbuck, Ph.D., Professor of Philosophy in the State University of Iowa.

The term 'conversion' usually means a more or less sudden act of turning away from a life of evil, after a season of repentance characterized by a sense of sin or of imperfection, to a life of righteousness, followed generally by a feeling of new life, joy, and fellowship. It means also a definite act of acceptance of a particular faith after apostasy or natural alienation. It also stands for a sudden illumination of the soul following upon a period of hungering after God or righteousness. It is generally supposed that God and man have both a part to play in conversion. Man's part is,

through repentance and faith, to seek union with God (*justitia activa* or *conversio intransitiva*); whilst God's is the act of impartation, through the Holy Spirit, of the life of righteousness and of forgiveness of sin through faith in Jesus Christ (*justitia passiva* or *conversio transitiva*). To maintain this distinction, the terms 'conversion' and 'regeneration' have sometimes been employed, the latter denoting especially the work of grace. It is even more common to consider 'regeneration' as the larger term, including conversion. In distinguishing the terms there has been too little consistency.

The variety of usages of the term are indicated by the different problems that have arisen in its discussion. Can either Divine or human agency in the change of heart operate without the other? Must the work of grace precede or follow the human act? Is a conversion necessary in order to enter the religious life? Is there a total loss of identity in the act? To be complete, must conversion be followed by another experience of justification or sanctification? etc.

The term 'conversion' with the experience it symbolizes is not confined to Christianity, but belongs, given a certain temperamental type, to different peoples and religions. It is well described by Plato in the *Republic* (bk. vii.), and elsewhere:

> 'As the eye cannot turn away from darkness to light without the whole body, so when the eye of the soul is turned round, the whole soul must be turned from the world of generation into that of being, and become able to endure the sight of being and of the brightest and best being—that is to say, of the Good. This is conversion.'

Records are not wanting, even amidst the meagre accounts accessible, among other peoples, of sudden changes of character and awakenings of the soul. A dramatic instance is that of Gautama the Buddha, after seven years of seeking for a way of deliverance from evil and death. The Hindus had, some centuries before the Christian era, reduced the experience to a doctrine and a cult. This is preserved still, in one of its forms, in the Yoga discipline. A similar cult seems to have been practised among certain tribes of the North American Indians. The Hebrews, particularly during the time of the prophets, were clearly familiar with the conception as that of a definite act of turning to Jahweh.

Among the many shades of Christian usage of the term 'conversion,' at least two should be clearly distinguished. In the first place, there is the sudden transformation of the character from one set of habits and emotional attachments to another, usually after a wilful, though not entirely heart-satisfying, acceptance of what is afterwards regarded as a life of sin. This may be designated the Pauline or Augustinian type of conversion. Of somewhat different significance are the conversions attended by a sudden uprush of new life after a period of more or less blind struggle after a dimly felt ideal. This type of conversion may on the surface be as cataclysmic as the former. It has the appearance, however, of being the outcome of a 'sub-conscious incubation' of imperfectly felt purposes. The impulses finally burst into fresh insight, new ideals, and higher values, and result in the shifting of the centre of personality suddenly to a new plane of spirituality. Since this is a quite common occurrence during the middle teens, it might be called the adolescent type of conversion. Or, from the nature of the process involved, it might be designated the fruition type. These two kinds of experiences are so far different as to require separate description.

I.

The Cataclysmic or Pauline Type of Conversion.

Whilst there are hardly two experiences alike, it is possible generally to mark out three steps or stages in the process: (1) 'the sense of sin,' or 'divided self,' or 'sick soul'; (2) the crisis; and (3) the joy, uplift, and exhilaration following upon the crisis. The first is characterized by feelings of sinfulness, depression, sadness, self-distrust, helplessness, estrangement, restlessness, anxiety, resistance, and rebellion. In this extreme form it is not uncommonly attended by bodily signs of stress, *e.g.* weeping, loss of appetite, hallucinations of sight or hearing or touch, and physical illness. The negative attitude of struggle against sin is usually more prominent than the positive one of striving towards righteousness. The duration of the stress period varies greatly, from a few days to several years. In the case of St. Paul, who was of heroic and mystical temperament, it was brief, so far as surface appearances would indicate, although the account would lead one to believe that the inner struggle had continued some days.

The condition underlying the stress and strain,

which lead on finally to the critical event of transformation, seems to be the struggle of two selves against one another. One of these is likely to be a sub-conscious self, and both of them may carry on the warfare seemingly without a conscious direction of the subject. A composite picture of the mental state at the turning-point is as if two lives—the present sinful one and the wished-for righteous one—were pressed together in an intense struggle for the possession of the field of consciousness. The subject is chiefly an observer of the combat, suffers from it, and is often torn between the contending forces until he is held between life and death. The ideal life finally, often momentarily, asserts itself, and there follows a unification of the personality, with its attendant experience of freedom, joy, and exuberance. In objective terms, this conflict has often been described as one between the prince of light and the prince of darkness, or as the agency of God in casting out bodily resident evil spirits, during which event the subject was a third party to the conflict. During recent years it has been more common for those making religious confessions to describe the event in subjective terms, as a conflict between good and evil tendencies in the self. Psychologists are fond of describing the experience in terms of antagonism between 'habitual centres of personal energy.' It is the nature of the mental life for one of these centres to become habitually central, while other centres remain peripheral. 'To say that a man is converted means in these terms that religious ideas previously peripheral in his consciousness now take a central place, and that religious aims form the habitual centre of his energy.' There is no difference in kind between the experiences immediately at the crisis and those during the period of conviction, except in their heightening and intensification. There is generally intense dejection and sadness carried to the extremes of bodily and mental anguish. If the struggle between the two selves has been a fairly equal one, it results sometimes in a state of coma. The nature of the transformation which occurs at the crisis, when it can be described at all, is of the character that would be expected from the account already given of a divided self and its resolution. Typical experiences are the following. A tension is broken, words of forgiveness are heard, something is torn up as by the roots; pictures, words, or other symbols flash before the mental vision; there is a witness of the Spirit, a sense of deliverance, a sudden elevation of joy accompanied by a feeling of bodily lightness. The outcome of the event of conversion is a set of emotions, the counterpart of those preceding the crisis. The fruitage of the process is the awakening of a new and higher sense of selfhood, together with a somewhat antithetical process of unselfing which brings the person into lively sympathy with nature, man, and God.

Although conversion is a world-wide phenomenon, it cannot be universally experienced. It belongs clearly to the psychopathic temperamental type. It has been conclusively shown by Coe that those who try to experience conversion and succeed, as against those who try as earnestly and fail, have sensibility as against intellect predominant in their general mental make-up, are subject to automatisms and hallucinations, and are passively submissive to hypnotic suggestion. It is clear also that the quality of the conversions experienced is conditioned by temperamental traits.

There are, among many others, two types of conversion experiences easily distinguishable, the self-surrender and the volition type. The former are likely to experience forgiveness; the latter, on the contrary, are more likely to experience a spontaneous burst of new life, or an instantaneous recoil from the old, as a result of a previous act of the will in striving towards righteousness. In the self-surrender type, relief persistently refuses to come until the person ceases to resist or to make an effort in the direction he desires to go. There are many cases of this kind, like that of John Bunyan, who found forgiveness at last only by deciding to give up his soul to Satan. An interesting instance is that of John Nelson. Exhausted with the anxious struggle to escape damnation, he cried at last, 'Lord, Thy will be done, damn or save!' and at that very moment his soul was filled with peace. The fact underlying such experiences seems to be that the personal will is at bottom necessarily, because habitually, identified with the imperfect sinful self, and every effort of will only emphasizes its perpetuation. In an act of self-surrender 'sub-conscious forces take the lead, and it is the better self *in posse* which directs the operation. Instead of being clumsily and vaguely aimed at from without, it is then itself the organizing centre' (James). 'If there is a relaxation—a letting go—the sub-conscious forces are allowed to

exert an influence, and the new centre of energy which has been sub-consciously developing, takes the chief place in consciousness' (Cutten). That something like this is the condition which obtains, is indicated by the frequency with which the transformation is wrought during sleep, or while one is engaged in some occupation entirely foreign to religion. This type of person must relax, must fall back on the larger power that makes for righteousness, and let it finish in its own way the work it has begun. The act of yielding is giving oneself over to the new life and making it the centre of a new personality, and living from within the truth which had before been viewed objectively.

In the volition type, the direction of attention and of striving is intermittently towards the new life. If the condition underlying the deliverance were described in crassly physiological terms, it would be that the 'nervous system grows to the modes in which it has been exercised.' The function of the will seems to be to give point and direction to the sub-conscious processes of growth, which in turn work out and give back to clear consciousness the revelation striven after.

The methods employed by revivalists in bringing about the change of heart are the methods which would accentuate the conflict we are describing. They intensify in all the ways possible, even by the influence of the crowd, the sense of sin, and bring it into the sharpest contrast with God, heaven, and righteousness. Such a procedure not infrequently results in pathological conditions. In many instances, particularly where there has been habitual waywardness, with an incapacity to surmount a set of evil habits, the result seems to be wholesome and permanent, despite temporary relapses. When wrought out in the midst of the great waves of revivalism, there are many evidences that the effects of conversion are evanescent, and perhaps in the long run deleterious (Cutten, Davenport). It is also credible that conversion on the part of the psychopathic temperamental type, following upon a sick-soul experience, is profitable in leading on into a 'two story universe' instead of dwelling in a flat world of practicality (James).

II.

The Adolescent or Fruition Type.

The examples of this type of conversion form a series, ranging from those in which the process of sub-conscious ripening is so gradual that no turning-point in life can be marked off, to those of so dramatic a climax that they are difficult to distinguish from the cataclysmic conversions. Indeed, the surface phenomena are generally very similar, centring in a crisis, preceded by depression and followed by development. A characteristic difference is that in the cataclysmic conversions there is, preceding the crisis, a struggle between a habitually sinful and a righteous self, whilst, preceding the adolescent conversions, there is pain in the presence of an imperfectly felt but dawning life of maturity—the long-recognized 'storm and stress' of adolescence. The latter experience might be designated the sense of incompleteness, as against the sense of sin of the Augustinian or Pauline conversions.

Several sets of statistics have been obtained by different students, showing that this type of conversion is limited, for the most part, to the middle teens. The highest frequency among boys is at 16; among girls, at 13. Before 12 and after 19 the number is small.

Adolescent conversions must be accounted for in terms of an anthropological background, whilst the cataclysmic conversions are explainable, for the most part, from the standpoint of the individual life in the midst of its social reactions. They belong to the complex set of adolescent phenomena that well up out of race life as conditioned by social selection. The curves of frequency of conversion in adolescent years keep pace fairly closely with those of accession to puberty, and those of acceleration and decline in rate of bodily growth. It has been shown that they happen independently of immediate social influences, and that the average age is the same, whether induced by revival excitement or independently of it. Like the love life which blossoms during the same years, the religious impulse is best described as one among the instincts (Marshall, Starbuck).

The adolescent crisis stands for the event of breaking away from the free, irresponsible, sensory-motor, practical life of childhood, which has become fixed and habitual, into the responsible, purposeful, rational activity of mature life, with its appreciation of spiritual values. The transition is difficult, and represents a long process of social acquisition which in the individual is crowded into narrow time-limits. It seems to have been narrowed down to the few years of middle adoles-

cence, and the transition sharpened into a dramatic event by the customs of initiation practised among most peoples from the earliest times (Daniels). Boys and girls, showing suddenly the bodily and mental marks which would fit them for social and family responsibilities, have been the fittest subjects for the initiation ceremonies, and so have been selected as the favoured members of the group. Confirmation, as practised among several religious communities, is the modern counterpart of the custom of initiation. Conversion stands for the inner spiritual adjustment of which confirmation is the symbol.

If this theory is true, it suggests an important point in the pedagogy of conversion. Most students at the present time agree upon the wisdom of anticipating mature activities and interests during late childhood, and of protracting during late adolescence the influences leading to a final re-adjustment to the ideals of mature life, so that the adjustment shall be gradual and normal. It is questionable, however, whether this sort of tuition can be entirely successful in respect to the mental and spiritual life, for the same reasons that it would probably be impossible to undo the sudden bodily transformations of early adolescence. The nature of the spiritual event, together with its value in a complete clarification and re-orientation, are suggested by the following quotation from Lacordaire: 'It is a sublime moment, the one in which the flash of light enters the soul and binds to a common centre the threads which had remained disconnected. There is always such an insuperable distance between the moment following and the moment preceding the flash, between what one was before and what one is after, that the word *grace* has been invented to explain this magical stroke of lightning from above. . . . He who has not had this experience has not known human life.'

In the Study.

Virginibus Puerisque.

I.

The Rev. H. G. Tunnicliff, B.A., has gathered into a small volume a short series of addresses which he gave to children on certain familiar public notices, such as, Keep to the Right, This House to Let, Beware of Pickpockets! He calls it *Wet Paint* (Allenson; 1s. net). Here is one of the Addresses, on

Analysis Invited.

I dare say you have seen on the front of your milkman's cart, these words: Analysis Invited. I do not suppose that many of you have yet begun to learn Greek, but when you do you will discover how many of our English words have their origin in that language. This word 'analysis' is one of them, and it signifies a 'splitting up,' a 'loosing.' Those of you who have safely passed the pitfalls of parsing in your English Grammar know what the analysis of sentences means, with all its bewildering accompaniment of extensions and enlargements! What your milkman means is this: my milk is so pure that you can take it to the analytical chemist and ask him to split it up into various parts, submit it to whatever tests he pleases, and he will find that nothing has been added to or taken from it; that it is fresh from the cow, about whom that great lover of children—Robert Louis Stevenson—sings in his *Child's Garden of Verses*:

> The friendly cow all red and white
> I love with all my heart;
> She gives me cream with all her might,
> To eat with apple-tart.

What a magnificent thing it would be if all girls and boys could say of their lives 'Analysis Invited'! How many of us can say that? The Lord Jesus Christ did not often speak with severity, but one of the most stinging things He ever said was about people who, He said, were like whited sepulchres, outwardly fair and clean, but inwardly foul and unsightly. There are some boys and girls who are so well-behaved when on a visit—but at home their conduct will not bear analysis! How industrious is many a class in the presence of the master or mistress, but, if left to itself for a few minutes, I am perfectly sure that it does not invite analysis of its work. Your mothers and

fathers used to think very highly of Charles Haddon Spurgeon, a great preacher who died twenty years ago. He once told a story of a little maid-servant who came to him and asked if she might become a member of his church. In order to find out whether she was really a Christian, the great preacher asked the girl whether she could tell him of any difference in her life since she had tried to serve God. Her reply was so simple that every one of you will easily understand it. 'Please, sir, I sweep under the mats now!' Yes, she was a true Christian, for she was faithful in the smallest details of her everyday life. Some years ago I lived near to the town where Adam and Seth Bede spent many years of their busy lives. When you begin to read that great story you will hear Adam singing the hymn that was the keynote of his existence, that glorious morning hymn of Bishop Ken's:

> Let all thy converse be sincere,
> Thy conscience as the noon-day clear,
> For God's all-seeing eye surveys
> Thy secret thoughts, thy words and ways.

Let us ever make that our aim, to be thorough, truthful, industrious, unselfish in the so-called little things of life, so that of our thoughts, words, and actions it may ever be our aim to invite analysis. Our text is: 'Whatsoever ye do, work heartily, as unto the Lord, and not unto men.'

II.

The Rainbow.

And the bow shall be in the cloud.'—Gn 9^{16}.

There have been many fancies about the rainbow in different countries. One is that where the rainbow rests there is buried gold; but go as far as you will, you can never reach the spot where the rainbow rests. Some people have called it a bridge from earth to heaven. Some have supposed it was a wicked monster which came down sometimes to eat up little children, and mothers would call their children in when they saw it in the sky, 'in case the rainbow should get you'! The old Greeks called it Iris, the messenger of the gods to men, who carried the staff of peace in her hand; and that was a beautiful fancy.

We know that it is neither a bridge nor a being. It is the rays of the sun shining on falling rain, seen against the background of a black cloud, like the screen of a magic lantern. The rays of the sun, which seem white or colourless, are really made up of seven colours. The raindrops act as a prism, that is, they divide the white rays into their separate colours, and we see all seven—red, orange, yellow, green, blue, indigo, and violet. You may see the same thing in a piece of glass with many sides, such as you sometimes see on chandeliers.

1. *The meaning of the Rainbow.*—You live not in one world, but in two. There is the outer world of things which can be seen and felt and handled, and there is an inner world of thinking and feeling, which is the real world after all. Some people know only the outer world, but others know both, and see in the outer things the signs and symbols of the inner world. One man sees birds in the air. Flying birds, that is all. But the poet Bryant saw a wild fowl flying over his head, and he wrote a very beautiful poem on God's care and guidance of the bird. He knew that if God guided the bird He would also guide him. The fields of Palestine are covered with bright wild flowers, at some seasons, till they are a blaze of colour. They are so common that people got used to them and scarcely noticed them. But Jesus said, 'Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these.' And He taught them that if God so clothed the lilies, He would also clothe them. Long before men were on the earth the rain had fallen and the sun had shone, and before Noah's day many men had seen rainbows and had looked at them with curiosity or fear or admiration. But Noah, beholding the lovely thing in the midst of dark mist and cloud and rain, saw in it the token of God's mercy in the midst of destruction, and ever after it was a promise to him from God of His kindness.

Many meanings have been seen in the rainbow. It stretches from one side of the earth to the other, like God's mercy taking in all men, and joining them all into one family with Him. Another way of looking at it is, that as the different colours joined together make up one white ray, so God's love and justice and all His other attributes make up one perfect whole—that is, make God.

Shortly after Strassburg had been taken in the terrible war between France and Germany, there arose a great storm out of which sprang a beautiful rainbow, with one foot resting

on Germany and the other on France. It seemed as if God then set His bow in the clouds to rebuke the cruel strife, and also as a sign of the good time coming when man shall learn war no more. As we have one God, and one Covenant with its one token in the sky, so there should be one family over all the earth.[1]

2. *The Bow in the Cloud.*—The bow is never seen when there are no clouds. It is a sign for cloudy days. To every one there will come some cloudy times, when life seems as cheerless as a long wet day, and it is hard to believe that the sun will ever shine again. The clouds are generally of two kinds—either of sorrow or of sin.

(1) **Sorrow.**—There must be some sorrow in life. No one can escape it. Longfellow has a poem which says:

> Into each life some rain must fall,
> Some days must be dark and dreary.

But sorrow, like rain, has its use. Without rain there would be no flowers, no fruit. When we think of what the rain does, we no longer complain of it, but look forward to the time when it will stop and we shall enjoy in the sunshine the gifts it has given us. So in the sad cloudy days precious flowers and fruits are growing. Without sorrow how should we learn patience and courage and sympathy and trust? These are the flowers watered by the rainy days. Although we do not see it, the sun is still shining—the sun of God's love—and when it falls on the clouds of sorrow and tears it makes a rainbow, the rainbow of Hope. The martyrs endured terrible sufferings because they saw this rainbow, and, as the Bible says, 'they counted him faithful who promised.' There are many promises which should give us hope. Here is one: 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.'

> It isn't raining rain to me,
> It's raining daffodils!
> In every dimpling drop I see
> Wild flowers on the hills!
> A cloud of gray engulfs the day
> And overwhelms the town—
> It isn't raining rain to me—
> It's raining roses down!
>
> It isn't raining rain to me,
> But fields of clover bloom,
> Where any buccaneering bee
> May find a bed and room.
>
> A health, then, to the happy!
> A fig to him who frets!
> It isn't raining rain to me—
> It's raining violets!

Only in the shadow do the flowers *grow*. All the beautiful life of the garden begins in the dark and develops in the dark. Only in the dark shadow can the seed hear the call for its fullest and best powers. In the shadow the flowers find their refreshment. Too much sun only withers. The shadow that bows the flower must come before the head can be lifted in the glory of a smile. It is the dark shadow alone that gives power: power to develop, power to lift the head, power to choose the colour, power to be beautiful. Shadow makes the roots, and then sends them foraging in the soil for food and nourishment. What sunshine is to the flowers all happy things are to us. Happiness is heart's sunshine, and a valuable thing it is. It makes our lives beautiful; it makes the face radiant; it makes the whole of our being to warm into activity. But shade—the sad experiences of life—that alone makes strength and growth by giving power for both.[2]

(2) **Sin.**—There is nothing which clouds the sunshine of life like sin. It makes life very dark indeed. What do we need most when we have brought trouble on ourselves by our own wrong-doing, and there is no pleasure in anything, nothing but sadness and regret? The bow that shines in the cloud of sin is Forgiveness, and this is one of the promises of it: 'He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

Some years ago a young pianist was going to give a concert in Berlin. It was her first concert, and she was very anxious that it should prove a great success, for her whole future career depended upon it. Unfortunately she thought more of success and fame than she did of truth and honour, and she stooped to a mean and dishonest trick, hoping to reap personal gain by unscrupulous methods. This is what she did,—she had printed on all her advertisements the statement that she was 'a pupil of Liszt.' This was a deliberate falsehood, for she had never even seen the great Hungarian composer. Now there is a text in the Bible that a great many boys and girls, and a great many grown-up people too, dislike very much, and wish it had never been written: 'Be sure your sin will find you out.' But even if the text had never been written, the truth would still stand, and it was this great fact that the young pianist had forgotten in her eager haste to make a name. Anyhow, it so happened that on the day before the concert she was reading a newspaper, when to her horror and dismay she saw the announcement that Liszt had arrived in the city, and was staying at a certain hotel! At first she felt tempted to do what all cowards do—run away. But, after thinking it over, she made up her mind to make a clean breast of it, and face the consequences. So she called on Liszt, told him exactly what she had done, and why she had done it, and asked for

[1] James Wells, *Bible Object Lessons*, 26.

[2] L. Dowsett, *With God among the Flowers*, 224.

his forgiveness. You can just imagine how she felt standing face to face before the great composer, expecting the scathing rebuke she felt she so thoroughly deserved, and conscious too that she had ruined her whole career. Liszt asked her to sit down at the piano and play one of the pieces she was going to perform at her concert. While she did so he stood beside her and made one or two suggestions that would improve the performance. When she had finished the piece he turned to her and said, 'Now, Mademoiselle, you can truthfully say that you are a pupil of Liszt, for you have had your first lesson. You may also put on your programmes that you will be assisted by your master, who will play two pieces at your concert.' He kept his promise, and by his kind and generous action saved the young pianist's reputation.[1]

3. *The Rainbow in Heaven.*—There is another bow besides Noah's mentioned in the Bible. St. John had a vision of heaven, and of the throne of God, and round about the throne he seemed to see a rainbow. It is when the sun is gaining the victory over the rain-clouds, when the sunbeams are piercing them, and they are passing away, that the rainbow is seen. In heaven all the clouds of sin and sorrow which darken our lives will have passed away in the sunshine of God's presence, and all His promises will be fulfilled for ever.

A rainbow round the Throne shall shed its light
To tell the old, old story o'er again,
That only in the clouds once black with rain
The Arc of Promise sets its jewels bright;
That only those who well have fought the fight
And here on earth have suffered grief and pain,
Can learn to swell that new, triumphant strain
Which ransomed hosts shall sing on Sion's height.
And then those white-robed armies, who have passed
Through tribulation in the bygone years,
Shall learn that all the sorrow they have known
Serves but to bring them fuller joy at last,
When Heaven's sunshine falling on Earth's tears
Girds with a Rainbow the Eternal Throne.[2]

III.

The Children of Labrador.

'Ye have done it unto me.'—Mt 25^{40}.

There is a delightful series of books called the 'Children's Missionary Series,' published by Messrs. Oliphant, Anderson & Ferrier, which tell us all about the children of different countries. Out of these books it is possible and even easy to make effective sermons for children. The following sermon is taken entirely from *The Children of Labrador*, by Mary Lane Dwight; 1s. 6d.

Far away along the north-eastern corner of the continent of North America lies the strip of country called Labrador. A current straight from the Arctic glaciers flows past its shores, and this makes the climate so cold during a great part of the year that some persons have the notion that Labrador is next door to the North Pole. It really extends little farther north than Scotland. And yet in summer the children living on the coast can see from their windows glistening icebergs, fantastically shaped, which float slowly southward, or halt grounded near the shore and gradually melt away.

Though the greater number of the people living in this cold country nowadays are British settlers, the *first* children of Labrador were little Eskimos. The Eskimos are cheerful little people. They have round fat faces and keep smiling at you with twinkling eyes. If you do not keep smiling at them they feel badly, because they think you must be angry.

Before any missionaries went to Labrador, the Eskimos were a good deal like animals. They had never learned things which you have known ever since you can remember. They had never even heard that it is wrong to steal or to kill, and as for 'Peace on earth' and 'Love your enemies,' they hadn't the faintest notion of the meaning of such words.

These savages thought that God was a spirit who lived high up in the great grim mountains towards the north, where sometimes they heard him thundering. They called him 'Torngak,' or the Spirit of Death, and the mountains of Northern Labrador are still known as the Torngak Mountains. These people believed that Torngak sat in a rocky cavern always watching them. If they happened to displease him, he took his revenge by sending all sorts of trouble upon them, and he was helped in this by hundreds of spirits like bad fairies, which lived in the air and the sea.

The first missionaries to become interested in the Eskimos and tell them of a God of love were Moravian Brethren. They began to help them by taking their seal-skins, fur, and fish to sell, and giving them in exchange the food and tools and other things which they needed. They also looked after the natives who were in trouble or ill, and opened schools for the Eskimo children. The

[1] A. Reith, *Sunday Morning Talks to the Children*, 143.
[2] E. T. Fowler, *Verses, Wise or Otherwise*, 185.

Moravians are very devout Christians, and they are faithfully and lovingly trying to lead the Eskimos to believe in Jesus. And now most of these people, whose ancestors not very long ago were savages, say that they want to follow Him, and many show that they are trying to be true Christians.

But one of the best friends the Labrador children have ever had, and one of the jolliest, is Dr. Wilfrid Thomason Grenfell. He says, 'It is not so much what you have that gives you pleasure, but what you do with what you have,' and thinks that the life of a missionary is perhaps the happiest of any.

Until about twenty years ago there were many children in Labrador who suffered and died because there was no doctor to cure them. Now Dr. Grenfell heard this, and he decided to offer to go himself and work among the sailors and fishermen in the new country. At first he worked alone. But very soon a hospital was built. To-day Dr. Grenfell has many helpers. Other hospitals have been opened; schools are being held for the older children, and there is a kindergarten for some of the wee ones; a Home has been built for the children who have no homes of their own; and all sorts of other wonderful things are happening. Indeed, Dr. Grenfell and his helpers are very specially the friends of the children of Labrador because they are aiming not only to make everybody comfortable and good and happy now, but to give the children chances which their fathers and mothers never had, and so to make Labrador after this a better and far happier country in which to grow up.

The hospitals are the very centre of the work among the Labrador fishermen. Dr. Grenfell calls them the 'message of the Mission to the sick.' For he believes that the very best sermon anybody can preach to a sick man is to comfort and be kind to him and to cure him if possible. On the front of one of them is the text:

'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

The letters for this motto were carved by some American boys who had formed a club and called themselves 'The Captains of Ten,' because they were trying to be the captains of their ten fingers, and the carving of those letters was one of the first things they trained their ten fingers to do.

And the Mission preaches sermons in many other ways. Among them is a Lumber Mill which has been built to give work to the men, and enable them to earn a living. Then there is the Loom Room in St. Anthony, where girls are taught to weave homespun cloth and pretty rugs. But the newest of all is a large home in St. John's for the fishermen, called 'King George the Fifth Institute.' Here there are reading-rooms and a swimming-pool, and a hall where services and moving picture entertainments and concerts are held, and classes and lectures. This bids fair to be one of the very best sermons of all.

Dr. Grenfell has, by his own earnestness and enthusiasm, and by his unselfish and happy life, made many children, and grown-ups too, realize as they never did before that 'The best thing you can give to the deep-sea fishermen and deep-sea landsmen, and every other kind of man, is the faith that Jesus Christ in his heart is the best thing he can have, and that there is nothing in the world that is worth quite as much as having every day the opportunity of doing something for others.

And because Dr. Grenfell and his helpers are working in this spirit, we hope that when you and the children of Labrador have grown to be men and women, that northern country will be no longer bleak and desolate and lonely, but one of the colonies of which Great Britain is proudest, where no Mission is needed.

Some New Books for the Study.

Exposition.

Mr. Nowell Smith, M.A., has published the best of the sermons which he preached in the Chapel of Sherborne School since he became Headmaster in 1909. *Members One of Another* is the title he has given the book (Chapman & Hall; 5s. net). The great question for a preacher to boys is how to avoid mere morality on the one hand, and mere doctrine on the other. Doctrine does not interest them; morality does not influence them. To set life (not its parts or elements) in the light of eternity—that is the problem. Mr. Smith recognizes it. Where the ideal is unattainable, he prefers to be sure of morality. He takes care, in short, to be on the ground rather than in the clouds. His language also is always modern, sometimes quite colloquial. For he believes that while the subject-matter

and the purpose of sermons remain the same, there is hardly any form of literature in which the fashion of presentment and the idiom of the language change more rapidly.

The sermons that carry most blessing, the sermons that are altogether the greatest, are those that have no distinctive features. They are neither emotional nor intellectual; they are neither doctrinal nor practical; they are neither short nor long. Such sermons are to be found in *Redemptive Service*, a volume by the Rev. W. H. Macfarlane, of the South United Free Church, Keith (Edinburgh: Andrew Elliot; 3s. 6d. net). Models they are for young preachers; and the people who listen to them are to be envied.

What are introductions for—introductions to books? Is it expected that the book will be picked up from the bookseller's counter and then bought if the introduction shows that it is worth buying? If so, then the volume of sermons by the late Rev. T. W. M. Lund, entitled *A Sower Went Forth* (Longmans; 5s. net), will find buyers, for Dr. G. H. Rendall, late Principal of Liverpool University, has contributed to it a quite irresistible introduction. We shall make one quotation from the introduction and not say another word:

'His pulpit was the centre of personal allegiance: he threw his utmost strength into his sermons, as his first duty to the congregation. They cost him much labour, "a week's hard work," as he once wrote; and delivery entailed a moral tension, "a travail of spirit," which few would have imagined. No sooner was Sunday over, than Monday morning found him at his desk upon the next. The skeleton, with main divisions and illustrations, was outlined often in pencil notes; the final form was then dictated, typed, and carefully underlined and punctuated, for pulpit delivery. His method was reflected in the restrained, and somewhat didactic manner—didactic in the best sense, and free from self-consciousness—which came natural to him in the pulpit. He was there to teach, to deliver a clear message, resting on formed conviction, the fruit of concentrated thought. He was not only fertile in subjects, but covered a wider field than most preachers allow themselves. He assumed in his hearers a general intelligence and culture, which would comprehend all questions of current interest; and religion in his view was meant to pervade all departments and developments of life, covering the world of thought and action as well as of the affections and the will. His subject once chosen, he adhered closely to the theme. It was impossible to hear a sermon from Mr. Lund, and to have any doubt what it had been about. Each sermon had its title, incisive, suggestive, and not seldom epigrammatic. There was no room for preamble, for subsidiary digressions, for embroideries of speech. Illustrations were indeed numerous, but always strictly subordinated to the main theme, instances used to uphold, to reinforce, or to drive home the argument. So too the quotations, which clinch or summarise the main conclusion; at times the closing quotation was in effect the text of the discourse.'

The Rev. Campbell N. Moody, M.A., has published a volume of sermons with the title of *Love's Long Campaign* (Robert Scott; 5s. net). The sermons are divided into five classes, of which the titles are: 'The Cost,' 'The Counter-check,' 'The Captive,' 'The Crusade,' and 'The Crown.' These titles are well chosen. They describe the sermons that fall within each class. And together the sermons in the volume give a homiletical history of the Pilgrim's Progress from the City of Destruction to the Celestial City.

The glorious apostolic motto 'In Christ,' is the theme of all the addresses which the Right Rev. G. H. S. Walpole, Bishop of Edinburgh, has published under the title of *The Shrine and the Presence* (Robert Scott; 2s. 6d. net). Half of the addresses speak of the Presence of Christ in the Individual, and half of His Presence in the Church. These two halves are brought together by the use of Miss Beatrice Harraden's parable of the Traveller and the Temple, in *Ships that Pass in the Night*.

Dogmatic.

If you know of any one who speaks of theology disparagingly, as out of date and unrelated to reality, send him a copy of the Rev. J. A. Clapperton's *The Essentials of Theology* (Kelly; 3s. 6d. net). It claims to be, and it is, clear, courageous, modern, and intelligent. Yet it is an exposition of theology as the Church has understood theology throughout the ages. Primarily

a student's book, and for the student arranged more clearly than any manual of theology we have seen, it is also written so that the mere reader may find pleasure in it.

Prayer for the Dead is a small part of Christian doctrine (if it is a part at all), but it is right that we should be offered a thorough investigation of the subject, even though it means a pretty large volume. The title is *Praying for the Dead* (Longmans; 3s. 6d. net); and the author is the Rev. R. J. Edmund Boggis, B.D., Vicar of St. Mary Magdalene's, Barnstaple. The investigation is fair, as well as thorough. The New Testament teaching is shown to be non-existent if Onesiphorus was not dead when St. Paul wrote to Timothy: 'The Lord grant unto him to find mercy of the Lord in that day.' Mr. Boggis believes he was dead. But he admits that there are many good commentators against him, some of whom (not the most recent) he names. Near the end of the book he tells us that an inquiry was addressed to various Protestant bodies in this land, asking what is the attitude of each towards praying for the dead, and the answers are quoted. In nearly every case the answer is that the subject has never even been raised. Professor James Cooper alone expresses sympathy with the practice, but he admits that the Confession of Faith is against him.

In *The Assurance of Immortality* (Macmillan; 4s. 6d. net), Mr. Harry Emerson Fosdick has not followed the plan of compiling arguments on behalf of the doctrine of immortality. He has treated the subject practically. Everybody except the occasional crank, recognizes the reasonableness of the belief, and the crank has nothing against it that will stand. No doubt it demands faith. So do other beliefs. The belief that the universe is a cosmic order demands faith. But faith, so far from being opposed to reason and common sense, is necessary to their very existence. Mr. Fosdick cannot prove the fact of immortality, but he is thoroughly convinced that it is a fact.

We begin to see more light on the eschatological problem; but we are not altogether out of the wood yet. It is clearly recognized that Schweitzer's position is untenable, and probably no English scholar is now with him wholly. But the subject is far too difficult to be set aside yet as solved, and we are certainly not going to set it aside as insoluble. The Rev. H. Latimer Jackson, D.D., chose *The Eschatology of Jesus* as the subject of his Hulsean Lectures last year. In the volume issued under that title the lectures are incorporated, and the whole subject is brought up to date (Macmillan; 5s. net).

The difficulty of studying the eschatology of Jesus is twofold. What did Jesus say?—that is one question that has to be answered. What did He mean?—that is another. Dr. Jackson has come to workable findings on the first question. He is convinced that the Synoptic account is reliable. He sees that the Johannine narrative presupposes it. On the second question he is 'conscious of misgiving which goes near to merge in doubt.' He has found the study 'a sharp discipline in the school of modesty.' For his readers his research has done as much as for himself. The whole subject is laid before them with masterly skill, and every aspect of it is considered with utmost self-restraint. More than in any other book on the subject Dr. Jackson brings out its vital importance for the preacher of the gospel.

The Rev. H. A. Wilson, M.A., Vicar of St. Peter's, Norbiton, has taught the Creed to little children in a series of addresses. He has used everyday language, concrete images, and many illustrations. It is probable that the children did obtain some understanding of its clauses. The addresses are now issued as *The Faith of a Little Child* (Robert Scott; 2s. net).

The Rev. Alfred Fawkes, M.A., has reprinted from the 'Quarterly' and 'Edinburgh' Reviews a number of essays all touching on Modernism, and has had them published in a fine volume, with the title *Studies in Modernism* (Smith, Elder & Co; 10s. 6d. net). Mr. Fawkes, we understand, has lately left the Roman Church; and so, while these essays all deal with Modernism in its relation to that Church, and all reveal the accurate knowledge of the insider, they are written with freedom and occasionally even contain sharp criticism. Wisely, that they may be widely read, they are mostly biographical. We have, it is true, titles like 'Evolution and the Church,' 'Development,' 'Historical Christianity,' 'The Age of Reason'; but we have also titles like 'Tyrrell,' 'Newman,'

'Loisy,' 'Leo XIII.,' 'Pius X. and France,' 'Anatole France,' 'Émile Faguet,' and 'Zola.' And even when the title is not biographical the essay is often so. Thus 'The Ideas of Mrs. Humphry Ward' is really an attempt to explain how Mrs. Humphry Ward came by her ideas; it is a study in psychology rather than in philosophy. The following outburst is the author's; it brings Mrs. Humphry Ward into light in her most interesting mental attitude: 'Both in "Richard Meynell" and in "Robert Elsmere" Mrs. Ward does less than justice to the historical Broad Church Party. It had, and has, its limitations. It was academic: it had a certain aridity; its work was to a great extent indirect. But it kept knowledge alive; and knowledge, after all, is a necessary condition of theology and, in the long run, of religion, take what shape it will.'

The Rev. Revere Franklin Weidner, D.D., LL.D., has published two more volumes of notes based on Luthardt. The one is on *Christology; or, The Doctrine of the Person of Christ*; the other on *The Doctrine of Man* (Chicago: Wartburg Pub. House). The synopsis is done as carefully as though Dr. Weidner were making a reputation which he made long ago. There is everywhere the touch of the man who can write original theology also.

Devotion.

'In a London parish, not far from the Thames, on the tower of the church was a flagstaff, which had been there for many years, but at last was tottering, and scarcely able to bear the strain of the flag, so the Vicar ordered it to be removed. The day after it was taken down he received a letter from the Board of Trade asking why it had gone, and requesting that it might be put up again at once; if a new one were needed the Board of Trade would supply it. The reason was this: that flagstaff on the church tower was the point the vessels made for in coming up the Thames; without it, the captains or pilots of those vessels would have lost their bearings. A fresh flagstaff was at once erected, and there it is to-day, helping to guide the vessels into port. Neither the Vicar nor any of those worshipping in that church knew of the silent witness from their tower. Is it not an encouraging thought that the silent witnesses for Christ are doing His work by keeping close to Him, living pure, true lives, showing Whom they serve, and helping to guide other voyagers on life's sea to the Port at last?'

That story and more stories like it, and much good reading round the stories, will be found in *Voices of God in Life and Nature*, by Annie McDonell (Drummond's Tract Depot).

From the same office may be had the annual volume of *The British Messenger* (1s.); of *The Gospel Trumpet* (6d.); and of *Good News* (4d.); together with some fresh booklets for the New Year, one of which is *A New Year's Homily* by the Principal of the New College, Edinburgh.

To 'The Iona Books,' published by Mr. T. N. Foulis, Professor James Cooper has contributed a volume entitled *Reliques of Ancient Scottish Devotion* (6d. net). It contains: (1) Service for Communion of the Sick, from the *Book of Deer*; (2) Litany of Dunkeld, from the *Kalendars of Scottish Saints*; (3) The Death-Bed Prayer of S. Margaret, from Turgot's *Life of Queen Margaret*; (4) Consecration of a Burying-Place, from the *Pontifical of Bishop David de Bernham*; and (5) A Children's Service for Palm Sunday, from the *Rathen Manual*.

There is a notable book of essays issued this month by Messrs. Hodder & Stoughton. The author is Mrs. D. C. Lathbury, and the title *Thoughts and Fancies* (1s. 6d. net). The essays are on well-worn topics, there is not a scrap of new knowledge in them, but the reading of them is new life. It is life, not rest; we are in the very thick of the fight. But the rest is on the horizon, and with the new vigour of life we shall reach it.

Here we must notice a little prayer-book, which has been compiled by G. M. Bevan, S.Th. It is a collection of prayers for the use of students of Sacred Theology. The title is *Unto the Perfect Day* (Mowbray).

The Walter Pater Calendar (Frank Palmer) contains a quotation from the works of Walter Horatio Pater for every day in the year, selected by J. M. Kennedy. It is not easy to detach Pater from his context. This for May 29 is characteristic:

'The "classic" comes to us out of the cool and quiet of other times, as the measure of what a long experience has shown will at least never displease us.'

The Rev. S. D. Gordon's 'Quiet Talks' have already run into three series of three volumes each; they have begun the fourth series with *Quiet Talks on Following the Christ* (Revell; 2s. 6d. net). Mr. Gordon's language is rather more American than that of the late Dr. J. R. Miller, but his style is as simple, his doctrine as evangelical, his 'comfort' as comforting, and his thought much more vigorous and penetrating.

Introducing a new book of Devotional Readings by the Rev. W. B. Trevelyan, M.A., Warden of Liddon House, Dean Beeching says: 'This book of readings differs from any other that I know, partly in its main purpose, which is to quicken the spirit of devotion by an appeal to the intelligence, and partly in the fact that its author has thrown his net wider than usual, and has found his material in essays and other secular writings as well as in the treatises of orthodox divines. Moreover, though a few pieces are taken from older writers, the greater number are from those of our own day, who know the spiritual sickness of the time and are best able to minister to it.' That is true, and that is enough for the discerning. The title is *Apples of Gold* (Robert Scott; 2s. 6d. net).

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'He who would leave his life in God's hands must wish nothing, foresee nothing, bring about nothing; he must simply abide in the calling wherewith God hath called him in patient trust and obedience.'—Jean Nicolas Grou.

'Beware of the temptation which inclines you to throw up your charge and leave your diocese for a retired life. . . . If you forsook your charge in order to seek repose, perhaps God would visit you with trouble and harass therein, and you would be like that good brother Leontius who had enjoyed abundant heavenly delights when employed in his monastery, but when he persistently sought leave to confine himself to his cell, hoping to lead a more contemplative life, all that spiritual sweetness departed from him. Remember that God doth not look graciously on their peace whom He destined for war. He is the God of battles as well as the God of peace.'—St. Francis de Sales.

'God wills our vocation, as it is; let us love that and not trifle away our time hankering after other people's vocation.'—St. Francis de Sales.

'Thou cam'st not to thy place by accident,
It is the very place God meant for thee;
And should'st thou there small scope for action see,
Do not for this give room to discontent;
Nor let the time thou owest to God be spent
In idly dreaming how thou mightest be,
In what concerns thy spiritual life more free
From outward hindrance or impediment.
For presently this hindrance thou shalt find
That without which all goodness was a task
So slight, that virtue never could grow strong;
And would'st thou do one duty to His mind,
The Imposer's—overburdened thou shalt ask,
And own the need of grace to help, ere long.'

Archbishop Trench.

'Be faithful and do your best always for every congregation and on every occasion.'—Phillips Brooks.

'No man can understand his full capacity of thought and feeling—his strength to do and to suffer—until he gives himself with a single heart to a great and holy cause. New faculties seem to be created, and more than human might sometimes imparted by a pure fervent love. Most of us are probably strangers to the resources of power in our own breast through the weight and pressure of the chains of selfishness.'—W. E. Channing.

'The real pre-eminence of any gift lies wholly in its use, and that is a pre-eminence which we ourselves secure or forfeit for whatever we happen to possess. Yes, if there be any intrinsic excellence in one sort of gifts above another (I doubt whether there is), certainly that difference is of incomparably less importance than the difference between the gift that is perverted into a man's own service and the gift that is loyally dedicated for the common good. . . . The health and happiness of life depend on the frank and generous dedication of all our powers, all our advantages, to the work which God has set before us.'—F. Paget, *Hallowing of Work*.

'Go on in straightforwardness, and since God has given you charge over these souls, give Him the charge of yours, and ask Him to bear both you and your burden.'—St. Francis de Sales.

Contributions and Comments.

Watering with the Foot.

I HAVE frequently seen native cultivators of rice watering the ground (not merely making a depression in it) with the foot, both in Ceylon and in parts of India. Rice fields are ploughed wet, and the seed is literally 'cast upon the water that covers the ground' (this is the meaning of Ec 11^1). The water is allowed to flow over and flood the prepared earth before the sower goes forth to sow. There are little ridges of earth left in places, and as the sower scatters the seed some of it falls on these ridges above the water. If left there, the 'birds of the air' would take it, so the sower lets his foot down into the corresponding depression and with the flat side of his foot and by means of a sharp lateral jerk throws water over the ridge, thus causing the seed to sink in. As the customs of 'the changeless East' persist, I think we may be reasonably certain that this is the practice referred to in Dt 11^{10}.

F. J. MILES.

West Melbourne, Victoria, Australia.

Rope on the Head.

1 K 20^{31}. Dr. Skinner's note on this verse (in the *Century Bible*) says, '"Ropes upon our heads" cannot well mean "halters round our necks," like the burghers of Calais before Edward III. Although the custom is not elsewhere mentioned in the O.T., the rope was probably at one time the headgear of the humblest classes (see Nowack, *Archäologie*, i. p. 125); and, like the sackcloth on the loins, was assumed by others as a mark of the deepest humiliation.'

In Busoga, one of the countries in the Uganda Protectorate, mourners used to (and still may) wear rope on their heads. In Buganda the king's executioners used to wear ropes round their necks *and on their heads*, but that custom does not illustrate our text as the Busoga custom does, for the Syrians in question were victims, not executioners, and the custom is shown in conjunction with the custom of wearing sackcloth, the meaning of which is not in doubt.

H. T. C. WEATHERHEAD.

C.M.S., King's School, Uganda.

Prayer with Eyes closed.

IT has often occurred to me to ask, why is it that when prayer is offered (extempore) the eyes are closed? Some elders of the denomination to which I belong, namely, the Calvinistic Methodists of Wales, tell me that they remember one or two old preachers who always prayed with their eyes open—a circumstance considered to be rather unusual. My neighbour here, the Rev. J. E. Rees, also tells me that he could not help noticing when listening to one of the most prominent preachers in the English pulpit that he prayed with eyes open and gazing upwards.

Walter Pater, in the study on Pico Della Mirandola in his *Renaissance*, says: 'The word mystic has been usually derived from a Greek word which signifies "to shut," as if one *shut one's lips* brooding on what cannot be uttered; but the Platonists themselves derive it rather from the act of *shutting the eyes*, that one may see the more, inwardly.' The Neo-Platonists urged that as a condition of the beatific vision the senses should be closed to everything external. The mystic was to gaze with closed eyes in order, passively, to receive impressions, which after all was not knowledge as a state of ecstasy.

On the other hand, it is to be noticed that when Christ prayed He 'lifted up his eyes.' Compare Jn 11^{41} 17^1 (A.V. and R.V.).

I would be glad to know whether anything has been written, etc., on this matter.

D. JOHN.

Port Talbot, S. Wales.

'I beheld Satan fall as lightning from heaven' (Luke x. 18).

IT is agreed that the R.V. 'fallen' is no improvement. The time is indefinite (ἐθεώρουν); it is the time of thought-conception.

The words are generally interpreted as referring to the overthrow of Satan, and no suspicion of any other meaning breaks the slumber of commentators. Yet, on this finding, v.^{19} is but a weak application of the same thought—'So you are quite safe—nothing shall harm you.' Jesus was not wont so to speak. Nor was He wont to waste metaphors, and

'lightning' should have been vivid enough to wake the sleepers. Could a worse metaphor be found for an overthrow, a mere 'fall'? Is our master of metaphor suddenly fallen on ineffectiveness?

Surely we must take the words together: 'fall-as-lightning-from-heaven.' Then we have here Christ's view (ἐθεώρουν) of the evil that is on the earth: it is the blasting of Satan, Satan destructive as lightning, swift, fatal, devouring. Christ is fighting, not 'something,' but 'some one.' The earth were very fair—but for the lightning. It shall yet be fair—'Go, I give you authority—go, heal and bless, and you shall drive out the malevolent minds of wickedness from their citadels, until the earth becomes the Paradise o God.'

'Whom shall I send, and who will go for us?' It is the men who have looked upon God, the men who, like Greatheart, have set their names down (v.[20]), who are proof against fear, time, defeat, and all the power of the enemy. 'Father, I thank thee for them.' The city of God shall be built by the citizens thereof, and 'spite of hell, shall have its course.' 'All things have been delivered unto me of my Father.' 'For us fights the proper Man, whom God himself hath bidden.'

F. Warburton Lewis.

Aberystwyth.

'Many Mansions.'

In the article upon Jn 14[2] the writer states that 'as commonly understood, the "many mansions" are for the souls of men in heaven.' With that he appears to reject the suggestion that Christ 'was adumbrating a number of successive stages in the soul's progress through life after life into all eternity.'

The literal significance of μοναὶ is well represented by the *mansiones* of the Vulgate. It is not, however, represented by the modern sense of the English derivative; hence the first interpretation. For the second, upon the basis of the less definitive and more literal translation, more might be said. We might admit the 'adumbration,' if nothing more.

We suggest that the real difficulty arises out of a too narrow interpretation of the previous phrase: 'my Father's house.' Does this mean Heaven apart from, or in contrast to, Earth, as so often assumed? Or does it not rather include, in one whole, this world and any other sphere regarded as under the administration of the Father. The exegesis of the article in question requires this: 'The Father's house must . . . be that illimitable universe, that heaven of heavens' in which, whole and part, 'God is immanent.' In the conception 'house of God' this world is but one dwelling among many.

Christ seems to suggest that His departure from earth was not the tragedy His disciples held death to be. It is not separation from God. He would have them regard it rather as the departure, within the same great house of God, from one abiding-place to another. 'Let a man be of good cheer about his soul if only he has arrayed her in her proper jewels. . . . Thus arrayed she will be ready when the hour comes to start on her journey to the other world. And there she will dwell in mansions far fairer than these. . . .'[1] Such words from the last discourse of Socrates breathe the spirit of the Master's. But the death of Christ His disciples could not contemplate save as a homelessness of the soul within the shades of Sheol. 'To the Old Testament saint this life on earth was a brief but happy visit paid to the Lord; but death summoned the visitor away, and it came to an end. This is the significant element in the popular view of death, that it severed the relation between the person and God.'[2] These disciples were as yet related to this dispensation. Christ's words asserted, therefore, that death did not necessarily sever the relation to God, but that if He passed beyond this habitation it was but unto another within the Father's house.

One is reminded of the other phrase of Christ's from the same Gospel: 'Other sheep I have which are not of this fold. . . .' He moves in a wider sphere, and His vision goes beyond even the cosmology of the day. And in the case we are considering He lifts the despair of the old dispensation and shows 'infinite worlds beyond.'

R. Scott Frayn.

Ilminster.

Hebrews v. 3.

May I be allowed to say in reply to Professor W. H. Griffith Thomas' query in your last issue,

[1] From *Phaedo.*

[2] A. B. Davidson, *Theology of the O.T.*, p. 503.

anent He 6^3, 'And this we will do, if God permit'—that the meaning of the passage is perfectly clear in Arthur Way's translation of the Epistle, as follows:—

> 'Therefore do let us get past the elementary stage of Christian doctrine, and press on to matured knowledge. Let us not be for ever laying and re-laying the foundations, harping on the necessity for that change in life's purpose which leads to the abandonment of the Mosaic law. . . . *And to this advanced teaching I now mean to proceed, if God permit me.* For it is a task beyond human powers, when men have once had their souls flooded with the Light . . . to go on indefinitely rekindling in them the new life-purpose, so long as they go on recrucifying. . . .'

Does not this carry out the thought of the previous chapter and give a perfectly natural explanation of the queried phrase?

H. Mudie Draper.

Forest Hill, London.

Christ's Preaching to the Spirits in Prison.

Much significance is to be attached to the sequence of thought in this passage (1 P $3^{19.\ 20}$).

St. Peter has been speaking of the death of Christ in the flesh and His subsequent quickening in the Spirit. Following this he would speak of our Baptism, the seal of our salvation, which explains how the dying of the Just for the unjust is rendered effectual. And to illustrate the thought of Baptism, he would draw attention, according to the exegesis of N.T. writers, to the prefiguring of that ordinance in the saving of Noah and his company by water in the Ark.

The thought of Noah and the judgment passed upon the world in his day (a thought frequently in the mind of Jesus) was no doubt often present to St. Peter, and he may have asked himself the question more than once—What became of those who bought and sold so unconcernedly at that period, and were destroyed in their folly? He has answered the question to himself, it may be, by concluding that even they had the gospel preached to them by Christ in the Spirit after death. Still the problem had bulked so largely in his mind that it always associated itself with Noah's name.

Thus, because he is about to compare Baptism with the waters in the days of Noah, and because, further, he has just used the phrase 'in Spirit' (v.^{18}), the old problem flashes into his mind; and St. Peter gives his solution in v.^{19}, following it up in v.^{20} with the actual thought meant to follow v.^{18}. V.^{19} is certainly parenthetical, and its presence in the passage may be explained on some such lines as the above.

The phrase 'the gospel was preached to the dead,' occurring in 4^6, is also parenthetical, being added as if to explain the justice of God's judging the dead. But the recurrence of the thought may be more fully accounted for:

1. It may be repeated because the mysterious problem so lately touched upon in chap. 3 is still lingering in the Apostle's mind.
2. It may be that those to whom he wrote had been concerned about their unconverted dead, and had by Silvanus (?) sought enlightenment from the great Apostle.

In the latter case, it might be asked, would not St. Peter have said more on the subject? The answer is that he *could not do so* without giving rein to his imagination in the manner of Apocryphal writers. A combination of the two reasons mentioned may account for the repetition of the phrase.

That St. Peter did not limit the preaching to the spirits of Noah's age is, of course, shown—

1. By the fact that the mention of Noah is *primarily* connected with the thought of Baptism.
2. By the fact that the repetition in 4^6 is in general terms.

S. C. Parker.

Glasgow.

The Fear of God.

Fear of God a duty (Dt 10^{12}, Neh 5^9, Ec 12^{13}).

God worthy of being feared—

Because of His (1) deeds (Dt 10^{21}, Jos 4^{23-4}, Ec 3^{14}).
(2) majesty (Dt 28^{58}).
(3) omnipotence (Jos 4^{24}, Jer 5^{22}).

Because of His (4) anger against sin (He $12^{28.29}$, Lk 23^{40}).
(5) Kingship and Fatherhood (Mal 1^{6}).
(6) forgiveness (Ps 130^{4}).

God's attitude to those who fear Him—
(1) He delivers them from affliction (2 K 17^{36-39}, Ps 34^{7} 145^{19}, Ec 7^{18}).
(2) He blesses them with prosperity (Ps 25^{13} 31^{19} 34^{9} 111^{5} 128, Pr 10^{27} 22^{4}).
(3) He saves them from sin (Ps 85^{9}, Mal 4^{2}, Ac 13^{26}).
(4) He shows mercy towards them (Ps $103^{11.13.17}$, Lk 1^{50}).
(5) He blesses them morally and spiritually (Ps 31^{19} 115^{13}, Pr 14^{27}, Ec 8^{12}, Jer $32^{39.40}$, Rev 11^{18}).
(6) He honours them (1 S 2^{30}, Ps 60^{4}).
(7) He finds pleasure in them (Ps 147^{11}, Ac 10^{35}).
(8) He teaches them (Ps $25^{12.14}$).
(9) He makes them special objects of His care (Ps 33^{18}).

Results, moral and spiritual, of fearing God—
(1) Lack of fear of God a sign of perversity (Pr 14^{2}).
(2) Fear of God a sign of wisdom (Job 28^{28}, Ps 111^{10}).
(3) Those who fear Him are careful of His honour (Lv 22^{32}, Neh 5^{9}).
(4) They serve Him (Dt 6^{13}, 1 S 12^{24}, Jos 24^{14}).
(5) They keep His commandments (Dt 5^{29} 6^{2} 10^{12} 13^{4}, Ec 12^{13}, Jer 32^{40}, 2 Co 7^{1}, Eph 5^{21}).
(6) They keep themselves from sin (Ex 20^{20}, Ps 4^{4} 19^{9}, Pr 3^{7} $14^{16.27}$ 16^{16}).
(7) They are trustworthy (Ex 18^{21}).
(8) They are hopeful and courageous (Pr 14^{26}, Is 50^{10}).

Fear of God contrasted with fear of man (Mt 10^{28} = Lk $12^{4.5}$), Ac 4^{19}.

Worth of fear of God (Pr 15^{16}).

W. WATSON.

Manse of Oyne, Aberdeenshire.

Entre Nous.

New Biography.

J. R. Miller.

Jesus and I are Friends (Hodder & Stoughton; 3s. 6d.)—this is the title which has been given by Mr. John T. Farris to his biography of the Rev. J. R. Miller, D.D., author of *Week-day Religion* and more than sixty other books of devotion. Dr. Miller was successful in the pastorate of first one and then another of the great Presbyterian churches of the United States. His success was due to the note of comfort in all his sermons, and to his pastoral work. 'He built up this church,' said one, 'by his wonderful pastoral work.' He was successful also as editor of the Westminster series of Sunday School publications. But he was most successful of all as a writer of books of devotion. Their note was simplicity—simplicity of thought and simplicity of language. A Philadelphian, returning home from a vacation trip, wrote—

'While stopping at an hotel on one of the islands in beautiful Casco Bay, the proprietress inquired whether I was acquainted with Dr. Miller. I was surprised at her question, because I knew her to be a member of the Roman Catholic Church. "I always have one of Dr. Miller's books with me wherever I may happen to be," she explained. "His words have comforted me in my sorrow and helped me more than any others I have ever read; he seems almost to know my problems, and in his books I have found a way out of many difficulties." Then she added, "I was advised to get Dr. Miller's books by the priest in charge of my church."'

George Borrow.

'The book has taken me ten years to write, and has been a labour of love.' That, or something like that, we have seen before, as an apology for a rambling ill-written volume. Here it is no apology; for the author of this biography is Mr. Clement King Shorter, at once an accomplished biographer and a master of the English language. There are four biographies of Borrow worth attending to—William I. Knapp's, in two volumes, published by John Murray in 1899, and containing nearly all

the materials in which other biographers have quarried; R. A. J. Walling's, a little book, published by Cassell, which has added to our knowledge of Borrow's Cornish relatives; Herbert Jenkins's larger book, published by John Murray, into which have been gathered new materials from Mr. John Murray's archives and from the Record Office Manuscripts; and Edward Thomas's, published by Chapman & Hall, the fine critical study of a book-lover. And now there is this fifth biography, published by Hodder & Stoughton, and excelling all the rest in interest, and likely to do more than all the rest to make enthusiastic Borrovians of its readers. The title is *George Borrow and his Circle* (7s. 6d. net).

It is usually a handicap, and often a serious one, to a biographer that he is not first in the field. To Mr. Shorter it has been an advantage. He has been under no obligation to satisfy relatives and friends; he has had no necessity laid upon him to print masses of correspondence. Mr. Shorter has written the biography to please himself. When he says that it has been a labour of love to him he has said all that he is called upon to say about it. But he might never have taken the book in hand if he had not been fortunate enough to become possessed of a great quantity of unused and most important material. The biography owes its existence to that find, as well as some of its value. Its intense interest it owes to the enthusiasm and literary ability of its author.

Silvester Horne.

Ten years ago the Rev. C. Silvester Horne, M.A., M.P., left Kensington to start and superintend an institutional church in Tottenham Court Road. Now he tells the story of those ten years in a book to which he has given the title of *Pulpit, Platform, Parliament* (Hodder & Stoughton; 6s.). The labour involved in bringing an institutional church into being, and keeping it in vigorous health throughout all its activities, is enough to occupy the energies of the most energetic among men. But Mr. Silvester Horne has been defeated as a London County Councillor, he has twice won a Parliamentary election, he has done his duty as a member of Parliament, and he has been ready to work and speak on behalf of every social and religious movement of these years. Hence the title of the book and the stirring pages that compose it. There are many interests touched in it, the most insistent being the claim that politics should not be excluded from the pulpit. Mr. Horne would band the Churches together on behalf of political action. 'They should agree to carve out, as it were, of the general body of political questions certain problems as to whose social and moral character there can be no dispute, and frankly claim and freely exercise the right and the duty to deal with these questions in the light of Christian ethics.' Among the minor interests are the visits which Mr. Horne has paid to other countries and the men he has seen. He has talked with President Wilson for one. And he says: 'President Wilson told me the excellent story of old Dr. McCosh of Princeton, to whom a measure of co-operation was once suggested on the basis of the Apostles' Creed. "No, no!" said he defiantly, "I will not 'descend into Hell' with the Episcopalians!"'

Thomas Bowman Stephenson.

This is *The Life of the Reverend Thomas Bowman Stephenson, B.A., LL.D., D.D., Founder of the Children's Home and of the Wesley Deaconess Institute*, by William Bradfield, Warden of the Wesley Deaconess Institute (Charles H. Kelly; 5s. net). Mr. Bradfield has written the biography; he has not merely edited letters and diaries. The temptation to offer a jumble of old letters and patch together shreds from more or less private diaries did not come to him, for neither letters nor diaries of any worth were to be found. The Doctor, as they called him in the Home, was too busy all his life. So the book reads as a book should read—easily, steadily, consistently; and the picture of the man, drawn by one competent sympathetic hand, is vivid enough to remain with us.

It is a history of 'the Home' quite as much as a biography of the man. We have eighty pages of introduction, in which we find a young Wesleyan eager to become all things to all men if by any means he may save some. He is the first to preach in a theatre, and the first to preach in a moustache, the latter being the more daring innovation. He carried politics into the pulpit, and he carried the Bible there. For up to these days of startling innovation Wesleyan preachers preached from the pulpit, but read the lessons from a lower desk. Stephenson could not see the children when he stood at that lower desk, so one day he lifted the Bible and walked up to the pulpit with

it. From that day he had his eye on the children. And it was both penetrating and sympathetic. They swarmed, not into the Church, but into the streets of Lambeth, and at last he could stand their homelessness no longer and founded the Children's Home. And out of the Home, by ordinary evolution, there came the Wesley Deaconess Institute.

After this the story is of the Home and the Institute. There are encouragements for the preacher of the Gospel and illustrations. Here is the well-told story of a great temptation.

'One year on Covenant Sunday, the first Sunday in January, everybody had gone to the evening service, but a boy who was being trained as an engineer was left behind to look after the taps, which were in danger of being frozen. One of the Sisters, whose room looked out over some leads, had left a fire burning brightly and the blind up. When she returned she found the window open, the dressing-table overturned, the looking-glass on the floor, and some other marks of disturbance; but some small change she had left on the chest of drawers still remained there untouched, and her watch and chain were also in their place. She at once called the Governor's attention to the state of her room. He went outside the window, and found on the frozen snow on the leads the print of boot-nails, which he promptly copied. Then going to the house to which the boy in question belonged, he asked to see his boots, and, as he anticipated, found that the nails corresponded with the prints in the snow. He went up to the bedroom and asked the boy what he had been doing, and on his attempting to stammer out some excuse, forbade him to speak, but told him to get up at once and come and see him at the office. When the lad came, he begged him not to tell lies, but to confess what had really taken place. Breaking quite down, the boy told him with sobs that he had passed that window on his way to examine the taps, and saw the money lying on the drawers inside. He had got in through the window, and was about to put his hand on it, when something said to him, "If you touch that money you are a thief," and he had turned round suddenly, sprung on to the dressing-table, kicking it over in his haste, looking-glass and all, and fled as for his life. It was his victory, and the beginning for him of an honourable Christian career.'

Mary Rebie Hazledine.

There is very little in the biography of Mary Rebie Hazledine, which is published under the title of *A White Flower* (Marshall Brothers; 1s. 6d. net), to catch the attention of the book-buyer. But the little there is is very fragrant. The daughter of the Vicar of St. Luke's, Ramsgate, she was born in Oxford, a twin, with the frequent weakness of twins, and died in her nineteenth year. She did nothing, she was everything. The story is told simply and gracefully.

New Poetry.

The poets have not all been musical, for music and poetry, like Cowper's knowledge and wisdom, 'far from being one, have ofttimes no connexion.' Nor have all the musical poets written of music or musicians. Those who have will be found in the introduction and index to Mr. George Hyde Wollaston's *The Poet's Symphony* (Arrowsmith; 5s. net). And in the book itself will be found their poems. They are arranged musically—Preludio, Intermezzo I°, Adagio, Intermezzo II°, Pastorale, Scherzo, Intermezzo III°, Finale. Who are the poets that have written most on music? They are Browning, Herrick, Moore, and Shelley.

The volume is quite distinct from the ordinary anthology. And the publisher has maintained the distinction in the printing and binding of it.

Father Tom.

The poetry of the Rev. Thomas B. Pollock of St. Alban's, Birmingham, known as Father Tom, has been edited by Isa. J. Postgate, and issued in Birmingham by Messrs. Cornish Brothers, under the title of *The Story of the Nativity* (3s. 6d. net). It is not all religious. Father Tom used to enliven the annual social gathering of St. Alban's Mission with a 'Tea-Party Prologue.' One of the Prologues was given in the Memoir, another will be found in this volume.

James Whitcomb Riley.

Messrs. Gay & Hancock have published a selection of the *Poems* of James Whitcomb Riley, the author of 'There, little girl, don't cry' (1s. net). They are religious or domestic or both. The selection should be rearranged so as to bring the three on the Baby together. Here is one—

THE HEREAFTER.

Hereafter! O we need not waste
Our smiles or tears whate'er befall:
No happiness but holds a taste
Of something sweeter, after all;—
No depth of agony but feels
Some fragment of abiding trust,—
Whatever Death unlocks or seals,
The mute beyond is just.

Ford Madox Hueffer.

After publishing four or five volumes of poetry and finding no encouragement—the highest number bought of any volume was fourteen copies—Mr. Ford Madox Hueffer is amazed, for 'then comes the publisher—a real publisher, though I imagine a mad one, who offers me money—yes, real money—for the right to publish a Collected Edition!' Here is the edition—*Collected Poems*, by Ford Madox Hueffer (Max Goschen; 5s. net)—a handsome book, with all the poems in it—and a preface. And you never read such a preface. Mr. Ford Madox Hueffer does not know whether he can write poetry or not, and it seems that nobody can tell him; anybody could tell him that he can write prose. The preface is all about poetry, what poetry ought to be and sometimes is. Of all things it ought to be real. 'I would give almost anything to have written almost any modern German lyric or some of the ballads of my friend Levin Schücking. These fellows you know. They sit at their high windows in German lodgings; they lean out; it is raining steadily. Opposite them is a shop where herring salad, onions, and oranges are sold. A woman with a red petticoat and a black and grey check shawl goes into the shop and buys three onions, four oranges, and half a kilo of herring salad. And there is a poem! Hang it all! There is a poem.' Poetry must be real; it may be vulgar, but it must not be affected. 'I remember seeing in a house in Hertford an American cartoon representing a dog pursuing a cat out of the door of a particularly hideous tenement house, and beneath this picture was inscribed the words: "This is life—one damn thing after another." Now I think it would be better to be able to put that sentiment into lyric verse than to remake a ballad of the sorrows of Cuchullain or to paraphrase the Book of Job. I do not mean to say that Job is not picturesque; I do not mean to say that it is not a good thing to have the Book of the Seven Sorrows of whom you will in the background of your mind or even colouring your outlook. But it is better to see life in the terms of one damn thing after another, vulgar as is the phraseology or even the attitude, than to render it in terms of withering gourds and other poetic paraphernalia. It is, in fact, better to be vulgar than affected, at any rate if you practise poetry.'

Of the poetry take this—

ON THE HILLS.

Keep your brooding sorrows for dewy-misty hollows.
Here's blue sky and lark song, drink the air.
The joy that follows
Drafts of wine o' west wind, o' north wind, o' summer breeze,
Never grape's hath equalled from the wine hills by the summer seas.
Whilst the breezes live, joy shall contrive,
Still to tear asunder, and to scatter near and far
Those nets small and thin
That spider sorrows spin
In the brooding hollows where no breezes are.

James Moffatt.

Dr. James Moffatt is not the author of this volume of poetry, but it is good enough to give him a place among the poets. Spurgeon used to say that even at family worship he could not help taking note of such and such a verse as good for the text of a sermon. Dr. Moffatt has been accustomed, as he read Shakespeare and Browning and many more, to take note of such and such a passage as good for text illustration. And now these passages have all been copied out, placed under their proper text, and published in a handsome volume with the title of *The Expositor's Dictionary of Poetical Quotations* (Hodder & Stoughton; 10s. 6d. net). Let us quote two illustrations to show the range of the selection—

JOB XXX. 12.

'Upon my right hand rise the rabble.'

Nor might nor greatness in mortality
Can censure 'scape; back-wounding calumny
The whitest virtue strikes.—SHAKESPEARE.

JOB xxx. 26.

'When I looked for good, then evil came; and when I waited for light, there came darkness.'

I craved for flash of eye and sword,
I dreamt of love and glory,
And Fate—who sends dreams their award—
Unfolds like changeless coils of cord
Life's long, slow, sordid story.

I. ZANGWILL, *Blind Children* (p. 89).

Margaret L. Woods.

The Collected Poems of Mrs. Margaret L. Woods have been published by Mr. John Lane in a volume which is nearly as attractive without as it is to lovers of poetry attractive within (5s. net). There is also a photogravure, which the author's many friends will be right glad to look upon. Let it be understood that *Collected Poems* means collected everything. The volume includes the London Poems, the Peasant Poems, the Oxford Poems, the Child Poems, the Ballads and Lyrics, the Songs and the Plays. The Child Poems are not all poems for children, though Mrs. Woods can write for children; they are sometimes poems about them, as this—

THE EARTH ANGEL.

Beloved spirit, whom the angels miss
While those heaven-wandering wings thou foldest here,
Love musing on thee, Love whose shadow is fear,
Divines thee born of fairer worlds than this,
And fain ere long to re-assume their bliss.
Stay, wingèd soul! For earth, this human sphere,
Claims thee her own, her light that storms swept clear,
Her Righteousness that Love, not Peace, shall kiss.

Twas out of Time thou camest to be ours,
And dead men made thee in the darkling years,
Thy tenderness they bought for thee with tears,
Pity with pain that nothing could requite,
And all thy sweetness springs like later flow'rs
Thick on the field of some forgotten fight.

Susan L. Mitchell.

A new edition of *The Living Chalice* (Maunsel; 2s. 6d. net) has had new poems added to it. And these also are poetical, as are the poems of so many Irish women in our day. Take this—

THE TRYST.

I come to you, blind, hunted creeping things,
I come your way;
Though I had chosen sun-sweet air and wings
And the blue day,
Now through the clinging darkness I must creep,
Dim citizens, with you my tryst to keep.

I've had my soaring time, my long, light day.
Shall I complain
If for a space I go a heavier way
In bonds and pain?
The lords of life know neither high nor low,
The heart of man by many a road must go.

Heine's Atta Troll.

Messrs. Sidgwick & Jackson are the publishers of a very clever translation of Heine's *Atta Troll*, which has been made by Herman Scheffauer (3s. 6d. net). Besides the cleverness of the translation—really more like genius than cleverness—the little volume has some pen-and-ink sketches that are also very clever, and an introduction by Dr. Oscar Levy.

Katherine Tynan.

Katherine Tynan's new volume of *Irish Poems* (Sidgwick & Jackson; 3s. 6d. net) is dedicated to 'the First Gentleman in Ireland and the Most Gracious.' Its contents are as its title, Irish. There is the glow of home-love, shot through with the dash of adventure, which makes Irish poetry so irresistible; and all is interpreted by an imperious imagination creating poetry that will never be lost. There are just one or two poems that are not Irish, and one of them shall be quoted—

THE LEPER.

Not white and shining like an ardent flame,
Not like Thy Mother and the Saints in bliss,
But white from head to foot I bear my blame,
White as the leper is.

Unclean! unclean! But Thou canst make me clean;
Yet if Thou cleanse me, Lord, see that I be
Like that one grateful leper of the ten
Who ran back praising Thee.

But if I must forget, take back Thy word;
Be I unclean again but not ingrate.
Before I shall forget Thee, keep me, Lord,
A sick man at Thy gate.

Magazines New and Old.

Take first the two that are old. *The Young Man* and *The Young Woman* (Horace Marshall; each 3d. monthly) have entered upon the New Year with new features and a new and vigorous life. The frontispiece of the one gives us the picture of the ideal young man; the frontispiece of the other of the ideal young woman. Both pictures are worth studying; both are worth believing in. The contents are miscellaneous in the *Young Man*, too miscellaneous perhaps for its evident high object of encouraging a manly Christian life. The *Young Woman* is consistently womanly. Where will women find in greater attractiveness the things which interest and uplift life?

Ancient Egypt.

Ancient Egypt is the title which Professor Flinders Petrie has given to his new magazine. A journal on Ancient Egypt, he says, has long been needed for the five thousand readers of Egyptian history, and several times in the last twenty years it has been proposed to supply this want. Now we hear that there are to be two journals; but the only one to appear yet is *Ancient Egypt* (University College, London; 2s. net).

It is a small folio of 48 pages, most handsomely printed and illustrated. The frontispiece is a plate in gold and colours illustrating the jewellery of the XIIth and XVIIIth Dynasties. This plate is alone worth the money charged for the magazine. But the same is true of at least one of the articles. If Professor Flinders Petrie's Drew Lecture on 'Egyptian Beliefs in a Future Life' had been published as a book or pamphlet, it would certainly have cost the price of the whole journal. That is the principal article in this number, but there are at least five more which cannot be passed over. The editor's idea is to make his journal a quarterly record of Egyptology. It is very likely that by it alone we shall be kept abreast of all that is done by spade or pen.

The Unpopular Review.

This is a daring title, but not inaccurate. Most artistic and arresting without, it is within—— but we must try again. The publishers are Messrs. Henry Holt of New York (75 cents).

The Great Text Commentary.

The best illustration this month has been found by the Rev. W. C. Jackson, Manchester.

Illustrations of the Great Text for March must be received by the 20th of January. The text is He 2^{18}.

The Great Text for April is Ro 13^{1} along with 1 P $2^{13.\ 15}$—'Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.' 'Be subject yourselves to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.' A copy of Allen and Grensted's *Introduction to the New Testament*, or Walker's *Christ the Creative Ideal*, will be given for the best illustration sent.

The Great Text for May is Ph 1^{6} — 'Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.' A copy of Charles's *Studies in the Apocalypse*, or of Allen's *Introduction to the New Testament*, or of Sayce's *Religion of Ancient Egypt*, will be given for the best illustration sent.

The Great Text for June is Ro 1^{18}—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.' A copy of any volume of the *Great Texts of the Bible*, or of Winstanley's *Jesus and the Future*, will be given for the best illustration sent.

The Great Text for July is Ac 21^{13}—'Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' A volume of the *Greater Men and Women of the Bible*, or three volumes of the 'Short Course' Series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE contemporary evidence for the life and work of our Lord on the earth, the evidence outside the New Testament itself, is somewhat scanty. If it had not been so scanty, how could DREWS and his friends have dared to deny His existence? To its small bulk one item of first-rate importance has just been added.

It is not the discovery of a new document. It is the new interpretation of an old. Some months ago Professor BURKITT contributed a paper to a Dutch periodical in which he argued for the genuineness of the famous passage about Jesus in the *Antiquities* of Josephus. Professor HARNACK read the article and was impressed by it. He hesitated for some time. But at last, to the *Internationale Monatsschrift für Wissenschaft, Kunst, und Technik*, he contributed an article in which he asserts his belief that the passage is genuine, though the question 'is not yet *certainly* decided.'

What are the arguments that have convinced him? The first is that the passages about John the Baptist and about James 'the brother of Jesus who is called Christ' are undoubtedly genuine, and it is reasonable to expect that there should also be a distinct reference to Jesus Himself and His work. The second is that the whole tone of the passage is un-Christian. A Christian interpolator would not have written it if he could, and could not if he would. There is 'a cool patronising tone' about it which no Christian could have adopted.

In the *Contemporary Review* for January, Professor Emery BARNES surveys the whole of the evidence, external and internal, and concludes emphatically for the genuineness of the passage. The part which Professor HARNACK finds most difficulty with is the reference to the Resurrection. Professor BARNES points out that although the words in this case—'for he appeared to them the third day living again'—could be used by a Christian, it is not the characteristic language which Christians applied to the Resurrection of our Lord, but rather the phraseology which a heathen or a Jew might employ. In particular, the phrase 'on the third day' is good Josephan Greek; it is not the Christian phrase commonly used in this connexion.

Dr. Emery BARNES thinks it probable that all the trouble over the passage has arisen from an unacknowledged presupposition that Josephus was a Jewish theologian, and would necessarily write as one, if he wrote of Jesus and the Christians. But Josephus was rather a man of affairs, intensely proud of his race, but not a divine. He could write respectfully of Jesus and calmly about the Christians from his comfortable house in Rome

whither came only faint rumours of Christian activity. He probably reckoned the followers of Jesus to be as harmless as the Essenes, and in any case he recognized the fact that they had not contributed like the Zealots to the catastrophe of Jerusalem. Moreover, he could not help feeling a certain sympathy for a Jew whom Jews had delivered to Gentile death. The figure of Jesus, the wise man, the wonder worker, the teacher of true words, stands out in its purity and simplicity against the blood-stained annals of the time, and wins a certain respect from the Jewish historian.

At the present day 'the Testimony concerning Jesus Christ,' as WHISTON calls it, is of no little value. 'Josephus completed the *Archæology* in the thirteenth year of the reign of the Emperor Domitian, *i.e.* in 93 or 94 A.D., having for the first thirty years of his life, *i.e.* up to 70 A.D., lived in Palestine, both in Jerusalem and in Galilee. As an early Jewish witness, he supplies testimony of an unique kind to some of the outward facts of the beginnings of Christianity, and he blocks the path of those who try to think that "there is no historic reality" in the figure of Jesus the Christ.'

When the Rev. John BAMPTON, Canon of Salisbury, wrote his last will and testament, in which he made endowment for 'eight Divinity Lecture Sermons' to be established for ever in the University of Oxford, he laid down within rigid lines the scope of the Lecture Sermons. 'I direct and appoint,' he said, 'that the eight Divinity Lecture Sermons shall be preached upon either of the following subjects:—To confirm and establish the Christian Faith, and to confute all heretics and schismatics; upon the divine authority of the holy Scriptures; upon the authority of the writings of the primitive Fathers, as to the faith and practice of the primitive Church; upon the Divinity of our Lord and Saviour Jesus Christ; upon the Divinity of the Holy Ghost; upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds.'

It has been the sincere desire of the latest Bampton preacher to preach within these lines. In particular it is his desire to support the authority of the writings of the primitive Fathers. He delivers his lectures with the definite purpose of proving that the Church in Rome was founded by St. Peter, and that St. Peter was its first presiding *episcopus* and chief pastor.

The Rev. George EDMUNDSON is the lecturer. His lectures have the title of *The Church in Rome in the First Century* (Longmans; 7s. 6d. net). Mr. EDMUNDSON traces St. Peter's active life to the house of Mary in Jerusalem. The story of his release from prison and passing visit to that house 'has every internal mark of having been derived directly from the maid-servant Rhoda, whose name is otherwise so unnecessarily mentioned.' From the house of Mary, St. Peter disappears into the obscurity of the night. And, so far as his active career is concerned, he disappears henceforth from the pages of St. Luke's history.

What became of him? Mr. EDMUNDSON believes that he went to Rome and founded the Church there. St. Paul in his Epistle to the Romans speaks of that Church as already in 57 A.D. long established and of world-wide repute, into which, as being built on 'another man's foundation,' he had not thought it right to intrude. To Mr. EDMUNDSON it is evident that that other man was St. Peter.

The proof is not easy. It occupies the whole of the volume. St. Peter arrives in Rome in the year 42, and before he leaves that city, in the year 44, he has established a Christian Church, and inspired St. Mark's Gospel, which was written in Rome in 44–45 A.D. In the spring of 46 St. Peter is in Jerusalem. From 47–54 A.D. he makes Antioch the centre of his activity. Along with Barnabas he returns to Rome in the beginning of 55 A.D., and remains for fully a year. He pays his third visit to Rome in 63, the year after the Book of Acts comes to an end, and remains in

Rome till his martyrdom there in the summer of the year 65.

There is probably no easier and there is certainly no surer way of keeping abreast of the study of the Old Testament than by reading the successive editions of Dr. DRIVER'S *Introduction to the Literature of the Old Testament* as they appear. For Dr. DRIVER keeps the whole range of Old Testament study within his observation, ever increasing though the range is, and misses nothing. The ninth revised edition of the Introduction has just been published (T. & T. Clark; 12s.).

The most striking fact which is brought out in the new edition is the way in which scholars, after fuller study of the Old Testament, become supporters of the critical position. The example of Canon STREANE of Cambridge has already been referred to in THE EXPOSITORY TIMES. Not less important is the example of Professor KITTEL. Twenty-five years ago, when he published the first edition of his *History of the People of Israel*, Professor KITTEL was of course a critic as he is a critic now. Now, however, in issuing the second edition, he accepts the position of WELLHAUSEN, with reservations similar to those with which Dr. DRIVER accepts it.

One of the new notes deals with the title 'King of Persia,' as it is used in the Books of Ezra and Nehemiah. It is unnecessary, however, to repeat what Dr. DRIVER says, as that title is the subject of an elaborate article in the present number of THE EXPOSITORY TIMES.

There are two topics to which Dr. DRIVER gives some space. One is the occurrence of Aramaic words in Daniel; the other is the use of the various names for God in the Hexateuch. The latter is the most plausible argument against the Higher Critical hypothesis that has yet been found. It appears to strike at its very root. It is easily apprehended, besides, and it has been used with considerable popular applause. Is there anything in it?

No. There is nothing in it. After all that has been said about the use of the Divine names, and probably all has now been said that can be said, the critical position is still held securely. For in the first place—to put Dr. DRIVER'S careful and conclusive argument into a few sentences—the occurrence of different names for God in different strata of the Hexateuch is only one of more than fifty indications of diversity of authorship. That is to say, there are fifty other *phraseological* criteria, and the phraseological criteria are only a part of the total evidence. In the next place, it is taken for granted that when a particular name for God appears in the Septuagint or other ancient version, the corresponding name was found by these translators in the Hebrew. How utterly unlikely that is, will appear to any one who has had to do with translations. For all we know, some of the Septuagint translators may have deliberately changed their renderings for the mere sake of variety, as the translators of the Authorized Version did.

Dr. Timothy RICHARD, formerly Chancellor and Director of the Shansi Government University, is one of the most learned men in China. We do not say one of the most learned *white* men, for he stands beside the foremost Chinese scholars in knowledge of Chinese history and literature. A year or two ago he published in this country *The New Testament of Higher Buddhism*. Perhaps the title was not taken seriously. It was more serious and more true than men were aware of. Now he has issued in Shanghai, at the Christian Literature Society's Depot there, *A Mission to Heaven* ($6.00). And by the issue of that book he demonstrates his scholarship and—a much greater matter—the fact that China has been already captured for Christ, and now only awaits recapture by the right method.

About the year 100 A.D., there lived at the court of Kanishka a man named Ashvagosha, who wrote

a remarkable book called *The Awakening of Faith in the Great Religion*. This book was translated into Chinese, and began the movement in religion known as the Higher Buddhism. Soon after, there was translated into Chinese another book, called the *Lotus Scripture*. These two books formed the Bible of the Higher Buddhism. Dr. RICHARD compares them to the Epistles of St. Paul and St. John's Gospel. And so, when he translated them into English, he called his book *The New Testament of Higher Buddhism*.

Now this Higher Buddhism is a wholly different thing from primitive Buddhism. When books are written in Europe or America on Buddhism, it is on primitive Buddhism that they are written. The truth is, Western scholars do not know what to make of the Higher Buddhism. It seems to lack all the features that make Buddhism Buddhism. It seems to possess all the features that would make Buddhism Christianity. Dr. RICHARD believes that it is Christianity. He believes that the Nestorian Christians personally, and yet more by books, converted China to Christ, and this Higher Buddhism is the Christianity which the Chinese were prevailed upon to practise.

What kind of Christianity is it? We see that when we read the book which Dr. RICHARD has just translated and published. This book, written by a man who was supposed to be a Taoist, by name Chiu Chang Chun, in the beginning of the thirteenth century, became the commentary on the New Testament of Higher Buddhism, a commentary which enjoyed greater popularity than the original scriptures. It is more closely to be described as the *Pilgrim's Progress* of Chinese Christianity. For the 'Master,' who is the 'Christian' of the book, is represented as making his journey through many lands and many adventures till he reaches heaven at last.

As he makes his journey we learn what are the fundamental doctrines of his religion almost as clearly as we learn those of Bunyan's Pilgrim. We see that his creed is not Confucianism, or Taoism, or primitive Buddhism, but something superior to all three. It rests on these fundamental beliefs: first, God is man's ideal of perfection; secondly, Christ is God incarnate, putting an end to death and transgression, and opening the way direct to immortality and heaven, without any series of incarnations; and thirdly, the Holy Spirit is the chief agent in repentance and the new birth, inspiring men to follow God in works of mercy.

How is it, then, that we have not heard more of this Nestorian conversion of China and of this Christianity? The answer, says Dr. RICHARD, is very simple. And now let us quote his words: 'Instead of the study of universal religion a monopoly of religion has been given to one religion, with the same result as in Islam, in Roman Catholicism, in the Greek Orthodox Church and in Protestant Christianity—the narrowness and arrogance of the dominant religion and the oppression and starvation of all the rest. From the beginning of the Ming dynasty, A.D. 1368, to the present time, a period of over five hundred years, the only religion patronised by the state has been Confucianism, and all the fat posts of the government were given to its followers while Buddhists, Taoists and Christians in China and Korea have not only been starved in their education but have also been persecuted without mercy.'

The Title 'King of Persia.'

By George Buchanan Gray, M.A., D.Litt., D.D., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford.

The title 'king of Persia' occurs frequently in certain parts of the books of Ezra and Nehemiah, and not at all in others. This fact long ago suggested certain inferences. In the interval an immense amount of new material, consisting of actual documents of the Persian period, has become available for determining the use that was made of this title. I very briefly indicated the nature of some of this material, and its bearing on the literary criticism of Ezra, in my *Critical Introduction to the Old Testament*, p. 98: but the scope of my book was too limited to admit of a full treatment of what, in relation to my whole subject, was but a detail, though an important one. Unfortunately the English Commentaries on Ezra treat the point with even greater brevity, and also, as it appears to me, misleadingly. On the other hand, it is excellently treated by Dr. Driver in notes of increasing fulness in successive editions of his *Introduction to the Literature of the Old Testament*: see ed. 9, pp. 546, 554, and Addenda, pp. xxxviii f. But since, in spite of this, the matter still seems to be imperfectly understood, there may be some use and convenience in a fresh and fuller presentation, in which the more important passages from the inscriptions can be cited and some other points can be more fully considered.

The fuller and more important a commentary is, the greater is the call, if need be, to correct and to supplement it. If, therefore, I select a note from Dr. Batten's recently published commentary on Ezra and Nehemiah in illustration of what I have just said with reference to commentaries on these books, it will be readily understood that I am passing no adverse judgment on the value of that work as a whole. I cite it because in it, as the fullest and most recent commentary, the student would look for an adequate presentation of the evidence on this point and a clear indication of its significance; and unfortunately he will find neither of these things. On the occurrence of the title in Ezra 1[1] Dr. Batten writes, 'The great Persian empire did not reach its full height of power until the time of Darius, and this title, therefore, has been regarded as a mark of the Chronicler's hand. The contention is invalid, for in an inscription of Nabonidus, 546 B.C., the same title is employed.' Now this note refers to but a single point in the evidence and fails to place even that in its right setting; moreover, it suggests that a question at issue is whether Cyrus could have been styled 'king of Persia' so *early* as 539 B.C., whereas the only actually relevant question is whether he could have styled himself, or been styled by his subjects, *only* king of Persia so *late* as any month in 539 after that in which he entered Babylon.

I propose first to sketch the history of the title 'king of Persia' as applied to Cyrus and his successors, and then to discuss the arguments derived from the use of this title in Ezra and Nehemiah—first the facts, then the inferences from them. In order to appreciate the use of the title 'king of Persia' it will be necessary to refer to other titles, but it lies beyond my present purpose to discuss the use of these other titles, whether in Ezra and Nehemiah or in other documents, more fully than is necessary to appreciate the use of the title 'king of Persia.'

I.

Cyrus sprang from a royal family whose reigning members had for generations borne the titles 'the great king, king of (the city of) Anshan,' and the earliest title borne by Cyrus himself was king of Anshan. I will cite the passages from the inscriptions on which these two statements rest; the first contains also the group of titles by which Cyrus styles himself after the capture of Babylon in 539 B.C. In what is known as the Cylinder Inscription of Cyrus, written some time after the capture of Babylon which it records, Cyrus describes himself as follows: 'I am Cyrus, king of the world, the great king, the powerful king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world, son of Cambyses, the great king, king of the city of Anshan, grandson of Cyrus, the great king, king of the city of Anshan; great-grandson of Teispes, the great king, king of

the city of Anshan.'[1] Earlier in the same inscription Cyrus refers to the time when he was himself, like his predecessors, merely king of Anshan: the Babylonian god Marduk, angry at the pass to which Nabonidus had brought Babylon, looked about through all lands for a righteous prince till he found Cyrus: 'Cyrus, king of Anshan, he called by name, to lordship over the whole world he appointed him,' first giving him the victory over the Umman-manda, and then over Babylon, and, therewith, over 'the four quarters of the world.'

From other inscriptions we learn that in the interval between being merely king of Anshan and becoming king of Babylon with all that the latter title implied, Cyrus became 'king of Persia.' Thus Nabonidus in the Abu-Habba Cylinder Inscription (i. 29), in his account of the 3rd year of his reign (= 553 B.C.), speaks of Cyrus, king of Anshan, and so in the chronicle that contains the account of the reign of Nabonidus and of the conquest of Babylon by Cyrus, we read, in a passage referring to a date earlier than the 7th year, that Nabonidus '[col]lected troops and marched against Cyrus, king of Anshan'; but further on in the same inscription the record of the 9th year (= 546 B.C.) runs, 'In Nisan Cyrus, king of Persia, mustered his troops.'[2]

We thus see that (1) 'king of Anshan,' (2) 'king of Persia,' (3) 'king of Babylon, king of Sumer and Akkad, king of the four quarters of the world' are three titles or groups of titles borne by Cyrus at *successive* periods of his career, the first down to at least as late as 553, the second at least as early as 546, the third in and after 539. Cyrus did not, of course, cease to be king of Anshan when he became king of Persia, nor to be king of Persia when he became king of Babylon and heir to the great titles which had been associated with the kingdom of Babylon: he *might*, therefore, even after the conquest of Babylon, in a solemn recital of his titles, have included *along with other titles* that of king of Persia; as a matter of fact, in his still existing recitals he does not do so; in these at least he was content that the greater titles should imply the less comprehensive.

After the conquest of Babylon neither Cyrus nor any of his successors ever describes himself by the title 'king of Persia' *alone*; and of these kings it is Darius I. alone who so describes himself even in combination with other titles. With Cambyses (529–522 B.C.) the direct line of Cyrus and of his father, grandfather, and great-grandfather, who had been kings of Anshan before him, came to an end. Darius, who succeeded Cambyses, was descended from Teispes, the great-grandfather of Cyrus, but through a son of Teispes named Ariamnes, not as Cyrus through Teispes' son Cyrus. This is stated clearly enough in the Behistun inscription, the opening sentences of which it will be convenient for several reasons to quote here:—

'I am Darius, the great king, the king of kings, the king of Persia, the king of the provinces, the son of Hystaspes, the grandson of Arsames, the Achæmenian.

'(Thus) saith Darius, the king: My father is Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the father of Ariyaramnes was [Teispes]; the father of Teispes was Achæmenes.

'[Thus] saith Darius, the king: On that account are we called Achæmenians; from antiquity are we descended; from antiquity hath our race been kings.

'[Thus] saith Darius, the king: Eight of my race were kings before (me); I am the ninth. In two lines have we been kings.

'[Thus] saith Darius, the king: By the grace of Auramazda am I king; Auramazda hath granted me the kingdom.

'[Thus] saith Darius, the king: These are the provinces which are subject to me, and by the grace of Auramazda became I king of them:— Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, the (Islands) of the Sea, Sparda, Ionia, [Media], Armenia, Cappadocia, Parthia, Drangiana, Aria, Chorasmia, Bactria, Sogdiana, Gandara, Scythia, Sattagydia, Arachosia, Maka: twenty-three lands in all.'[3]

In a smaller inscription also, Darius describes himself in similar terms: 'I am Darius, the great king, king of kings, king in Persia, king of lands.'[4]

The *occasional* use by Darius of the title 'king of Persia' (though only in combination with other titles) as contrasted with the entire avoidance of

[1] Lines 20, 21 (translation by R. W. Rogers, *Cuneiform Parallels to the Old Testament*, p. 382).

[2] *Keilinschriftliche Bibliothek*, iii.[2] p. 129 f.

[3] Sections 1–6 (translation by L. W. King and R. C. Thompson).

[4] F. H. Weissbach, *Die Keilinschriften der Achæmeniden*, p. 75.

this title by Cyrus (after the conquest of Babylon) and all other successors of his goes along with (apparently) a special attachment on the part of Darius to the country of the origin of his race; for in other ways also Darius gives prominence to Persia in his inscriptions: *e.g.* in the paragraph already cited from the Behistun inscription, Persia is named first of his twenty-three lands; he frequently uses, as an abbreviated mode of reference to his whole dominion, the phrase, 'Persia, Media, and the other provinces': and he ascribes his power, not as Cyrus to the Babylonian Marduk, but to the Persian Auramazda.

Turning now from the royal inscriptions to the private or official documents, numbering many hundreds, which refer to the kings, for the most part in a clause defining the date of the document, we find that *in one particular group* of these the title 'king of Persia' occurs *once* alone, and that 'the king of Persia and Media' occurs once alone, and nine times combined with other titles.

We have to deal principally with two classes of documents—cuneiform tablets and Aramaic papyri: the papyri being concerned with Jewish subjects of Cyrus' successors may be considered separately.

As in the royal inscriptions Darius by his occasional use of the title 'king of Persia' (in combination with other titles) stands apart, so, in the documents we now have to consider, does Xerxes; he alone in these documents is ever described as 'king of Persia.' Cyrus is described as 'king of Babylon, king of the lands' upwards of 250 times, as 'king of the lands' and 'king of Babylon and the lands' about 25 times each: 'Cambyses, king of Babylon, king of the lands' is a style that occurs upwards of 290 times; Darius I. is termed 'king of Babylon, king of the lands' upwards of 350 times, and as 'king of Babylon and the lands' upwards of 130 times; but never once in these documents is Cyrus or Cambyses or Darius I. described as 'king of Persia.'[1]

[1] These and other data were collected by Professor R. L. Wilson with great diligence, and published in a series of articles entitled 'Royal Titles in Antiquity' (*Princeton Review*, ii. 257–282, 465–497, 618–664; iii. 55–80, 238–267, 422–440, 558–572). But Professor Wilson's diligence is more admirable than his judgment; and the articles entirely fail in their object of proving Dr. Driver's arguments invalid, and this because Professor Wilson either fails to understand, or misrepresents, Dr. Driver. For example, he writes (iii. p. 566): 'No argument then is needed to show that Dr. Driver is absolutely wrong when he states that after the conquest of Babylon by Cyrus, the standing official title of the Achæmenidæ was not "king of Persia," but "king of Babylon."' Professor Wilson's method of controversy resembles that of the atheist who undertakes to prove from the Bible itself the non-existence of God: Dr. Driver is responsible for the statement attributed to him by Professor Wilson, in precisely the same way that the Psalmist is responsible for the statement that 'there is no God': the Psalmist undoubtedly uses these words, but his sentence begins with the words 'The fool hath said in his heart'; and so Dr. Driver certainly writes of the Achæmenidæ that after the conquest of Babylon 'their standing official title is not "king of Persia," but "king of Babylon",' but his sentence concludes with the words 'or, more commonly, "the king," "the great king," "king of kings," "king of the lands," etc. (often in combinations).' The very data adduced by Professor Wilson to convict Dr. Driver of falsehood for using words which Professor Wilson has isolated, but Dr. Driver had not, are evidence of the absolute truth of Dr. Driver's words in the sense defined by the conclusion of his sentence.

Fuller data are now available for Xerxes' titles in these documents than were included in Prof. Wilson's articles cited in the footnote. In the *Zeitschrift fur die deutschen morgenländischen Gesellschaft*, vol. lxii. (1908) pp. 642 f., Weissbach collected 35 references to Xerxes. These may be classified according to the title attached to his name as follows:—

Without title	5
King of Persia	1
King of Persia and Media	1
King of Persia and Media, king of Babylon and the lands	7
King of Persia, Media, Babylon, and the lands	1
King of Persia, Media . . . and the lands	1
King of the lands	8
King of Babylon, king of the lands	4
King of Babylon and the lands	7
Total	35

But these titles are not evenly distributed over Xerxes' reign; from this point of view they are thus described by Weissbach: The usual Achæmenian title, 'king of Babylon, king of the lands,' is from 20. v. 1 (*i.e.* the 20th day of the 5th month of the first year of Xerxes' reign = 484 B.C.), replaced by 'king of Persia and Media,' to which, however, shortly afterwards (first on 30. viii. 1) the earlier title is added. This full form prevails down to at least the 8th year of the reign: from the 10th year onwards it is replaced by the simple 'king of the lands' which had already been used as an alternative style (fakultativ . . . verwendet wird) by his predecessors, and was exclusively used by his successors.

The reason for the introduction of the titles 'king of Persia and Media,' or, on a single occasion, 'king of Persia,' into official references to Xerxes during the first eight or nine years of his reign is obscure; but its occurrence just during these years, and its absence in the later years of this king, and in all the many hundred references to his predecessors and successors, is an important distinction which should not be allowed to become confused and obscure.

Occasionally in the tablets just discussed we find, instead of such titles as 'king of the lands,' simply 'the king'—*e.g.* 'Darius, the king'[1]; so in the Behistun inscription, after the full recital of titles in the opening sections, other sections, to the number of about 50, open with the clause, '(thus) saith Darius the king.'[2] This usage of the name plus the title king only is constant in the Aramaic papyri written by or for the Jews of Elephantine and Assouan. For example, among the deeds published by Sayce and Cowley, A is dated in 15th year of 'Xerxes, the king,' C in the 6th year of 'Artaxerxes, the king,' H in the 4th year of 'Darius [III.], the king,' and so forth. Of the papyri from Elephantine published by Sachau, Nos. 1 and 3 refer to the 14th year of 'Darius [III.], the king,' Pap. 27 to the 4th year, Pap. 28 to the 9th year of 'Artaxerxes, the king.' In all, one or other of the kings, Xerxes, Artaxerxes, and Darius, is mentioned, with the addition of 'the king,' in about 20 different papyri; and, moreover, Cambyses is mentioned in 1^{13} 3^{5}, Darius in 8^{28}, and Artaxerxes in 5^{7} without any title[3] added. On the other hand, in these papyri the title 'king of Persia' never once occurs.

But, in spite of this almost unbroken avoidance of the title 'king of Persia' by the kings and their subjects, the Persian origin of the dynasty was of course not lost sight of. Darius, as we have seen, laid stress on it; the Greek historians, who were not their subjects, speak of these kings as Persians, and occasionally describe them as 'king of the Persians';[4] and in certain parts of the Old Testament similar descriptions are to be found: hence it comes to pass that we still commonly speak of Cyrus, Cambyses, Darius, Xerxes, Artaxerxes as Persian kings, though, with the exception of Darius *occasionally*,[5] they never so style themselves, and, with the exception of Xerxes, are never so styled by their subjects.

[1] References in Wilson, ii. 265.

[2] For some similar usages (*e.g.* 'Cyrus the king,' Cyrus Cylinder Inscription, 27) see Wilson, ii. 266.

[3] But 8^{28} and 5^{7} are both mutilated passages.

[4] *E.g.* *βασιλεὺς ὁ Περσέων Καμβύσης*: Herod. iii. 21. Further details in Wilson, iii. 273–281.

II.

We come now to the use of the term 'king of Persia' in the books of Ezra and Nehemiah (together with 2 Ch $36^{22.\ 23}$). The term occurs as follows, the italicized references being to passages written in Aramaic:—

Cyrus, king of Persia . .	Ezr $1^{1\ bis\ 2}$ (=2 Ch $36^{22f.}$) 1^{8} 3^{7} $4^{3.\ 5}$ (also Dn 10^{1}).
Darius, king of Persia . .	Ezr $4^{5.\ 24}$.
Artaxerxes, king of Persia .	Ezra 4^{7} $6^{14\ 6}$ 7^{1}.

To be compared with these usages are the comprehensive phrase 'kings of Persia' (Ezr 9^{9}), and the description of Darius III. (336–333 B.C.) as 'Darius the Persian' (Neh 12^{22}).

Obviously, then, a title which, as we have seen (part I.), is used with extreme rarity by either the Persian kings themselves or their subjects occurs with frequency in Ezra and Nehemiah.

But we also find in these books the usage that occurs regularly in the Jewish Aramaic papyri, as follows:—

Cyrus, the king . . .	Ezr $5^{13.\ 14.\ 17}$ $6^{3\ bis}$.
Darius, the king . . .	Ezr $5^{6.\ 7}$ $6^{1.\ 13.\ 15}$.
Artaxerxes, the king . .	Ezr $4^{8.\ 11.\ 23}$ $7^{7.\ 21}$, Neh 2^{1} 5^{14}.

We find also:

The king Cyrus . . .	Ezr 1^{7}.
The king Artaxerxes . .	Ezr 7^{11}.

Furthermore we find the king's name only, as follows:—

Cyrus	Ezr 6^{14}.
Darius	Ezr 5^{5} $6^{12.\ 14}$.
Xerxes	Ezr 4^{6}.
Artaxerxes	Ezr 4^{7}.

To facilitate a complete survey of titles or descriptions in Ezra-Nehemiah, the following should also be noted:—

Cyrus, king of Babylon .	Ezr 5^{13}.
Artaxerxes, king of Babylon	Neh 13^{6}.
Artaxerxes, king of kings .	Ezr 7^{12}.

[5] Cyrus, also, presumably styled himself and was styled by his subjects 'king of Persia' between 546 and 539; but the only actual evidence of this title being used in reference to him is in the Nabonidus-Cyrus Chronicle, as cited above.

[6] The clause here occurs in an Aramaic context. It might in itself be either Hebrew or Aramaic. The clause is probably intrusive, for Artaxerxes did not begin to reign till thirty years after the time presupposed in the context (vv.$^{14.\ 16}$).

And it may be added that 'the king' frequently occurs unattached to a name (which can be inferred from the context)—chiefly in Ezr 4–7 (some 20 times) and in Neh 2.

These various titles and modes of reference do not occur haphazard. The books of Ezra and Nehemiah consist of three elements:

1. Documents, consisting of what are or purport to be royal decrees, records in the royal archives, or letters to or from the Persian court: Ezr 1^{2-4} and (in Aramaic) Ezr $4^{11-16.\ 17b-22}$ 5^{7-17} 6^{3-12} 7^{12-26}.

2. Memoirs written in Hebrew, and in the first person by, or at least purporting to be by, (*a*) Ezra, Ezr 7^{27}–9^{15}, (*b*) Nehemiah, Neh 1–7^{73} 13^{4-31}.

3. The remainder of the book—all in Hebrew, except Ezr $4^{8-11a.\ 17a.\ 23f.}$ 5^{1-7a} $6^{1f.\ 13-18}$, which is in Aramaic.

The title 'king of Persia' attached to a king's name[1] never occurs in the Memoirs, and never, apart from the almost certainly intrusive clause in 6^{14}, in the Aramaic documents. It is confined to the decree in Hebrew (Ezr 1^{2-4}), and those parts of the book which do not fall under the headings, documents or memoirs. On the other hand, the Aramaic documents and the memoirs refer to the king by his name only, or by the title 'king' only, or by his name followed by the title king: moreover, these descriptions occur once each, 'Artaxerxes, king of kings,' 'Cyrus, king of Babylon,' and 'Artaxerxes, king of Babylon'; but in the Hebrew remainder of the book none of these titles or modes of reference occur, though 'the king Cyrus' and 'the king Artaxerxes,' which occur once each, differ merely in order from 'Cyrus, the king.'

Now what is the significance of these *facts*, and more especially (for the minuter examination of the other titles lies beyond our present purpose) of the fact that the title 'the king of Persia' occurs with frequency in certain parts of the book, and not at all in others?

The memoirs and documents, which, with the exception of Ezr 1^{2-4}, avoid the title 'king of Persia,' if and in so far as they are genuine, were certainly written during the existence of the Persian Empire. But was the work which incorporates these memoirs and documents, and still uses the title 'king of Persia,' written within the same period? Or was it written after the Persian dominion had in 332 B.C. yielded place to the Greek dominion of Alexander, which was subsequently divided among his Greek successors, especially the Seleucids and the Ptolemies? In other words, was it written after, as the author of 1 Maccabees puts it, Alexander 'had smitten Darius [III.], the king of the Persians and Medes,' and 'reigning in his stead' established 'the kingdom of the Greeks' (1 Mac $1^{1.\ 10}$)? On general grounds and on the ground of the Biblical usage outside, as well as within, Ezra-Nehemiah, Ewald long ago argued that 'the way in which Cyrus and his successors are constantly mentioned as Persian kings proves that the Greek rule had already begun,'[2] when the narrative that employs the title 'king of Persia' was composed. Ewald's argument was weighty, for it rested, not, as some allusions to it might lead an unsuspecting reader to suppose, on any assumption that the title was unknown before the days of the Greek dominion, or that it could not under certain circumstances have been used during the Persian dominion, but (1) on the consideration that it would be unnecessary and unnatural for a Persian subject, in the course of a simple narrative of events, constantly to attach this title to the names of sovereigns of the still existing dynasty; and (2) on the observation that the Persian subject Nehemiah in his memoirs and the Persian subjects Haggai and Zechariah in their prophecies, constantly refer to the Persian king by name only, or by the title king only, or by name and the title king, but never employ the title 'king of Persia.'

But archæology has added weight to the argument and goes far to vindicate, if it needed vindicating, Ewald's critical judgment. For (1) there has come to light much fresh evidence that Jewish subjects of the Persian kings, though they regularly referred to those kings by name only, or by the king's name followed simply by the title 'the king,' did not employ the title 'king of Persia'; thus, as was pointed out in the earlier part of this article, the dates in the Aramaic papyri of Egyptian Jews are given regularly in a form exactly corresponding to those in, *e.g.*, Hag 1^{1} ('in the second year of Darius the king'), Zec 7^{1}, Neh 2^{1}, and never in the form found in Ezr 1^{1} ('the first year of Cyrus, king of Persia'). Again, in Sachau's papyrus No. 1 we read, 'And already in the days of the kings of Egypt had our fathers built this temple . . . and when

[1] But the plural 'kings of Persia' occurs unattached in Ezr 9^{9}.

[2] Ewald, *History of Israel*, i. 173.

Cambyses entered Egypt,' where Cambyses, a king of the still existing Persian dynasty, is not distinguished as 'the Persian' or 'the king of Persia,' even though he is here contrasted with the extinct line of the kings of Egypt. And (2) among a vast quantity of documents executed by and for Persian subjects, no single instance of Cyrus (after 539 B.C.), Darius, or Artaxerxes being described as 'king of Persia' has been discovered, though each of these kings is so described in the parts of Ezra-Nehemiah in question. Xerxes, who is not so described in Ezra-Nehemiah, is in a single document entitled 'king of Persia' only.

So far the usage in the narrative of Ezra-Nehemiah. The occurrence of the title in Ezr 1^2 in what purports to be a royal decree requires special consideration. Here the archæological evidence which has accumulated seems to speak even more decisively. We have seen that the author of parts of Ezra-Nehemiah uses the title 'king of Persia' with frequency; its presence in the 'decree' (Ezr 1^2) would therefore be immediately explained, if the decree, instead of being an exact copy of an actual decree of Cyrus, was a free composition of the Hebrew author, or an editorial modification of an actual decree; in either of these cases the use of the title in Ezr 1^2 would be merely another instance of a favourite usage of the Hebrew writer. But are we precluded by the occurrence of the title from the alternative view that the decree in Ezr 1^{2-4} is a genuine document —an exact reproduction or an exact translation of a decree of Cyrus issued in the year 538 B.C.? The facts to be borne in mind are these:—

1. In the Nabonidus-Cyrus Chronicle the record of the year 546 refers to Cyrus as 'king of Persia': this is the only known contemporary attribution of this title to Cyrus; but in 546 Nabonidus was still, and Cyrus was not yet, 'king of Babylon, king of lands.'

2. Many documents written by Cyrus himself or his subjects between the capture of Babylon in 539 and the death of Cyrus in 529 exist; and these contain many references to Cyrus, but they never describe Cyrus as king of Persia (except as just indicated under 1).

3. Cyrus, after his conquest of Babylon, actually calls himself, or is by his subjects called (and that in a great number of documents), 'king of Babylon' or 'king of the lands,' or by both these titles together, or 'king of Babylon and of the lands,' or, as in the Cyrus Cylinder (as cited above), by a longer string of titles.

4. Evidence exists that the title 'king of the lands' was used of Cyrus as early as *within three weeks* of his entry into Babylon; the Nabonidus-Cyrus Chronicle relates that 'on the 3rd day of Marcheshvan Cyrus entered Babylon': and a contract tablet drawn up on the 24th day of the same month is dated '24 Marcheshvan of the year of the beginning of the reign of Cyrus, king of the lands.'[1] Another tablet is dated '26 Addar of the year of the beginning of the reign of Cyrus, king of the lands,' and yet another, though the day and month are uncertain, is dated from 'the year of the beginning of the reign of Cyrus, king of Babylon and the lands.'[2]

5. 'From the month Kislev to the month Addar, the gods of Akkad, whom Nabonidus had carried off to Babylon, returned to their cities' (Nabonidus-Cyrus Chronicle—reverse i. 21). The month Kislev in the Babylonian calendar immediately follows Marcheshvan: the particular month referred to in the quotation is the month following Cyrus' entry into Babylon.

From these *facts* certain inferences may reasonably be drawn; although (as it appears to the present writer at least) there is no sufficient reason to doubt that Cyrus gave permission to the Jewish exiles in Babylon to return to Palestine, and rebuild Yahweh's temple, yet it is altogether improbable that he gave such permission before, or even within three weeks of, his entry into Babylon: such permission may reasonably be connected with the policy summed up in the words of the inscription just cited (fact No. 5); but previous to the initiation of this policy in the month Kislev, Cyrus had already, in the previous month (fact 3), assumed the title 'king of lands.' In 546, and probably enough down to the time of his occupation of Babylon in the autumn of 539, Cyrus not only was actually, but was also styled, 'king of Persia': but during those years he had no power to give

[1] The beginning of the reign (*riš šarruti*) is a technical term for the months that precede the 1st of Nisan after the king's accession. The 'beginning of the reign of Cyrus' includes the months from Marcheshvan (approximately November) 539 to Addar (approximately March) 538. The first year of Cyrus began with 1st Nisan (=April) 538.

[2] All three tablets will be found in *Keilinschriftliche Bibliothek*, iv. pp. 259, 261, 265; there also will be found examples of contracts of each of the full years of Cyrus' reign down to his ninth and last.

permission to Jewish exiles in Babylon to return to Palestine; in 539, at the same time that he acquired this power, he became 'king of Babylon, king of the lands,' and ceased to be only or even primarily 'king of Persia'; and the title 'king of Persia' ceased to be an adequate title. It is possible, indeed, that after 539 the title 'king of Persia' was still occasionally *included* in a long list of titles, and possible, too, that such a list may yet be discovered. What archæology, however, has rendered in the highest degree improbable is that, after 539, Cyrus ever styled himself *merely* 'king of Persia': it follows that it is in the highest degree improbable that Cyrus either in the first year of his reign (Ezr 1^1), or in any subsequent year, or in the months that preceded the beginning of his first year, issued a decree in the exact terms of Ezr 1^{2-4}; whether these verses are an editorial modification of an actual decree, or a free composition of the writer based on the fact or supposition that Cyrus released the Jews, is not to be determined by the single question of the royal title, and therefore lies beyond the scope of the present discussion.

The main conclusions to be drawn then are two:—

1. The author of the narrative that makes frequent use of the title 'the king of Persia,' and who is commonly called 'the Chronicler,' lived after the fall of the Persian Empire (332 B.C.).

2. The 'decree' in Ezr 1^{2-4} is not an exact reproduction or translation of an actual decree of Cyrus.

But if the tendency of the Chronicler to use the title 'king of Persia' is thus marked, the consistent absence of the title from other parts of the books of Ezra and Nehemiah is an important indication that those parts of the book are *not* the work of the Chronicler: and this has some bearing on the important question whether the Aramaic documents, or Hebrew memoirs of Ezra and Nehemiah, are what they purport to be. But once again the determination of those questions must rest on a wider range of considerations and cannot be further discussed here.

The Great Text Commentary.

THE GREAT TEXTS OF HEBREWS.

Hebrews ii. 18.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The earliest drift of doubt in reference to the Person of Christ was in the direction of a denial of His humanity. This bright, fair vision of the evangelists was only a vision. The Christ of the Gospels was too good to be a man. The opposite extreme succeeded to it. His Divinity was then questioned, and, the story of His life being accepted, it was affirmed that He was too intensely human to have been Divine. In the verse before us the writer is dealing with the first of these errors. He pictured Christ as a faithful and merciful high priest. Then was it not essential that He should be human as well as Divine; man as well as God? The priest must be one chosen from among men.

Not in majesty supernal, sitting easy on a throne;
Dealing sorrow out to others, with no sorrows of his own.

No; but 'in all points tempted like as we are, yet without sin.' This is the line of thought pursued from the fourteenth verse on to our text; a line of thought which we venture to sum up in the assertion that the temptation of Christ was essential to His rendering that sympathy and succour which we so sorely need. You will notice that this last verse falls naturally into two divisions: first, Christ tempted; second, Christ the Succour of the tempted.

I.

Christ Tempted.

'He himself hath suffered being tempted.'

1. In itself, as God intended and made it, human nature is a holy thing—perfectly, immaculately pure. We know it only as tainted and corrupted with strong inclinations to moral evil—selfish, sensuous, disobedient. Even if we were not taught that this is a fallen, a disordered, a diseased condition, we should naturally so conclude. It would be a moral incongruity to

conceive of moral imperfection as a creation of God. Reason and common sense are on the side of the Scripture doctrine of the Fall. The teaching concerning Christ—the second man—is equally reasonable. If the incarnation be a truth at all, clearly the human nature which the Divine Christ took upon Him was not ordinary, tainted, fallen human nature. Every instinct would be offended by such a supposition. We are compelled to recognize a pure type of human nature free from all stain or tendency to sin. This is the theory of the miracle of the incarnation, and without miracle the incarnation could not be at all; the one difference, and the only difference, between Christ and ordinary men is this.

But there is in perfect holiness no exemption from trial, from temptation, from tests of obedience and fidelity, from positive solicitations to evil. He was tempted in all points as we are; only He did not, as we, sin in His sympathies with the temptation, in His yieldings to it. The Prince of this world, when he came, found nothing in Him.

Of all the artists who have attempted to paint the portrait of our Saviour there is but one, says a recent writer, whose work in any measure satisfies the heart. The reason of his success lies in this, that with a subtle, almost miraculous, power he has been enabled in that tender face to blend the human with the Divine, the common with the wonderful. And it is this mysterious mingling in the person of Jesus of humanity with its woes, and of divinity with its glorious uplifting power, that gives to the Man of Sorrows His divine sympathy, and enables Him to enter into all our sufferings, and sorrows, and trials, and temptations with the consoling comfort and help of one who was 'tempted in all points like as we are, yet without sin.'[1]

We must remember what that word 'temptation' means. We have got into the habit of fixing upon it only one of its meanings, and that a very secondary one. To us temptation always suggests sin; to us temptation and sin sometimes seem almost synonymous. And yet the word itself has no necessary connexion with sin. The word 'temptation,' both in our own language and in the Greek and Latin, means simply 'trying,' 'testing,' 'proving.'[2]

2. Christ's temptations were adapted to His susceptibilities. A moral being is tested and tempted according to the sympathies of his own character. Temptation is possible only where there is susceptibility. Eve was tempted according to her susceptibility; so were the angels who fell. Our Lord's temptations were only such as could appeal to a pure human nature. He could not be tempted as the drunkard, or the licentious, or selfish man is tempted. He could not be tempted as man is tempted whose conscience is depraved, whose moral feeling is corrupted. He was without sin.

3. Christ conquered through His complete antagonism to wrong. All moral natures can be assailed, appealed to, whether they will do right or not; but they may refuse every gratification that is wrong. The Divine Lord did this; whatever His human craving for food, or ease, or success, He instantly repelled every suggestion of wrong methods. No such suggestion could spring up in His pure soul; but it could be suggested from without. And the suggestion was met by the strong instinct of holiness, of right, of love, of obedience—'Get thee behind me, Satan.'

We do not conquer temptation when we merely refuse to yield to it, when some urging of conscience, some fear of consequences, some sense of stern law restrains us. A man may not dare to do, and yet may wish that he might do. A man conquers temptation only when his very desire repels it; when his whole nature rises up against its wrong, when the sense of law is lost in strong moral feeling, and he would not do it if he might. This was our Lord's victory; His entire soul was antagonistic to wrong. The tempter had nothing in Him.

4. A moral nature suffers from temptation in proportion as it is pure and perfect. It is not the mere temptation that causes the suffering, but the moral refinement and sensitiveness of the nature that is tempted. It may abhor the suggestion, may be far removed from all fear of yielding to it, and yet, from its very perfection, may suffer most intensely. In this way Christ suffered being tempted. His power of suffering from evil suggestion was infinitely greater than that of a man whose feeling is tainted by sinful sympathy; just as some men are physically, emotionally, and morally far more sensitive than other men. The greatest nature is capable of the greatest feeling; the purest nature endures the most from the suggestion of sin. The lower the scale of being, the lower the sensibility. The greatest soul has the greatest vibrations when it is touched.

'He suffered.' Whenever we speak of the sufferings of Christ, we always seem to have in mind the last scenes: the agony in the garden, the judgment in the palace, and the death on the Cross. Was not the mark of blood ever upon Him? Can we limit His sufferings to the last few days

[1] H. W. Morrow.

[2] A. G. Mortimer, *Twenty Lent Sermons*, 80.

before His death? In taking our nature did He not suffer pains we can never describe?

We may not know, we cannot tell
What pains He had to bear.

'He suffered.' Remember He was unutterably holy. He was without sin; He was perfect Love incarnate. Yet He came into daily contact with rough, coarse, unhallowed souls, whose very presence near Him must have wounded His sensitive spirit. The daily experience of misunderstanding, of physical hunger, of weariness and fatigue, of criminal neglect, of hateful enmity—was not all this suffering of the most acute kind? 'He hath suffered being tempted.'

When we speak of Him as 'being tempted,' shall we limit that phrase to the interview He had with the Archenemy? Was not the whole of His life subjected to trial and temptation? Let us grasp the blessed truth that our Lord, in order that He might be a merciful and faithful high priest to succour His people, suffered being tempted.[1]

Suffering is a question of nature. The educated man suffers more than the uneducated man; the poet probably suffers more than the mathematician; the commanding officer suffers more in a defeat than the common soldier. The more life, the more suffering; the billows of sorrow being in proportion to our manhood. Now Jesus Christ was not merely *a* man, He was Man; and by the very compass of His manhood He suffered more than any mortal can endure. The storm may pass as fiercely over the shallow lake as over the Atlantic, but by its very volume the latter is more terribly shaken. No other man had come with Christ's ideas; in no other man was the element of self so entirely abnegated; no other man had offered such opposition to diabolic rule: all circumstances combine to render Christ's temptation unique, yet not one of them puts Christ so far away as to prevent our finding in His temptation unfailing solace and strength.

Could Christ have been overthrown? Most certainly; otherwise His temptation has no message to man except one of despair. Whatever is less than infinite is temptable and peccable; Christ's humanity was less than infinite, therefore His humanity might have been overthrown. Sympathy can proceed only from community of situation. To say that Christ could not have been successfully tempted, and that the result of His temptation should comfort men, is equal to saying that, because no man can blow out the sun, therefore no man can blow out a taper. The record of the temptation is an act of cruelty, if it have no bearing on human strife; but an analysis of the temptation shows that the methods of assault are fundamentally the same, and that every answer is available for every tempted man.[2]

II.

Christ the Succour of the Tempted.

'He is able to succour them that are tempted.'

1. A moment's consideration of the text shows how great is the need for the succour which Christ affords.

(1) 'Those who are being tempted.' We are at once at home with the phrase. It is an accurate description of all disciples. It expresses a fact of Christian experience which is at once universal and definite. Even those who feel themselves immune from temptation are but showing their tempted condition by such presumption! From the earliest moment to the latest hour of conscious experience we are warring against unseen foes. From the cradle to the grave we are aware of the fingers that touch us in the dark.

(2) Disciples are often sorely troubled because after conversion they are fiercely assaulted by Satan. They express surprise that they should be more tempted after conversion than they were before conversion. It is not at all abnormal for the soul thus to be surprised. It is quite a normal phase of experience. Before conversion the spiritual nature was dull, sleepy, dead. Sin had no sting, temptation no struggle, life no battle. But after conversion the spiritual nature is quickened; the soul is alive; the mind is spiritually alert. Not only is sin revealed, but the exceeding sinfulness of sin is manifest. No longer can the soul be quiescent; no longer does life seem a garden of roses: it becomes a stern battlefield, where bloody conflict has to be waged. What hitherto stood on neutral, if not on friendly, ground, now stands before the soul as an avowed enemy; temptation becomes a perpetual warfare; the more sensitive the nature, the more delicate the spiritual refinement; the more surrendered the will, the more aggressive and persistent the conflict. It is not the man who is painfully aware of his proneness to wander that is warned, but the man who feels safe from invasion: 'Let him that thinketh he standeth, take heed lest he fall.' 'Watch and pray, that ye enter not into temptation.'

You may depend upon it, no man can be good without being tried. Do not suppose that you are to be made honest by never being tempted to be dishonest, or that you are to be sober in habits, by being so placed that you are not able to be intoxicated. You will be tempted. The chaff and the wheat must be separated. You will have to determine for yourself. There is the darkness, and there is the light; there is the right, and there is the wrong: which do you like? There is the narrow way, and there is the broad; there is the selfish, and there is the unselfish; there is the kind way of acting, and there is the unkind; there is the good life, and there is the bad life; which do you choose? These questions will come, in some form or other, almost every day. So that heaven will be filled, not by men who

[1] T. W. Riddle, *The Pathway of Victory*, 40.
[2] Joseph Parker, *Ecce Deus*.

never felt what evil is, but by men who said, I prefer holiness to sin.[1]

2. Christ's power to succour is just as certain as our need.

(1) We can hardly be wrong in supposing that the temptation was a real means by which Jesus in His capacity of Saviour obtained victory over the tempter and became the means of communicating that moral victory to the tempted of all time. This is an aspect of our Lord's incarnation which has too much dropped out of the thought of the modern Church. The redeeming work of Christ had a threefold aspect—towards God, towards man, towards Satan. It looked Godward in uniting God to man, by vicarious mediation; it looked manward in reconciling man to God by evidencing the love of God to us; but it looked also Satanward in becoming the means of rescuing man from the dominion of evil and the evil one. The second Adam undid the work of the first, conquering where he fell. By man came sin, by man came victory—'In that he himself hath suffered being tempted, he is able to succour them that are tempted.' Linked as Son of Man to every tempted soul, He possesses, as Son of God, infinite power to be tempted.

(2) The temptation of Jesus was the means by which He learned sympathy with the tempted whom He came to save. We must hardly venture to suggest the startling speculation that God in His pure, spiritual essence is unable to sympathize; that by His omniscient glance He can see human wants, but not feel them; that sympathy, being connected with nervous organism, could be felt only by a human being; and that therefore it behoved Christ in all points to become tempted as we are; nevertheless, if we may not thus speculate, at least we cannot doubt that fellowship in suffering is a means of creating in a disinterested soul a perpetual sympathy. We admit that Jesus was not tried in the same manner as we; but we claim that His temptations were as real to His nature as ours are to ours, and adapted to test Him as ours are to test us, and if so, He can truly sympathize; for it is not necessary, before you can exercise sympathy, that you suffer precisely in the same way as those whom you pity. You can feel for a fellow-man writhing in pain, though you have never had the disease which torments him. You must have had experience of some pain, but you need not have felt exactly the same pain. To sympathize with a soldier, you must yourself have been in battle, but it is not necessary that the machinery of war which he encounters should be identical with that with which you contended.

The captain of an Atlantic steamer, out in a storm, will speak with a feeling to which you on the land must be a stranger, of weaker vessels than his exposed to the same hurricane. As his ship toils and struggles, thrills and trembles, he feels what the thunderous shock of those cataract waves must be to other and frailer craft. So our Lord has, through that human experience of His, a rare power of sympathy. 'He knows what sore temptation means, for He has felt the same.'[2]

One of the clerks in the Treasury Office, who had to prepare some part of the estimates for the Budget, when Mr. Gladstone was Chancellor of the Exchequer, once made a mistake of several millions in the figures he sent in. The mistake was not discovered till Mr. Gladstone had made his Budget speech, and the effect of the mistake was that he was put to great trouble in rearranging his taxation proposals in order to meet the amended figures.

The clerk who made the error anticipated the very worst consequences from his blunder. And when one day Mr. Gladstone sent for him into his office he made sure the moment of his dismissal had come. Judge then of his amazement when Mr. Gladstone, instead of giving him a lecture and his dismissal, complimented him on the skill and patience which had enabled him for so many years to deal with the enormous figures of our national revenue with such accuracy and exactitude. What wonder that the clerk broke down under kindness like that! He had expected to be judged harshly and punished severely, but Mr. Gladstone—a financial genius himself—knew the intricacies and difficulties of our national accounts, and he judged pitifully because he knew.[3]

I was a stricken deer, that left the herd
Long since; with many an arrow deep infixed
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by One who had Himself
Been hurt by the archers; in His side He bore,
And in His hands and feet, the cruel scars.
With gentle force, soliciting the darts,
He drew them forth, and healed, and bade me live.[4]

(3) Christ's very sinlessness qualifies Him to sympathize and succour. We sometimes reason, 'Christ never knew sin by personal experience of it. How can He understand me, and feel for me, who am a sinner?' But how do the facts stand? Look out into the world, Who manifests sympathy for sinners? Do fellow-sinners? No! Do you find the fallen woman sympathized with by those

[1] Norman Macleod.

[2] T. H. Pattison, *The South Wind*, 272.

[3] J. D. Jones, *The Gospel of Grace*, 277.

[4] Cowper.

of her own class? No! It is the pure woman who is ready to stretch a helping hand to her, and to pluck her up, if it may be so, out of the horrible mire of sin. Sinners have no feeling for sinners. It is to those who are not stained with his vices, and who are not co-partners in his crime, that the sinner must go for comfort and for help. The fact is this. Sin hardens the heart—it always does—and therefore incapacitates for sympathy. The sinful man is always the selfish man. When temptation is yielded to, and sin results, we lose our sense of the painfulness of temptation and therefore become disqualified for sympathy with those who are tempted.

You can stand outside some vile place that is pervaded with a pestilential miasma. The stench which assails you is well-nigh intolerable. It causes you positive pain. And you pity, you sympathize with the people who dwell in the midst of it, exposed to its horrible influence; and you would gladly do all in your power to extricate them, and place them in some healthier and pleasanter situation. That is your feeling whilst you are outside. Now enter in. Put yourself under the influence of the miasma. Breathe the tainted air. Get used to it. And what is the result? Why, that your feeling of pain is gone, and with it your sympathy with the people who are unhappily exposed to so deleterious an influence. And thus is it with sin. Christ, who stood wholly outside sin, felt the pain of it, and could sympathize with those who were exposed to its influence.[1]

3. And Christ's succour is as practical as it is certain. The figure employed in this assertion is at once arrestive and helpful. The suggestion is of one who runs up to help in response to the cry of distress. It is a picture of the strong deliverer running to the rescue of the weak. 'He is able to run up to the aid of those who are being tempted.' Not only does He lend His ear, He gives His hand. Not only does He see their distress, He runs up to relieve it. He is more than a match for the most aggressive battalion. The very sight of His advance is a sure sign of victory. The very gaze of His eye is the promise of deliverance.

Some years ago there was a great fire in an American city. Much was said in the papers of what should be done to relieve the distressed sufferers; but there was one place where a collection was at once set on foot, and the needed help sent without delay. While other towns were consulting what ought to be done, Chicago had stepped into the breach, and why? In Chicago they themselves had had a great fire: they knew the needs of those who were so suddenly left homeless, and a fellow-feeling made them wondrous kind. They were in touch with the situation, hence the readiness of their sympathy.

4. But Christ's succour is dependent on our attitude towards Him. Christ is willing to impart the succour and strength required, but we must be prepared to receive it. He is willing to undertake for us, but are we willing that He should? Do we really believe experimentally that the Lord is able to give us victory over acute temptation? The answer to that question depends very largely upon our attitude to daily dependence. Only as we are daily living in a state of trustful dependence can we experience the power of the Saviour to give deliverance in the hour of temptation.

In a farmhouse in Cheshire a mother sat near the fire surrounded by a young family. The minister was speaking words of consolation and encouragement to the mother, who two years previously had passed through a fearful operation, and in a few days would have to pass through a second more dangerous than the first. He spoke of the mystery and pain of life, of the nearness and help of God. She said, 'Sir, it will be all right. He always gives me enough grace. He always succoured me. He adds His strength to mine, and we triumph!'[2]

Literature.

Allon (H.), *Sermons*, 164.
Bellew (J. C. M.), *Sermons*, i. 331.
Calthrop (G.), *The Future Life*, 62.
Dods (M.), *Christ and Man*, 1.
Knight (G. H.), *Abiding Help for Changing Days*, 139.
Little (W. J. K.), *The Hopes and Decisions of the Passion*, 47.
Matheson (G.), *Thoughts for Life's Journey*, 158.
Mauro (P.), *God's Apostle and High Priest*, 4.
Mortimer (A. G.), *Lenten Preaching*, 79.
Pattison (T. H.), *The South Wind*, 259.
Pearse (M. G.), *The Gospel for the Day*, 60.
Riddle (T. W.), *The Pathway of Victory*, 34.
Spurgeon (C. H.), *Metropolitan Tabernacle Pulpit*, ix. (1863), No. 487; xxxiii. (1887), No. 1974.
Cambridge Review, v. Supplement, No. 117 (F. F. Goe).
Christian World Pulpit, xxxvi. 246 (A. Rowland).
Churchman's Pulpit: First Sunday in Lent, v. 399 (C. J. Vaughan), 410 (A. S. Farrar), 429 (H. Alford).
Clergyman's Magazine, New Ser., vii. 97 (E. W. Relton).
Contemporary Pulpit, 2nd Ser., iv. 306 (A. Saphir).
Literary Churchman, xxxii. (1886) 116 (C. G. H. Baskcomb); xxxviii. (1892) 83 (J. W. Hardman).
Preacher's Magazine, ii. 56 (M. G. Pearse).

[1] G. Calthrop, *The Future Life*, 73.

[2] William Saywell.

The Wise Men from the East.

By Louis H. Gray, M.A., Ph.D., Sometime Fellow in Indo-Iranian in Columbia University, New York.

The account of the μάγοι ἀπὸ ἀνατολῶν, who, having 'seen His star in the east,' came to worship the new-born King of the Jews, renders of exceptional interest to the Biblical student any scholarly study of the religion which these 'wise men' professed; and the importance of the theme is enhanced in view of the fact that many would attribute to this religion such vital doctrines of the Jewish and Christian faith as the belief in angels, Satan, and the resurrection and final judgment of the dead, which are often alleged to have been received by the Jews from the Persians during the Exile. These allegations have been made almost wholly by Old Testament scholars who have possessed an inadequate knowledge of the Iranian sources, and who have not distinguished with sufficient care between the older and the younger strata of Iranism, a system which underwent profound modifications in its long history. It is significant that Iranists have been far more cautious in granting the possibility of such sweeping influences upon Judaism and Christianity, though they, too, have not been guiltless of hasty and superficial deductions, besides labouring under the handicap of insufficient training in that special knowledge of Biblical problems which is essential for a just verdict. In Professor James Hope Moulton the theologian and the Iranist are combined, and in his Hibbert Lectures on *Early Zoroastrianism* we possess a contribution of the utmost value not only to the Iranian specialist, but also to the student of Judaism and portions of Christianity.

Professor Moulton argues strongly for the historicity of Zoroaster as portrayed in the Gāthās, the oldest portion (at least in written form) of the Avesta, or sacred texts of Zoroastrianism, and he is inclined to place him about the eleventh century B.C., though it must be confessed that this seems rather early. The propaganda began, according to him, in Bactria, and spread but slowly, being the faith of the select few, as was but natural in view of its lofty character. Among the confessors of the Zoroastrian reform Professor Moulton numbers Darius the Great. This is a problem on which the reviewer has been forced long ago to come to a contrary opinion; yet if he still remains unconvinced, even with the one new argument advanced by Professor Moulton—that Cyrus named his daughter Atossa, the Avesta Hutaošā, which was also the name of the queen of Vištāspa, Zoroaster's royal patron, whose name is identical with that of Hystaspes, the father of Darius—he feels that in the volume under consideration is one of the ablest pleas yet made for the Zoroastrianism of the Achæmenian monarch. Whether Professor Moulton is right in interpreting the statement of the Susianian version of the Achæmenian inscriptions, that Ahura Mazda is the 'god of the Aryans,' to mean that he was the god only of 'the nobles of Aryan race . . . who had taken up the new cult' (referring especially to the fact that, according to Herodotus, the ἀριζαντοί were but one of the six Median tribes), may perhaps be questioned.

The Zoroastrian reform, however, passed, except for the abiding texts of the Gāthās, and the older Iranian nature worship reclaimed its own. By the first half of the fourth century a religion much like that of the Avesta Yašts was established at the Persian court, and Zoroaster had undergone a quasi-apotheosis, while the great popular deities Haoma and Mithra, whom Zoroaster had put aside as incompatible with his lofty ethics, had returned.

There is a third layer in the Avesta—the Vendīdād and other ritual material. This, Professor Moulton holds, was the work of the Magi, and herein lies the new theory which may result in little short of a revolution in the concept of Zoroastrianism. It was the Magi who brought the religion of Iran to the knowledge of the Greeks, at least after the time of Herodotus, who reports chiefly (though not entirely) the real Iranism. This antithesis between Iranism and Magism had been adumbrated before, as by Spiegel (*Erân. Alterthumskunde*, iii. 585 ff.) and Prášek (*Gesch. der Meder und Perser*, ii. 115–118), but it has been reserved for Professor Moulton to estimate the true significance of the distinction, which may have implications for some of the well-known *Mischreligionen* of Western Asia. Among the

contributions of Magism to Iranism are the exposure of the dead instead of burying them (burial was known among the Persians, and Herodotus had already noted the divergence between Persians and Magians in this regard), marriage of near kin (especially brother and sister), the malignancy of planets and mountains, astrology and oneiromancy, with other forms of magic with which the name μάγος is so closely associated, and the minute dualism which permeates all late Zoroastrianism, though in the Gāthās it is scarcely more emphasized than in Christianity. They did away with the chthonic cults of Iranism, and rose from a humble status to be its priests. The theory is advanced that the Magi were neither Indo-Germanic nor Semitic; but of what race they were Professor Moulton has apparently been able to form no final opinion. Further research among the tribes of Central Asia may cast light upon this problem, which is of much importance for his theory. One point, omitted by him, might be suggested. He states that their additions to the Avesta 'seem to have been in prose.' But the prose, especially in the Vendīdād, is full of impossible grammar. This is usually explained by the assumption that in the late period the rules of Avesta grammar had been forgotten; but it may be because the Magi never learned to write Avesta correctly, so that their additions, having a sacrosanct character, were transmitted on the same plane with the most correct Gāthic verse. We should also be glad to know more about another people mentioned in the Avesta, the Turanians, who were doubtless, at least in the main, Iranians, being the nomads (like the Scyths, with whom, indeed, they may possibly have been identical) as contrasted with the agricultural and cattle-rearing Zoroastrians. On the whole, there seems little likelihood that the Magi were Iranian; and Professor Moulton is to be felicitated upon the genius with which he divined his theory and on the scholarship with which he has sought to establish it.

An entire chapter is devoted to the Fravashis, which have a special interest for the New Testament student in view of Mt 18^{10} and Ac 12^{15}. These figures are traced back to a combination of ancestor worship and the belief in the external soul.

The theologian will turn with most interest to the last chapter, on 'Zarathushtra and Israel.' The saneness of the author is evident when he says:

'In most of these points [of similarity between Zoroastrianism and Christianity] independence is so obvious that we shall not be troubled with suspicions of borrowing. Coincidences will be the independent agreement of deep thinkers upon the same great problems, and their independence will enhance their suggestiveness.'

Professor Moulton is inclined to see the influence of the Fravashis in the 'princes' of the nations in Daniel and in the 'angels of the churches' in the Apocalypse, as well as in Mt 18^{10} and Ac 12^{15}; and to think that a tendency toward angelology among the Jews may have been fostered by their Persian surroundings; perhaps also in the development of Satan 'a hint was given [by the Persians] and used, but used in a wholly original and characteristic way.' Finally, Judæo-Christian apocalyptic literature may show some traces of Iranian influence. All this is a welcome reduction of the debt ascribed to Zoroastrianism; and perhaps later research will reduce it to nothing.

To his volume Professor Moulton has appended a translation of the Gāthās and of some of the principal Greek texts on the Persians, in both cases with valuable notes. Indeed, only one point of real value seems to have been omitted—the fact that there were Magas (probably Magians) in India. The material on them, contained in the *Bhavisya Purāṇa* and the *Bṛhatsaṁhitā*, might well have been considered.

In the Study.

Mountains in the Mist.

Is this a volume of sermons? Its title does not signify so. But why not discover a new type of sermon with a new type of title? And why not make the discovery at the Antipodes? The Rev. Frank W. Boreham is a minister in Hobart, Tasmania. His new book, under the above title, is published in this country by Mr. Kelly (3s. 6d. net). Here is one of its chapters. If it is a sermon, the text is at the end.

The Blessed Word 'Which?'

I recently enjoyed a very pleasant holiday. In the course of my travels I met with many ministers, and therefore heard many good stories. One of them has stuck to me. It was told me one hot night in the course of a quiet stroll across a sequestered park near Melbourne. Wild horses shall not drag from me the name of the teller of the tale. It may, however, impart to the narrative both the odour of sanctity and the hall-mark of authenticity if I merely mention the abstract circumstance that my informant is the grave and revered principal of a theological seminary. But to the story:—'I've been thanking the good Lord all day long for that blessed word "Which?"' said John to his friend. 'That blessed word "Which?"' replied his astonished companion. 'What on earth do you mean?' 'Well,' explained John, 'it's like this. For many years I gave way to drink. Our home was a poor sort of place. My Mary hadn't a very nice life of it. But she bore it all like a saint, and never murmured. And in those days I had no clothes except those I stood up in. But last year I started going to church with my Mary. And one night I was converted. And my, the difference it made! Why, last night my Mary was upstairs, and I called out to her to bring my clothes down when she came. And what do you think she called back? She shouted "Which?" And, oh, it made me feel good to hear my Mary ask me that! And I've been thanking the good Lord all day for that blessed word "Which?"'

I brought back many good things from my holiday, but I cherish this choice gem among the richest of my treasures. It is delicious. And now that I pick it up more leisurely and examine it more closely, I am not surprised that it was given me by a Professor of Divinity. If he can contrive to pack as much sound and sparkling philosophy into as little space in the course of all his lectures to his students, we shall expect a generation of ministerial prodigies to invade our pulpits as they issue from beneath his care.

'Which?' Shall it be the grey suit or the black suit?—that is the all-absorbing question. That is the fine point which the faithful Mary submits to her happy lord. And her 'Which?' as she calls down the stairs, sets him chuckling and crooning to himself for many hours afterwards,—'that blessed word "Which?"'

John's wardrobe, with its two suits, is a fitting emblem of the world in general, and of my own individual world in particular. John cannot wear both suits at once, but it is lovely to have them both to choose from. Life is full of margins, of surpluses, of overflows. We rarely get one thing dumped down to us with no choice, no selection, no alternative. I find myself surrounded at every turn by a wonderful, and sometimes embarrassing, profusion. My butcher calls every morning for orders, and the very fact that he finds it necessary to call for my order proves that I am confronted by a wide choice of viands. I daresay I could live on beef if there were no other meat in the universe. But there *are* other meats, and I have my choice. I cannot have everything that he has in stock: I do not need everything: I do not like everything. But I like him to greet me every morning with 'that blessed word—"Which?"' It makes me feel that I am living in a wealthy world. Or suppose that I fancy a little fruit. See what happens at once! All the gardens and orchards of the world stretch out their hands to me. I fancy I should love this old earth of ours a little less if she said to me, 'I can only produce bananas!' or 'I only grow peaches!' In that case, being a cross-grained and ill-tempered creature, I should probably sulk, and tell her that I did not want her old bananas, or that she could keep her peaches for herself. But the dear old earth never treats me like that. She treats me just as Mary treated John. She calls out 'that blessed word "Which?"' Any one kind of fruit would probably satisfy the actual requirements of my physical make-up. But Nature does not consider that. She is never niggardly. She is 'my Lady Bountiful.' She heaps my table with apples and pears, plums and apricots, cherries and peaches, and then smilingly greets me with 'that blessed word "Which?"' I don't know what other worlds are like, but I know for certain that this is a good one.

Now, the beauty of it is that it does not matter a brass farthing to John, to Mary, or to any one else which suit John decides to wear. Mary will walk just as proudly by his side whether he decides on the black or the grey. And the world will go round in pretty much the same way whichever garments John elects to don.

But that isn't the point. The point is that the glorious possession of two suits—the black *and* the grey—gives John the precious privilege of choosing—the black *or* the grey. And the rapture of choosing is one of life's lordliest luxuries. What a day that was when we strutted into a shop with our very first sixpence, to spend it just as we liked! Yes, a man dearly loves to choose. It may be perfectly true that John looks best in black. But even then he does not relish having a black suit handed to him by his dutiful Mary, and to be told that he must wear *that*—that and no other. He loves to be asked, 'Grey or black?' even though he instantly decides on black. 'That blessed word "Which?"' appeals to a very subtle but very responsive chord in the complexity of our wonderful composition.

I overheard two men chatting on a tramcar the other afternoon. They had just arrived from England and were discussing the trip. One had travelled second-class; the other had come steerage. They compared notes, and, being Englishmen, talked much of the table. The difference, so far as I could make out, was simply this: In the second saloon the steward came to the passenger and asked him if he would take beef, mutton, or pork. Whereas in the steerage one or the other of these things was placed in front of the passenger without a question as to whether or not he would prefer something else. The food in the steerage was just as good as in the saloon; and, as a matter of fact, the passenger in the saloon did not care a snap of the finger whether he had beef or mutton or pork; but it tickled his vanity to be offered a selection. In the saloon they sat down to dinner to the pleasing music of 'that blessed word "Which?"' In the steerage that charming melody was never heard.

I have just read Dan Crawford's *Thinking Black*. And he says some striking things that may help us at this very point. He tells us, for example, that the real inwardness of a native's horror of slavery consists in the consequent loss of the luxury of choosing. Mr. Crawford translates for us a Bantu rhyme which runs like this:

> As a bird in the course of its flight
> On some branch will not choose to alight,
> For it likes not the tree;
> So man's heart doth resemble a bird,
> To coerce it would be as absurd,
> For the heart must be free!

A slave may possibly become the property of a most considerate and indulgent owner. But it makes little difference. He is still a slave, a chattel, a possession; he is not free. His owner may give him congenial work, and delicate food, and ample leisure. But it does not count. His spirit is crushed by the feeling that he has no choice. He cannot say to himself, 'I will do this,' or 'I will do that.' He cannot say, 'I will go here,' or 'I will go there.' The underlying agony and humiliation of slavery, even at its best, is that it robs a man of that music for which his very soul hungers, the music of 'that blessed word "Which?"'

I repeat that for that music his very soul hungers. In His infinite and inscrutable wisdom God has left room in human nature for the entertainment of fads and whims, foibles and fancies. He has woven into the wonderful web of our being an uncanny faculty for liking without knowing why we like, and of detesting without knowing why we abhor.

> I do not like you, Doctor Fell,
> The reason why I cannot tell;
> But this I know, and know full well,
> I do not like you, Doctor Fell!

And, just because we find ourselves possessed of this weird and wayward faculty, we glory in choosing. The grey suit may be just as good as the black suit; beef may be just as nice as mutton; coffee may be just as pleasant as tea. But we like to have our choice. We are quite prepared to pay a little more to travel saloon. We feel that we are next door to slavery if we *must* wear this or *must* eat that. We dance through life to the delightful music of 'that blessed word "Which?"'

But to all this there are limits, and they are very stern and severe ones. We are allowed to choose between the grey suit and the black one because, after all, it really does not matter which we wear, and it pleases us to have our choice. We are permitted in the same way, and for the same reason, to choose between beef and mutton, between tea and coffee, between apples and pears. We simply cannot go wrong, and the luxury of selection adds a new piquancy to our pleasure. But there are things in which we *may* go wrong, and in which, therefore, we have no choice. We talk a great deal about 'choosing a husband' and 'choosing a wife,' but I doubt if it ever works out,

that way. When a man falls in love with a woman, he sees her face in all the flowers, and every bird is singing her name. Choice is absurd; there is only one woman in the universe after that. And certainly there are other things about which we have no option. The Ten Commandments, for example. There is no choice here; no hint of an alternative; no faintest whisper of 'that blessed word "Which?"' 'I am the Lord thy God,' says the very first of them. 'Thou shalt have no other gods but Me.' A man is not free to pick a deity or choose a god after that. And the mandates that follow adopt the same regal note. They present no alternatives; they ask no favours; they offer no advice. 'Thou shalt . . .' 'Thou shalt not . . .' No man is free to choose his morals. In small matters in which we cannot go wrong, we have our choice. But in the big things, on which we might easily make shipwreck, we are left without an option. And most of all is this the case when it comes to the matter of the soul and its salvation. 'There is *none other Name* under heaven given among men whereby we must be saved.' We are shut up here, without choice or alternative. Jesus stands in splendid solitude as the one and only Saviour. And I, in entrusting my poor soul to Him, feel glad to relinquish, in this august instance, my native passion for picking and choosing.

Virginibus Puerisque.

I.

Little Things that Hurt.

'Is it not a little one?' (Gn 19^{20}.)

1. It was Lot who asked this question. God had made up His mind to destroy the 'cities of the plain,' because they were very wicked and He sent His angels to warn Lot to get away in time before the cities were burned. But Lot, who was really quite a good man to begin with, had been in the habit of thinking that little things did not matter very much, and so had come by little steps to forget about God, and to be very fond of the easy times that he could have in the wicked cities of the plain, where all the men and women just did as they liked, and generally liked to do wrong rather than right because they found it less trouble. Lot, then, was rather unwilling to leave the place and people he had grown so fond of (you know how unwilling you are to give up jolly companions, even when you know they make you do more naughty things than you would ever think of doing by yourself), and he begged that one of the wicked cities might be left for him to live in—'Is it not a little one?' he said.

2. Now Lot's question is one that comes very easily to our lips, whenever we want something that our parents know is not good for us. We are apt to think that a bad thing, if it happens to be little, is not so bad as a bad thing that happens to be big. But that is a very great mistake. It is all one whether you are drowned near the shore or in the depths of the sea. When a thing is bad, it is bad, whether it is big or little; and the little bad things are far more dangerous than the big bad things, just because we can often do them without *feeling* bad, whereas we have a most uncomfortable feeling when we try to do a big wrong.

We now know that many, if not most, of the diseases that cause suffering or death are due to the presence in the human body of tiny living creatures called microbes or bacteria, which somehow find an entrance into the system, where they multiply so rapidly as to poison in a sense the whole body. All infectious diseases, such as scarlet fever, diphtheria, small-pox, cholera, and plague, are due to these minute organisms—so small that a fair average size would be one-twenty-thousandth part of an inch across. If you took some of the little rod-like microbes and could place them end to end, nearly ten billions would be required to reach a yard, while a hundred millions would be necessary to cover a shilling in a single layer, and 640,000 millions to make a solid cube inch. Yet although these microbes are so small that they can be seen only by the most powerful microscopes, they are able to cause the death of the strongest man.

3. The oftener we do the little sin, the easier it becomes; and then it is not the littleness or bigness of the sin that makes the difference to us; it is *sin* itself that we are finding easy. Now once we find little sins easy, we shall not stop at any kind of sins, because we shall have lost the power of judging how big a sin is; and this explains how little sins grow into big sins without our noticing it.

An Arab, who was living alone in his tent, was surprised to hear footsteps coming over the sand straight for the door of his tent. He listened, and was soon more surprised than ever to see the folds

of the tent door open and the nose of a camel come through. 'Get out of there,' said the Arab. The camel didn't move, but spoke back to the Arab, and said: 'It's so cold here on the outside. Please let me put only my nose through the door so that I may be warmed just a little.' 'Well, see that you come no farther,' said the Arab, and having said that he went about his work. When he turned to look again, the camel's head was in at the door, and it was looking all over the tent. 'Didn't I tell you to come no farther?' said the Arab. 'My head was cold,' said the camel, 'and I thought if you would let my nose in you would not mind about my head.' 'Well, see that you come no farther,' said the Arab, and he went about his work. When he looked again, the camel had put its front foot and shoulder through the door and was reaching farther into the tent. The man turned quickly and was angry, and told the camel to move back and go away, and was about to reach down and lift up a stick to strike it, when the camel walked boldly into the tent and drove the man forth from his own home. I think you know now what it means when people say, 'Beware of the camel's nose.' There is only one way to keep the camel out, and that is not to let even its nose in; and there is only one way to keep evil out of our thoughts and minds and hearts, and that is not to allow it to have the least entrance.

4. It is, as you know, much more difficult to watch against little faults than big ones, and the reason is just this: the little things are always with us, whether we are prepared for them or not, whereas big things happen only now and then, and their very unusualness gives us a shock and puts us on our guard. You are not often tempted, for instance, to rob or torture somebody, and you would find it easy enough to refuse to do such a thing. But how many times a day do you rob your friends of some pleasure that they could have if you were not selfish, and wound others by stinging little words and careless actions? These little things have to be guarded against every day and all day long, and this is hard work. You must fight them again and again, and the best way to do it is to have your hearts filled with love to Jesus; for when you think of Him and His goodness, you can get a better idea of the wickedness of your own sin, and to know that you are at fault is the first step towards being sorry for your sin and giving it up altogether.

One stitch dropped as the weaver drove
His needle shuttle to and fro,
In and out, beneath, above,
Till the pattern seemed to bud and grow
As if the fairies had helping been;
And the one stitch dropped pulled the next stitch out,
And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye,
By the one small stitch that was dropped that day.

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole!
A single stitch in an endless web;
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of the true intent,
Mars the perfect plan that its Master meant.[1]

II.

Little Things that Help.

'There came a poor widow, and she cast in two mites, which make a farthing.'—Mk 12[42].

1. From the story of the poor woman who put her two mites—less than a half-penny—into the collection-box we learn that little things, when done in a loving spirit, may be of more use even than big things. For Jesus said that, because they were given so lovingly, these two little mites were worth more than all the big gifts which the rich men had put into the box.

All of us, and especially boys and girls, are apt to think that little things are not worth bothering about. But it is the little things in life that make us what we are. It is the way we attend to the little things that makes us pleasant people to live with, or disobliging people whom every one wants to avoid as much as possible.

Most people would like to do something to help others for Jesus' sake, and they wait and wish for some special big thing to do. But there are not big things in the world for every one to do; and, supposing there were, we are not all able to do big things. We must begin with the little things,

[1] Susan Coolidge.

and these are lying waiting for us in crowds every day wherever we may be; indeed we need all the patience and love that we can muster to keep us from getting tired and bad-tempered before we have done all we feel we ought to. But it is the little kindnesses that we do even when we need not do them, the little extra things, that count most in the making of a helpful good-tempered man or woman.

Sometimes it is helping another boy or girl at school, by sharpening a pencil, or explaining a hard sum, or doing some other such kind little deed. Sometimes it is helping mother about the house, or doing an errand for father. Or it may be a little thoughtfulness for somebody who is ill; perhaps reading a little while, or carrying some jelly. And then again, there are the kind words which are so often needing to be spoken. A happy word to little brother when he is tired, or to baby sister when she is fretting and the tears are in her eyes. Or it may be only a little smile, that will make somebody's heart lighter all day long.

S. Francis de Sales compares great and little acts of love to sugar and salt; sugar has a more delicious flavour, but we use it less frequently; whereas salt is required in all our daily food. The opportunities for great acts come but rarely; when they do come, we are encouraged by attendant circumstances, and by the greatness of the very act itself, and the self-respect it entails. But occasions of little acts of virtue are for ever taking us by surprise, and combating our pride, our indolence, our vanity, our impatience, and our inclination; calling for a constant surrender of will.

2. There is more than one reason why it is worth while to take time to do the little kind things that so many boys and girls are in too great a hurry to notice.

(1) First of all, you never can know how much the very smallest thing you do, a thing that perhaps costs you no trouble at all, may mean to other people. Mr. Moody said to a business man one day, 'There is a man just out of the penitentiary. He is very much discouraged because nobody wants him. I wish you would take an interest in him.' Mr. Moody brought him in. The man shook hands with him, told him he was glad to see him, and said, 'Come, go home and take dinner with me.' The tears started in the poor man's eyes. He did not think this good man would invite him to his house, as he had been in the penitentiary. When he got home the man introduced him to his little child, only three years old, and said, 'Emma, this is papa's friend; I wish you would kiss him.' She put her arms around his neck and kissed him. Then the little girl went out. The man looked up with tears streaming down his face, and said, 'My heart is broken; that is the first kiss I have had since my mother died.' That little girl, with that loving kiss, was helping Jesus to save a lost man who had fallen into the crevasse of crime. You can do something like that. 'Kind words never die,' and if you are good and kind to the bad it may save them.

(2) In the second place, most big things are just made up of a lot of little things. Think of our missionary pennies, for instance. It does not seem to us, perhaps, as if the few pennies which we can give would do any good, but when all the pennies are added together, there is no end to the good they can do.

There was once a temple built in China in a rather unusual way. It was not built by the emperor, or by any one rich man. But an invitation was sent out one day, which asked that everybody who wished to go to church on that spot should come and bring with him one brick. And so they did. One man after another came, and each brought his brick. And perhaps some came many times. So, very slowly, the pile of bricks rose higher and higher, until at last there were enough to build the great temple. You can build up a noble life with little daily actions, and the beautiful example which you have given in a thousand small ways will begin to have as great an influence and be as shining an example as a single heroic act.

(3) In the third place, little things may grow into big things. 'What is the good of that discovery?' some one said to Sir Michael Faraday. 'You may as well ask,' he answered, 'what is the good of a baby. You can't tell what it may grow to.'

What do you think the poor widow's two mites have grown to? They were given nearly nineteen hundred years ago. Some one has been using them ever since. Now for the use of money we have to pay interest; we might, for instance, pay sixpence every year for every 100 pence we use. Supposing these two mites, then, had been used all

these years at the rate of 6 per cent. in twelve years they would be only four mites, but every one hundred and fifteen years they would increase a thousandfold. The sum they would have been by now is far too great for even great men to imagine. Everything you do, say, or think is, like money, put out at interest, and is growing.

Once upon a time there was a man who owned a great estate and who had an odd habit of carrying around acorns in his pocket. And as he walked about, whenever he saw what he thought was a good place, he would make a hole in the ground and pop in an acorn. This was very easy to do. But wherever he had planted one of these acorns, you see, by and by would come up a tree; until after a while all over his place were growing up hundreds of great oak trees.

Now we can plant kind words just as that man planted acorns. And as the acorns grew to be oak trees, so the little words may grow into trees of happiness. We have only to plant them; the rest is with God. We do the little things; He does the great thing, using our little deed so as to bind us to Himself as His helpers. And surely the little things are well worth any trouble they may cost when they are 'done unto God.'

III.

The Rev. John Hamilton Pagan wrote letters to boys and girls in South Africa which were published in *The Presbyterian Churchman*. These letters were issued after his death in a book entitled *The Flower of the Hidden Crown* (Oliphant, Anderson & Ferrier; 1s. net). Already the book has run out of two editions, for the preacher of children's sermons has discovered it; some children may have discovered it also. The quality of every letter is as fine as that of the one here quoted.

The Khaki Weed.

Did you ever hear of the Khaki Weed? It is a plant which is giving trouble to many parts of the country. It was not known in South Africa before the war, but during the war great quantities of forage were imported from the Argentine, and amongst the forage came the seed of this plant. So then whenever the forage-waggons were unloaded or the oxen outspanned to have a feed, the seed was blown about and fell on the soil. There it took root and grew, and it has been growing ever since. It is one of those plants which spread along the ground, stretching its arms out and clutching at the earth, and creeping farther every day. And now in some districts it is an utter pest, and the farmers are under orders to destroy it wherever it is found. As it came to us during the war, it is called in the Transvaal the Khaki Weed. Don't you think, children, that this plant shows us *how fast an evil thing grows and spreads*? There is a hill near where I write, which a few years ago was quite free from this weed, and to-day it is covered with it from top to foot. And there are some sins which, if you only allow them to get a start and a footing, will waste and over-run your whole life. That is why you should be careful about the habits you are forming now. If they are bad, they will grow upon you, and choke, and destroy the good that might have been. Ask God then to lead and guide you, and to give you grace to do, as Jesus did, the things that please Him. There is another lesson which the Khaki Weed teaches us, and it is that *evil is often spread unintentionally*. No one ever thought that this seed was in the forage. No one ever dreamt what a trouble it would cause. No one ever intended that it should grow in South Africa. It was planted unintentionally. And many a bad thing spreads in the same way. Perhaps you are at school and idle; or perhaps you have a bad temper; or you may use language you should not use; or you may be unkind or selfish or disobedient. You don't know it at the time, but some one may be near you and see you, and he or she may catch this bad way from you, and learn to speak as you speak, and act as you act. You cannot be too careful of the example you set to others. In ways you never think of you have an influence on those around you, and seeds are blowing every day from your life to theirs. Pray God they may be seeds of good, seeds for Jesus, seeds which will bring a blessing to all on whom they fall.

Cura Curarum.

'More than all that we can do is the force of that which we are.'—Francis Paget.

'Thought and work are only the outcome and the expression of life. It is by the quality of the life that underlies them that their character and worth are determined.'—A. W. Robinson, *The Personal Life of the Clergy*.

'We must be watchful and uncompromising if the self-consecration is to do its work. One sin alone indulged, domesticated, may spoil it all; may cripple all our hope of helpfulness, may baffle the willingness of God to use us in His work for others.'—F. PAGET, *The Hallowing of Work.*

'If men can say of a preacher that he has plenty of time for amusement and is fond of it, it will avail little to preach and teach mortification and self-denial.'—*C. P. B.*, 120-127.

'When, from any cause, we are separated from the Lord whom we have vowed to serve, [then] our speech lacks a mysterious impressiveness. We are wordy, we are not weighty. We are eloquent, but we do not persuade. We are reasonable, but we do not convince. We preach much, but we accomplish little. We teach, but we do not woo. We make a show of power, but we do not move. Then men come and go; they may be interested or amused, but they do not bow in penitent surrender at the feet of the Lord.'—J. H. JOWETT.

'When you have been preaching beware of taking delight in the empty applause poured out upon you. What eloquence! What learning! Such a memory! Such grace! It is delightful to listen! and the like:—all this empty chatter coming forth from empty brains. So Jerome says that the Christian preacher should not cultivate the artifices of rhetoric, but content himself with the simplicity of fishermen in the Apostles; and if St. Paul condemns listeners who have itching ears, how much more does he condemn those preachers whose aim is to tickle such ears with fanciful words, choice illustrations and artistic combinations. But if after a sermon you find a few hearers who cry out with the centurion, "Truly, this is the Son of God," who have learned to know Christ crucified, and who say of the preacher, "It will not be his fault if we do not turn from evil ways. This sermon will rise up against us in the last judgment if we do not make good use of the warning." If they have learned the needfulness of penitence, the blessing of holiness, or if their lives give token that the lesson has sunk deeply into their hearts, then indeed you may pronounce the preacher to be excellent and able to promote not his own glory, but God's glory who gives His Holy Spirit to His servant and speaks through him.'—S. FRANCIS DE SALES.

'Our besetting peril is to go after the showy, "to strive" and "to cry," to let our voice be heard in the streets, to follow the glitter instead of the gleam, and to be satisfied if our names are sounded pleasantly in the crumbling walls of worldly fame.'—J. H. JOWETT.

'He who feels the magnitude and privilege of his work, he who respects and trusts his people, neither assuming their indifference so that he is paralysed, nor assuming their interest so that he grows careless—that man, I think, need envy no one of the preachers of the ages that are past, the pulpit in which he stood, or the congregation to which he preached.'—PHILLIPS BROOKS.

'Earnestness should characterise the ministry, and by this I do not mean a tender voice or a more vehement gesture; I mean no tricks or oratory, but a solemn conviction that religion is a great concern, and a solemn purpose that its claims shall be felt by others. . . . A minister must communicate religion with that inexpressible character of reality, that life and power, which accompanies truths drawn from a man's own soul.'—W. E. CHANNING.

'There is a peculiar freshness, charm, energy in perfect sincerity.'—W. E. CHANNING.

Recent Biblical and Oriental Archaeology.

I.

The Greeks in Cyprus.

Mrs. Ohnefalsch-Richter has lately published an interesting book[1] on the manners, customs, beliefs, and religious rites of the Greeks in Cyprus which I can recommend to readers of The Expository Times. Her husband was for many years settled in the island, partly as an excavator, partly as an official in the Department of Forestry, and as both he and his wife learned to speak the Cypriote dialect and mixed a good deal with the natives, they acquired a large amount of valuable information about the islanders' habits and beliefs. The materials they collected are the more important as under the English occupation the life of the Cypriote Greek is rapidly changing and education is bringing with it the inevitable loss of old traditions. A good many of the customs recorded by Mrs. Ohnefalsch-Richter have already disappeared; the muleteer, for instance, is gone, and with him a number of characteristic customs; and even the dress of the peasantry is becoming Europeanized. It is therefore fortunate that the old traditional life of the Cypriote Greek was, as it were, photographed before it was too late.

A considerable proportion of the manners and customs of the people was naturally connected with their religious life. Many of these went back to pre-Christian antiquity and had received only a varnish of Christianity. Dr. Ohnefalsch-Richter's excavations and archæological knowledge have been of assistance to his wife in this branch of her subject, and students of theology and comparative religion will accordingly find much in the book to interest them. The festival of the rising of Aphrodite from the foam of the sea is still kept in her island, though under a changed name; the sacred dove is still to be found there, and the god who was worshipped in the spring of water is still adored though he has become a Christian saint. Even the myrtle and the laurel retain their sacred associations.

Perhaps the most interesting survival of ancient belief and religious practice is to be found in the festival of the raising of Lazarus to life. Mrs. Ohnefalsch-Richter shows that this is nothing more than the ancient festival of the death and resurrection of Adonis. The festival is still accompanied by the sound of tambourines and flutes, by dancing, and even by a modern representative of the so-called gardens of Adonis. As in pagan days, moreover, cakes are eaten which are moulded in the shape of animals and men.

A curious custom is one that relates to begging. Beggars are rare in Cyprus, but if a child is unable to walk, the mother, whether rich or poor, puts it into a basket and goes from house to house begging for food. The food is afterwards given to the child, whom, it is supposed, it will strengthen and cure. A similar custom is met with among the Copts in the Egyptian Delta. Here, too, if a child is ill the mother, whether rich or poor, puts on a beggar's dress and goes about begging, in the belief that the money she receives will serve to cure the child. The only difference between the Cypriote and Coptic customs is that in Cyprus food alone is allowed to be accepted. But it is plain that a connexion exists between them, going back, it may be, to the period when Cyprus was a dependency of Egypt.

Among the many archæological survivals pointed out by Dr. Ohnefalsch-Richter there is one that is especially interesting. A bronze vessel discovered at Enkomi shows the heads of two women looking out of a double window. By the side of it Mrs. Ohnefalsch-Richter places the photograph of a modern window in Cyprus of exactly the same shape, with the heads of two women behind it in precisely the same position. Two stone windows of the same pattern have been found in a tomb at Palæpaphos, and an ivory carving from Nimrud, now in the British Museum, is an extraordinarily close duplicate of the Enkomi design. That the ivory must be a product of Cypriote art seems clear from the fact that underneath the window is a balustrade of four columns which is identical in form with the balustrade of the windows from Palæpaphos. As a somewhat similar window exists in the palace of Ramses III. at Medînet-Habu, it is possible that here again we have evidences of contact between Cyprus and Egypt. At any rate we are reminded of the famous passage which tells us how Jezebel looked down through

[1] *Griechische Sitten und Gebraüche auf Cypern.* By Magda Ohnefalsch-Richter. Berlin: Dietrich Reimer. 1913.

the window of Ahab's palace, and in the objects from Enkomi and Nimrud we may see a picture of the actual scene at Samaria.

The book is profusely illustrated, and the photographs in it add considerably to its value. The present condition of Cyprus and its population is very fully described, and there are many details which ought to be of interest to the English reader. It is somewhat of a shock to learn that the copper mines for which the island was once so celebrated are now practically exhausted, and that henceforward Cyprus must be content to be a purely agricultural country. Here and there, however, remarks are made about the English administration which a German writer would have been better advised to omit.

A. H. Sayce.

Oxford.

II.

Exploration in Palestine.

Dr. Thomsen is singularly well equipped for the work of tabulating the results of Palestinian exploration and excavation.[1] He has already issued two volumes dealing with the literature of Palestine, and has a third in preparation. He has also been resident in the land for two lengthy periods, and the outcome of this appears in 42 photographs, illustrating the *Kompendium*, all taken by the author himself. The great merit of the book is that it seeks to make good a defect in previous publications within the department of Palestinian archæology by exhibiting the results attained not merely in their relation to Biblical times (especially the Canaanite and Israelitish epochs), but as they concern the whole range of the country's history. It is true that excavators during the actual process of disinterring remains of antiquity have duly registered finds of every period in proper sequence, but those who have utilized their memoirs for literary purposes have as a rule laid emphasis on the periods coincident with Scripture, and other epochs have suffered comparative neglect.

After a sketch of the development of archæological research in Palestine, the results hitherto achieved, the present location of finds in museums and collections, with the relative literature, Dr. Thomsen passes on to treat of the races and peoples of Palestine, the history of civilization in the land, and the successive settlements from prehistoric times down to the Middle Ages.

Of special interest is the section dealing with prehistoric remains: flints, dolmens, cromlechs, menhirs, maṣṣebahs, cup-marked stones, etc. Upon this follow chapters on Housing and matters of everyday life; on Art (in connexion with which there is given a full survey of building styles and pottery remains); on Tombs (a careful and exhaustive *rêsumé*); on Writing and Inscriptions, including the Calendar, Weights and Measures; and on Money (with a very serviceable list of coins of various denominations down to Byzantine times).

While Dr. Thomsen accepts most of the findings of excavators, he uses his own judgment on occasion, and enters a mild protest against extracting more than is warranted from the records of the past that have been brought to view Thus, not every stone circle had a ritual purpose, but some were simply enclosures for herds. The rearing of doves was a favourite occupation in Palestine in ancient times, and this in itself sufficiently accounts for the niches of the underground *columbaria*, literally understood, without the necessity for supposing that urns containing ashes found there a resting-place. Upright and round stones with chisellings and grooves are not always to be identified with maṣṣebahs; they were used in connexion with oil-presses and with wine-presses (p. 43 ff.). These and similar instances we appreciate and concede, but it is with a measure of regret we receive the information that the so-called 'altar of incense,' found at Taanach, had probably a merely secular use as a house-oven ('es ist eher ein mit besonderer Liebe für einen vornehmen Mann gearbeiteter kleiner Ofen, wie er in einfacherer Form noch mehrfach in Thaanach gefunden wurde'; p. 73, cf. Jer $36^{22f.}$, R.V.). This opinion is shared by others (D. D. Luckenbill, *Biblical World*, 1910 (May), p. 305 n.).

Dr. Thomsen's classification of Pottery is about as satisfactory as any hitherto devised:—I. Till the beginning of Ægean influence; II. Under Ægean influence; III. Indigenous; IV. Under Hellenistic influence; V. Roman-Byzantine.

Instead of Old-Hebrew or Phœnician as a title for the system of writing current in Palestine at the end of the second millennium B.C., the writer

[1] *Kompendium der Palästinischen Altertumskunde*, von Dr. Peter Thomsen. Tübingen, 1913. Pp. viii, 109. M.4.80.

prefers the term 'Canaanite.' In all probability this script originated in an Ægean (Old-Cretan) source. It is asserted that in no case had the Israelites a system of writing peculiarly their own at the time of their entering Canaan. They adopted what was current in the land.

The *Kompendium* is quite up to date and thoroughly reliable, and is in every respect free from fantastical interpretations of history and the monuments of the past.

In a massive volume,[1] which has entailed an immense amount of research, Dr. Lindl has brought together from various works, published between 1892 and 1912, contract tablets belonging to the period of the First Dynasty of Babylon, which, following Kugler, he dates 2225–1926 B.C. In all nearly 1650 contracts are dealt with, attention being directed to the date (in the reign of Sumu-abu, etc.); the oath by certain gods; the names of contracting parties and of witnesses, with their designations as priest, DUB-SAR, etc. Chapters ii., iii., and iv. are devoted to exhibiting the priests and other officials whose names have been ascertained with certainty. When this classification had been completed the author found that the book had swelled to such dimensions that he could not give a due amount of space to the inferences to be drawn from the data. This task is deferred to a later time, but a very short summary of results is here included. The priests seem to stand by themselves, sharply divided from the other officials who might be characterized as 'lay.' The priesthood was independent of the change of king, and like several other offices appears to have been hereditary. The author hints in an aside that one official, PA-PA by name, may be the forerunner, so far as title goes, of the Pope.

In an historical appendix the date of the commencement of the Isin-Era of thirty years, which follows immediately on the overthrow of the city by Rîm-Sin, is discussed. It is said to begin in the eighteenth year of Sinmubalit, and to end in the 28th of Ḫammurabi. Other chronological problems relating to Rîm-Sin are briefly handled, and the author also makes a contribution towards the solution of the Arioch problem. Putting together Sumerian and Semitic elements, and ideographic and syllabic forms of writing, he arrives at the equations: Warad-Sin = Rîm-Sin = Erim-Aku = Arioch (Gn 14). Thus Warad-Sin and Rîm-Sin cease to be brothers, as currently supposed, and are to be regarded as one and the same. Dr. Lindl regards the Arioch problem as not yet solved, and waits for more light. He calls attention to the form Ḫa-am-mu-ra-bi-ilu, in No. 657, doubtless as helping to explain the termination of Amraphel.

Pages 221–224 are misplaced, being found between p. 216 and p. 217.

Enuma Eliš[2] exhibits the Babylonian Story of Creation in the original script and in a continuous form, so far as continuity is possible, for unfortunately there are still serious breaks in the record. Some fifty fragments have been inwrought to yield the author's seemingly continuous series of seven tablets, a difficult task for him, but facilitating the instruction of students, for whom the book is designed. It is furnished with a list of variant readings, a sign-list, and a vocabulary (translations in Latin). Altogether the work is admirable for its purpose.

WILLIAM CRUICKSHANK.

Kinneff.

---

[1] *Das Priester- und Beamtentum der altbabylonischen Kontrakte. Mit einer Zusammenstellung sämtlicher Kontrakte der I. Dynastie von Babylon in Regestenform. Ein Beitrag zur altbabylonischen Kulturgeschichte*, von Dr. phil. et theol. Ernest Lindl. Paderborn, 1913. Pp. x, 514. M.22.

[2] "*Enuma Eliš*" sive *Epos Babylonicum de Creatione Mundi* in usum scholae edidit P. Antonius Deimel, S.I. Romae, 1912. Pp. ix, 66.

Literature.

ARCHBISHOP WEST JONES.

A BIOGRAPHY of the Right Rev. William West Jones, D.D., Archbishop of Capetown, has been written by the Rev. Michael H. M. Wood, M.A., and published under the title of *A Father in God* (Macmillan; 18s.). It is scarcely a biography. As the author tells us, it is confined to the episcopate of Dr. Jones, and it is rather a history of the episcopate than a biography of the man. There were scarcely materials for a biography. Neither letters nor diaries were of much avail. Until we come to the last chapter, we get only an occasional glimpse of Dr. Jones's inner life. And even the last chapter, although it is devoted entirely to a description of the archbishop's character, scarcely enables us to see the man as a whole. There are episodes and anecdotes, but they are difficult to make into a whole piece. This is no fault of the biographer. It is no fault at all. The book is not a biography so much as a history of the Church in South Africa during the episcopate of Dr. West Jones. As that it is of priceless value.

For in its pages, more vividly and impressively than in any formal history, we see the strange elements that were at work in that history, and the strange and distressing results of their working. It would be hard to find another episcopate in the latter half of the nineteenth century which brought forth more vexations and less satisfaction. That amazingly mismanaged matter of Bishop Colenso of Natal left its fertile seed, which kept bringing forth trouble for sixty years, the whole course of Dr. Jones's episcopate and more. Mr. Wood is not quite happy about Bishop Colenso. When Dr. West Jones went to South Africa he went as successor, not only to the person but also to the policy of Bishop Gray, and Mr. Wood is loyal to his archbishop in all things. But he sees now, as everybody does, that Bishop Gray was as short-sighted as Dean Green was suspicious, and that the responsibility for the long bitter controversy did not lie wholly at the door of the generous-hearted though rash Colenso. Then there was the Ethiopian muddle. And besides the care of these things which fell on the archbishop within the Capetown diocese itself, there were misunderstandings and mistakes enough to occupy the best energies of a capable but much harassed bishop.

Nevertheless there was progress. The people were loyal, some of them self-sacrificing. The hindrances were ecclesiastical and legal rather than religious. And the archbishop did not spare himself. The record of journeys undertaken and care exercised over little things is most impressive. The readers of this book will know the history of South Africa better than they did before, and they will make the acquaintance of a true 'Father in God.'

MY LIFE WITH THE ESKIMO.

Great is the fascination of Arctic travel. Great also is the fascination of the account of it. More than any other it is independent of the skill of the narrator. But when the narrator's skill matches the explorer's adventure, as is the case with Mr. Vilhjálmur Stefánsson's book on *My Life with the Eskimo* (Macmillan; 17s. net), one wonders why men should undergo all the hardships when they may have the sensations at their fireside.

Mr. Stefánsson is an ethnologist. It was to study the people that he went to the north. And he resolved that he would seek and find people who had never been studied before. He sought them and he found them. It was a great event in his life. It was a great event in the history of the science of ethnology. Away beyond the snows that were marked by white man's foot he and his three Eskimo (one of them a woman) travelled with their sled and discovered in the Dolphin and Union Straits the Blond Eskimo. It was not only the discovery of a new race of Eskimo who had never been seen by a white man before; it was the discovery of a new type. For many of them were of a most noticeable blond complexion. On the spot on the very day of the discovery, Mr. Stefánsson entered this in his diary:

'I now understand why the Cape Bexley people (the first Eskimo discovered by us) take me for an Eskimo. There are three men here whose beards are almost the colour of mine, and who look like typical Scandinavians. As Natkusiak says: "Three of them look like white foremast hands on a whaler, and aren't they huge! And one looks

like a Portugee" ("Portugee" is the word used by the American whalemen for natives of the Cape Verde Islands). Among the Cape Bexley people I had noted that a large number of men have a few light hairs in their mustaches, and, more rarely, in their beards. Some of them have mustaches to be described as dark brown, a thing I have never seen in the west (Mackenzie River or Alaska). Here (in Victoria Island), however, are men with abundant three-inch-long beards, a light brown in their outer parts, but darker toward the middle of the chin. The faces and proportions of the body remind of "stocky," sunburned, but naturally fair Scandinavians.'

That they are Scandinavians with a good mixture of native Eskimo, Mr. Stefánsson firmly believes. A colony of Scandinavians flourished for centuries on the west coast of Greenland. Now Greenland is not far from Victoria Island; from the south-west corner of Victoria Island, the place where the Blond Eskimo now live, one can go to Greenland in twelve months. 'There is therefore no more reason geographically than there is historically to suppose any barrier that could have kept the Scandinavians from moving west to Victoria Island had they wanted to.'

Whatever may be the scientific value of Mr. Stefánsson's discovery, it is certain that he has written a glorious book of travel. It had better be left for leisure hours, for there is no laying of it down once it is taken up.

THE GOSPEL STORY IN ART.

The Holy Land is sometimes called the Fifth Gospel. Is there not a sixth? When we have a good guide, when we have such a guide as the late John La Farge, and follow him in a teachable spirit round the galleries, especially when we can choose the pictures so that the human life of our Lord is illustrated in the order of its great experiences—then we have as it were another Gospel, very different from the Holy Land but not less informing.

Under the title of *The Gospel Story in Art*, Messrs. Macmillan have published in a most handsome form a reproduction of the most famous of the pictures which illustrate the scenes in the Gospels, together with some that are not so famous, and along with the pictures the notes upon them of John La Farge. The pictures are to be found, though not often so exquisitely, elsewhere; the notes of John La Farge only here. And the notes are really illuminating. The simplicity of them is one of their chief charms. There is no strain, no notion of a peculiar language, no hint at a hidden meaning. A little knowledge of the Gospel story itself, such a knowledge as has been obtained in childhood by all who have not escaped the Sunday School, is necessary; after that only the will to learn.

Again, there is no effort to turn the pictures to didactic uses. The ideas which they suggest are tumultuously numerous, but La Farge simply describes them, and lets the ideas come as they will. But he is careful to preserve the historical order. Introducing the subject of the Annunciation, he says: 'On the vaulting of the fourth chamber in the Catacomb of Priscilla appears the figure of a woman seated, to whom a youth stretches a right hand lifted as if in announcement. Upon that blackened and ruined plaster is the first form of a representation which was soon swept into the movement of the world, which we can follow in its development and variations, and in which we see the change of ideas or sentiment, as art brought together tradition and piety and was in all cases influenced by national character.

'So the humble handmaiden of the catacombs becomes the glorified Queen, the Byzantine Priestess, and finally the Lady of Maternal Joy. The figure who speaks to her shall sometimes take the look of the glorious antique images of Victory, winged and splendid, or in sweetness of love and adoration shall kneel smiling, crowned perhaps with flowers before his return to heaven.'

A VISION AND A VOICE.

The Rev. Robert G. Philip, M.A., is a close and anxious observer of present-day movements in morals and religion. With utmost care he has taken notes as he read and as he observed. He has considered deeply and prayed earnestly over it all. And now he has written his book. He has been in no hurry to write a book; nor has he written it hurriedly. Under the title of *A Vision and a Voice* (Robert Scott; 3s. 6d. net) he has published the outcome of much observation of life and much reflexion upon it, in order to do what in him lies for the fulfilment of the great prayer, 'Thy kingdom come; thy will be done on earth as it is in heaven.'

He calls his book *A Vision and a Voice* because, as we understand, he has himself had a vision of One lifted up from the earth, a vision as surely supernatural as was the vision of the persecutor on the way to Damascus, and, as surely as he, does he recognize that he has been sent to turn men from darkness to light and from the power of Satan unto God. There is no trouble with doubt. There is no concern for theology. He has seen the Lord: that is his own assurance, and that is his verification.

Mr. Philip is not a pessimist. The list of evil tendencies is formidable enough; their detailed enumeration almost makes us cry out for fear; but it does not touch his serene confidence in the power of the Cross and the victory. He is no pessimist because he has seen Christ and because he will see Him again. Slowly but surely he works his way through the sins and follies of to-day towards the glory that is to be revealed when He comes.

JUBALAND.

Through Jubaland to the Lorian Swamp (Seeley, Service & Co.; 16s. net) is the title which Mr. I. N. Dracopoli has given to the story of his journey through the unknown forests and deserts which have the river Juba as their eastern boundary on the north-east coast of Africa. Why Mr. Dracopoli penetrated these forests and crossed these deserts, he does not tell us. It does not seem even to have occurred to him that we should wish to know. He heard the call, heard it in his blood, and obeyed. That is all.

Neither does he think it necessary to tell why he wrote the book. Does *every* sportsman and discoverer write a book? But Mr. Dracopoli has a reason for writing. The country he travelled over is unknown, the people he met are primitive, and from the anthropologist's point of view unspoilt. And undoubtedly he does something to make the country a little less unknown and to spoil the primitiveness of the people.

He has his special affection. It is for animals—not an uncommon affection with those whose business it is to kill them. His particular affection, however, is for the camel, an animal he has no call to kill. And the best chapter in the book is the chapter entitled 'Some Notes on the Camel.' In this chapter there is a picture of that ungainly and ungrateful animal which has not been surpassed for clearness and accuracy. 'There is an Arab proverb which says "The camel curses its parents when it has to go uphill, and its Maker when it goes down," and this admirably sums up their invincible discontent, which is one of their most marked characteristics. Whenever they are made to lie down or get up, whenever they are loaded or unloaded, or whenever approached, they gurgle and snarl and bare their formidable-looking teeth in a vain protest against being made to work; and yet, once they are on the march, they will continue without further objection until they are exhausted, when they will lie down and die. They are a curious mixture of patience and obstinacy.'

In other places also there are good things for the moralist and the preacher. This, for example, as a commentary on the famous 'Well Song' in the Book of Numbers: 'The Jubaland Somali are very fond of singing and dancing, but they neither use nor possess musical instruments of any kind, not even the tom-tom, of which the Arabs are very fond. They have songs suitable for almost every occasion, many of them being of a religious nature. Of the latter type perhaps the most interesting is the "Song of Thanksgiving," which consists of a solo and chorus, rendering praise to Allah when water has at last been reached after a long and dangerous march.

'The stern faces of the men, upon which the hardships and poverty of their daily life and the ever-present dangers to which they are exposed have imprinted an indelible mark, the real gratitude to Allah, the All Powerful, Who alone knows what is best for His children, expressed in their voices, and the circumstances in which it is sung, all combine to form a picture that is at once solemn and impressive.'

IN FAR NEW GUINEA.

In Far New Guinea (Seeley, Service & Co.; 16s. net) is written by a missionary of the Church of England, the Rev. Henry Newton, B.A., but it is written in the style of the traveller's tale more than of the missionary narrative. The habits of the people are described minutely, their beliefs also so far as they could be ascertained, and all this makes the book of very considerable scientific value. Mr. Newton does not by any means forget his work for Christ. Very likely he does it the

more faithfully and the more successfully that he does it so sympathetically and, as it were, with the aid of so keen a human interest.

Some of the everlasting problems trouble him a little. There is that problem of the 'spoiling' of the native by contact with civilization. Is it spoiling? Mr. Newton seems to think it is. At the same time he thinks the anthropologist overdoes the lamenting. 'Anthropologists wax wroth when they talk about spoiling the native races, but with me their case has always the feeling that it is not the natives themselves they are concerned with, but that their rage is really directed against the spoiling of interesting material to support their own theories, or to refute the theories of others.' Then he says: 'It is sometimes forgotten that every white man who comes into contact with a native does something, unconsciously no doubt, to loosen the moorings. Every dose of quinine, every sick native made well, every boy taken away by a recruiter to work, every anthropologist who comes to investigate, does something to weaken the ties and the hold of the fear of the unknown upon the native mind. Our commerce, our trading, our government, our travellers all help to cut the native adrift, and the missionaries do something in the same way. Only the missionary does something positive as well. He does bring new thoughts and new ideals, new motives to duty, and, apart altogether from the question of religious duty to God and our Saviour, from a merely humanitarian point of view, missions have a claim upon the white races who come into contact with the dark races, for they alone give hope of supplying something which will save the races from extinction. Without that the last state of the races will be worse than the first.'

Once more the story is told of the life of Adoniram Judson. This time it is told picturesquely with all the advantage of art both in the writing and in the illustrating. The author is J. Mervin Hull, and the title *Judson the Pioneer* (American Baptist Publication Society; 50 cents net).

And there is yet another book on Adoniram Judson this month, and from the same publishers. *The Immortal Seven* it is called; for in it Dr. James L. Hill tells the story not of Adoniram Judson only, but also of his wife and of the five others who were with them in their great and arduous work. The book is simply written and abundantly illustrated.

Under the title of *Following the Sunrise* (American Baptist Publication Society; 50 cents net) a history has been published of the last hundred years of Baptist Missions. It has been written with spirit and skill by Helen Barrett Montgomery. Besides her enthusiasm for missions in general, and for the Baptist missions in particular, the author has the imagination to conceive and the hand to execute.

Stewardship — the very word sounds old-fashioned, but Mr. A. L. Vail tells us that it is still taken seriously among Baptists. And he seizes the moment to urge its yet more serious acceptance before Baptists follow the multitude to be careless about giving. His book is called accordingly *Stewardship among Baptists* (American Baptist Publication Society; 50 cents net).

Father Benedict Zimmerman, O.C.D., of Wincanton Priory, has now translated, and Mr. Thomas Baker has published, the *Minor Works of St. Teresa* (6s. net). The volume contains a translation (as faithful and idiomatic as the translations which have already been made, revised, or edited by Father Zimmerman) of the Poems, the Exclamations (or Meditations of the Soul on its God), the Conceptions of the Love of God, the Maxima, and a few miscellaneous papers. It is likely to be the most popular volume of all the series for which editor and publisher are responsible. Some will secure the set. Some will be content to know one volume well. This is likely then to be the volume.

It will strike the reader as a daring venture in authorship to publish a volume of essays selected from the *Wanderjahre in Italien* of Gregorovius, a work which appeared so long ago as 1853. But the reader has only to read the essays to find his doubts depart. The knowledge which Gregorovius carried with him was unparalleled, and he had the eye to see as well as the imagination to construct. Most vivid and thought-stirring are these descriptions of Naples and Sicily in the nineteenth century. The translator is Mrs. Gustavus W. Hamilton. One of the essays, the last in the volume, is taken

from the *Kleine Schriften* issued thirty-five years later than the *Wanderjahre*. The English title is *Siciliana* (Bell; 5s. net).

We should be able to discuss our political questions more intelligently if we knew more of what our Colonies have done. Take New Zealand and Old Age Pensions for example. As long ago as the 1st of November 1898, the act authorizing the payment of Old Age Pensions was passed in New Zealand. Yet how many even of our professional politicians were familiar with the working of it? In many ways New Zealand is before us and in some ways very happily. The whole story may now be read pleasantly and truthfully in the volume entitled *Democracy in New Zealand*, which has been translated from the French of André Siegfried by E. V. Burns, and published by Messrs. G. Bell & Sons (6s. net).

A series of sermons preached at a Men's Retreat by Mgr. de Gibergues, Bishop of Valence, have been translated into English and published under the title of *Faith* (Burns & Oates; 2s. 6d. net). The word 'Faith' is used in its widest sense, or rather in all its senses indiscriminately, sometimes for the means of salvation, sometimes for salvation itself, oftenest of all for the Christian religion as opposed to unbelief. The subject is dealt with practically and earnestly, the author's chief desire being to search the heart and conscience.

The Rev. R. Martin Pope, M.A., has written *A Little Guide to the Holy Communion* (Butcher; 3d. net). There is not a wasted or unhelpful word in it. Its tone also is spiritually invigorating.

The Legal Terms common to the Macedonian Inscriptions and the New Testament—this is the subject of the latest of the 'Historical and Linguistic Studies in Literature related to the New Testament' of the University of Chicago. The author is William Duncan Ferguson, Ph.D. (Cambridge University Press).

The Tree of Knowledge (Oxford: At the University Press; 3s. 6d. net) is the title which Miss Sybil Smith has chosen for her volume of Lessons for Children on the first half of the Book of Genesis. The lessons are home lessons, we take it. There is nothing to learn by rote, no names or dates or events. This is education, the drawing out of the little ones' minds, not the pouring of instruction into them. And the conscience is ever touched through the imagination. For here are some of the best Eastern tales used to illustrate Eastern life.

The new volume of *Life and Work* (R. & R. Clark; 2s.) is very welcome. For the interest of *Life and Work* is not exhausted with the reading of the monthly number. There are papers in religion and morals, papers also in literature and art, which are worth returning to again and again. We may not envy the editor his opportunities, but we may congratulate him on the use he makes of them.

The buyers of the new volume of the *Christian World Pulpit*—it is the eighty-fourth volume (James Clarke & Co.; 4s. 6d.)—will very likely turn first to the four sermons it contains by the late Dr. Newton Marshall. Their title is *Great Men at Prayer*. The men are Moses, Nehemiah, Jeremiah, and Paul. They are studies full of encouragement, a fitting if a last message from a good man. The most frequent contributors to this volume belong to the Congregational Church, Mr. R. J. Campbell, Dr. Horton, and Dr. Campbell Morgan. Among the rest there is an arresting sermon by the Rev. J. Mathieson Forson on the Continuity of Christ.

Mr. John Cochrane in Edinburgh has issued the second volume of *Greatheart*, the Children's Missionary Magazine of the United Free Church of Scotland. At first dip into it one is apt to say that it is too good. For the names follow one another of Professor Arthur Thomson, Dr. J. W. Hitchcock, Dr. J. M. Macphail, the Rev. J. Harry Miller, the Rev. Albert G. Mackinnon. But on every one of these great men the editor has laid his hand. They are to write for the children or not at all. The greater the man the better is then the reading. And the illustrations are as royally commandeered as the writers and the writing. A Children's Magazine and no adult foolishness about it.

'As we pray we are, and as we are we pray.' Now Dr. W. E. Orchard is intellectual and original, and his prayers are above all else original and

intellectual. He has published a small volume of them—*The Temple* (Dent; 2s. 6d. net). This is how the first prayer begins: 'Eternal Father, Quest of ages, long sought, oft doubted or forsook; can it be that Thou art known to us, the Law within our minds, the Life of every breath we draw, the Love that yearneth in our hearts? Art Thou the Spirit who oft hast striven with us, and whom we greatly feared, lest yielding to His strong embrace we should become more than we dared to be?'

At Drummond's Tract Depot in Stirling there have been published (1) *Rome and St. Peter; or, The Papal Twins*, by John Jamieson (1s.); (2) *The People of Ebenezer*, by Mabel King (1s.); (3) *M'Cheyne from the Pew*, by William Lamb, a new edition, arranged and edited with supplementary matter, by the Rev. Kirkwood Hewat, M.A. (1s. net); and two booklets, *Security*, by George F. Trench (2d.), and *My Story*, by Major W. Wingfield (2d.).

At the Garden City Press in Letchworth there is issued a book called *The Divine Mystery* (10s. 6d. net), which is further described as 'A Reading of the History of Christianity down to the Time of Christ.' Its author is Mr. Allen Upward. The history of Christianity down to the time of Christ is a history of the efforts of men in the pre-Christian ages to feel after and find God. Mr. Upward is a student of Religion. He knows Frazer, and differs from him occasionally. He knows also many of the sources on which Frazer relies. He is also a philologist. And he brings philology frequently to the aid of his theories. It is a wide subject, and no one will be surprised if, once in a way, he exceeds his knowledge. He does so when he speaks of the modern study of the Old Testament. Of that subject he evidently knows nothing that can be called knowledge and should not have touched it.

The story of that century of strenuous life in Scotland which produced the Covenants, and of which Scotsmen all over the world are so proud now, has been told by Mr. John Lumsden in a handsome volume. The volume contains the texts of the Covenants as well as their story. Its title is *The Covenants of Scotland* (Paisley: Gardner; 5s. net). And because it contains the texts of the Covenants, one of which has never been published before, the book would be of very great worth to all the students of Religion in Scotland. But the story is of wider worth than that. It has the marks of nationalism stamped upon it, but it has also the marks of the Lord Jesus. The drift of reading even in Scotland has been away from the Covenants and Covenanters; but we shall return. This book will help to bring us back.

Brothering the Boy is the title which has been given to a book by Dr. W. Edward Raffety, Professor of Sociology and Pedagogy in Kansas City Theological Seminary, in which is declared the whole science and art of understanding and managing boys (Griffith & Roland Press; 75 cents net). Professor Raffety was formerly head worker with boys at the Association House Settlement, Chicago. He has had experience therefore. He has had experience of all kinds of boys at all ages of boyhood. And out of it he lays down rules which will be of inestimable value if they fall into the hands of the man or woman who is teachable enough to know them and patient enough to apply them.

From the Jews' College in London there comes an essay by Samuel Daiches, Ph.D., on *Babylonian Oil Magic in the Talmud and in the Later Jewish Literature*. The use of oil in the Old Testament will be better understood if the brochure is read.

For all necessary information about the Jews of to-day let reader or writer consult *The Jewish Year Book* (Office of the Jewish Chronicle; 1s. net). The 'Communal Directory' gives the names and addresses of all prominent Jews who are alive. And under 'Books of Reference' will be found a reliable list of publications in English (whether written by Jews or Gentiles) dealing with matters Jewish.

Where is a distracted Sunday School President to find his addresses? In a series of sixpenny booklets issued by Mr. C. H. Kelly: *Words to a Youth*, by S. P. Bevan; *Chivalry in Modern Life*, by E. J. Brailsford; or even *Lotus Bloom from a Sanscrit Lake*, by Benjamin Robinson.

Mr. Ernest J. B. Kirtlan, B.A., B.D., has trans-

lated *The Story of Beowulf* from Anglo-Saxon into English (Kelly; 3s. 6d. net). That is good. The student of Anglo-Saxon will run with greediness for the book, for now Beowulf has to be read for honours in English at many of our Universities, and Anglo-Saxon, whether in Beowulf or another, is a difficult language to master. But there is more than that. The translation can be read as good reading. And the volume is itself charming, being not only beautifully printed, but also 'decorated' by Mr. Frederic Lawrence.

The fifth volume has been issued of the Standard Edition of *The Journal of the Rev. John Wesley, A.M.* (Kelly). One remains. It is a great book given at last to the world in a great edition, and it is much to be desired that it should be read by others besides 'the people called Methodists.' For there is instruction in it, there is encouragement and admonition. Wesley sets down nothing of malice, though a little now and then of prejudice (his judgment of John Knox), and is not afraid to show things as they are. Take Friday the 18th, 1772: 'I preached at Hertford. Last year there was a fair prospect there; but the servants of God quarrelled among themselves till they destroyed the whole work. So that not only the society is no more, but even the preaching is discontinued. And hence those who had no religion before are now more hardened than ever. A more stupid and senseless mob I never saw than that which flocked together in the evening. Yet they softened by degrees, so that at last all were quiet, and, as it were, attentive.'

This volume has the Scottish and Irish journeys within its boards. Let it be read by Scotsmen and Irishmen. The editor believes that Wesley's labours cannot be called fruitless, or even comparatively fruitless, in either country. In Scotland the results were far-reaching, but they appeared more in the awakening of spiritual life within the Scottish Church than in the formation of Methodist Societies.

Into one convenient and not too costly volume the Rev. S. A. B. Mercer, Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago, has gathered all that has been discovered in Babylonian and Egyptian monuments, as well as Greek and Latin sources, bearing on the Old Testament. Professor Mercer has translated the texts and added such commentary as is necessary. And all is done with scholarship. The Manual is sure to be found useful, and probably indispensable, wherever the Old Testament is studied. The title is *Extra-Biblical Sources for Hebrew and Jewish History* (Longmans; 6s. net).

One of the departments of the Carnegie Peace Endowment is the sending from Japan to the United States and from the United States to Japan of 'Exchange Professors or Lecturers.' Dr. Nitobe was the first Exchange Professor from Japan, and Mr. Hamilton Wright Mabie, the essayist, was the first Exchange Lecturer from the United States.

Mr. Mabie has now issued his lectures. His subject is *American Ideals: Character and Life* (Macmillan; 6s. 6d. net). It is proverbially difficult for a man to see himself; it must be nearly as difficult for him to see his nation. Mr. Bryce wrote on the Constitution of the United States, Mr. Lowell wrote on the British Nation, but Mr. Mabie, the American, writes on American Ideals. He writes very charmingly. For it must be remembered that he is one of the select masters of English prose of our time. And he writes persuasively. These are great and good ideals: in his handling they seem to be true.

In the *Journal of the Manchester Egyptian and Oriental Society* for 1912–13 (Manchester: At the University Press) there are three special articles besides many smaller notes and the general Report at the beginning. All are Egyptian, and all are up to date in scholarship. Some of the contents bear on the Old Testament. Thus Mr. G. Elliot Smith, M.A., M.D., uses the Egyptian evidence, never used before, in support of Robertson Smith's theory that circumcision was regarded originally as a preparation for marriage, and was transferred to infancy at a subsequent time. The largest articles are on 'The Land of Alashiya' by Mr. H. R. Hall, and on 'Kummukh and Commagene' by Mr. L. W. King.

In *The Romance of Bible Chronology* the Rev. Martin Anstey, B.D., has undertaken 'An Exposition of the Meaning, and a Demonstration of the Truth, of every Chronological Statement contained in the Hebrew Text of the Old Testament.' The book is in two volumes. The first volume con-

tains the text, the second the tables (Marshall Brothers; 7s. 6d. net). The whole work is most elaborate and painstaking.

Another volume is published of *The Metropolitan Tabernacle Pulpit* (Marshall Brothers; 5s. net). It is the fifty-ninth. What a record! In the most literal and the most direct way it has to be said of Spurgeon that 'he being dead yet speaketh.' These volumes are bought, else they would not be published; these sermons are read; this preacher preaches still. And the wonder of wonders is that the new volume is as living as any of the old; its thought is as fresh, its language as modern. It is the preaching of a pulpit genius whose fire is not quenched.

The story of the Egypt General Mission is told by Mr. George Swan in an unbound book packed with incident and expectation. The title is *Lacked ye Anything?* (Morgan & Scott; 1s.).

Dr. Andrew Murray, never weary of praying or of encouraging others to pray, has written yet another book on prayer. *The Prayer Life* he calls it (Morgan & Scott; 2s. 6d. net). From beginning to end it is an encouragement. The doctrine of prayer is in it incidentally, the practice of prayer is insistent on every page.

The World Missionary Conference held in Edinburgh on June 1910 is being continued in Conferences held all over the world. Twenty-one Conferences were held in Asia (India, China, Japan) in 1912–13 under the Presidency of Dr. John R. Mott. Of these Conferences a report is given in a handsome volume, edited by Dr. Mott himself, and also published by him in New York. Its contents are divided into ten topics—Occupation, Evangelization, The Christian Church, Christian Leadership, The Training of Missionareis, Christian Education, Christian Literature, Co-operation, Medical Work, Women's Work. The title is *The Continuation Committee Conferences in Asia, 1912–1913*. This volume, the value of which for education in missions it would be impossible to exaggerate, may be had at the Office of the Continuation Committee, 1 Charlotte Square, Edinburgh (7s. 6d. net).

Messrs. Oliphant, Anderson & Ferrier have issued a second edition of Dr. J. Wilbur Chapman's *The Personal Worker's Guide* (1s. net).

The birds of the Bible are not to be passed over by those who are in search of subjects for the children's sermon. The Rev. Albert G. Mackinnon, M.A., has taken account of all that are most useful for the purpose, and such account that the addresses to his children will afford material for addresses to other preachers' children. He has not only described them, he has also been able, by arrangement made with Mr. H. E. Dresser, the well-known authority on bird-life, to include illustrations of eight of them. Could these illustrations be used in the Pulpit? If not, why not? The title is *Bible Bird Stories* (Oliphant, Anderson & Ferrier; 2s. 6d. net).

Dr. Bernhard Pick has been reading much on the historical and literary relations between Christianity and Judaism. He has lately published two small volumes, each dealing with one aspect of the subject. The one is *The Cabala, its Influence on Judaism and Christianity*; the other *Jesus in the Talmud* (Open Court; 75 cents each). For the latter Dr. Pick has been not a little indebted to Mr. Herford's well-known book.

It is the difficulty of the study of Weights and Measures that gives it its fascination. General Sir Charles Warren has been under the spell for a great many years. He published once a book on the Ancient Cubit, which took its place among the few scientific treatises. Now he has issued the result of longer, wider, and closer study in a volume entitled *The Early Weights and Measures of Mankind* (Palestine Exploration Fund). It has all the look of a volume in pure mathematics. We have to begin at the beginning, and work the problems for ourselves as we go, in order to get the good of it. But it is also a book to be kept and used for reference, for it is reliable.

It was a happy idea of Mrs. B. M. Brain to record the *Love Stories of Great Missionaries*, and she has carried it out happily (Revell; 2s. 6d. net). She tells each story circumstantially, thus preserving the human interest. Yet all is linked on to the will of God. The great missionaries are Judson, Moffat, Livingstone, Gilmour, Coillard, and Henry Martyn.

The Cole Lectures for 1913 were delivered before Vanderbilt University by the Rev. G. A. Johnston Ross, Professor of Homiletics in Union Theological Seminary. They are now published by Messrs. Revell, with the title of *The God we Trust* (3s. 6d. net). The subject of lecture is the Creed. In eight lectures Professor Ross has gone through the Apostles' Creed and brought out, with inimitable freshness, its practical value for the life of our day. He is not so much concerned about the Creed as about our present daily life. There is little apology but much persuasion.

Since Mr. Arthur Edward Waite issued his introduction to *The Doctrine and Literature of the Kabalah* (in 1902), the *Sepher Ha Zohar*, or *The Book of Splendour*, has been published in a French translation, the first time that this palmary Kabalistic text has appeared in any language but its original Chaldaic. He is therefore constrained to write another book on Kabalism after thoroughly studying the French translation of the Zohar. This book he calls *The Secret Doctrine in Israel* (Rider; 10s. 6d. net).

The new book, however, is much more than an exposition of the Zohar—supposing that an exposition of that amazing jumble were possible. '*The Secret Doctrine in Israel*,' says Mr. Waite, 'is part of a long series undertaken with one object in view, being the demonstration of a great experiment which has been always in the world but has assumed particular forms during the Christian centuries—the literature of the Holy Graal, the texts of Hermetic Art, the pageant of the Rosy Cross, the symbolism and ceremonies of Masonry.' In other words, the work is attractive to the author because of its relation to Mysticism, and especially to Christian Mysticism, which he believes is not properly understood by the man who has not also studied Kabalism.

Family Prayers, not for every day but for special times and seasons, have been written by a Layman (Scott; 1s. net).

Even the readers of Mr. Meynell's Life of Francis Thompson may read *Francis Thompson, the Preston-Born Poet*, by John Thomson, of which the second edition has been issued by Messrs. Simpkin Marshall (3s. 6d. net).

If the sermons of the Rev. Charles E. Newman, M.A., are fair examples of the preaching of the clergy in our towns and villages, there is no foundation for the fear that good preaching is dying out in the Church of England. They are exegetically true, doctrinally sound, well illustrated and expressed in simple modern language. The title of the volume, *The Bible in the Pulpit* (Skeffingtons; 3s. 6d. net), implies no restriction. The sermons are expository, but they are hortatory also.

How does it stand now between theology and science? The answer is found—a fair and competent answer—in *God and the World* (S.P.C.K.; 1s. net), by the Rev. Arthur W. Robinson, D.D., Warden of the College of Allhallows Barking. For the science, Sir Oliver Lodge vouches in a prefatory note.

From an early interest in missions and a lifelong study of the Bible the Rev. A. Marshall, Pastor of the Baptist Church, Cranleigh, Surrey, has been led to write a book on *Our Great Task* (Stockwell; 3s. 6d. net). It contains nothing that is new to the lover of missions and the Bible (these two being one), but all it contains has to be said that others may know, and Mr. Marshall has said it effectively as well as earnestly. He tells us why we should do our best for missions, he tells us how to do it, and he warns us of the nemesis that will overtake us if we do it not.

From the same publisher there comes a volume of expository sermons on *The Seven Words from the Cross* (2s. net). The preacher is a scholarly and devoted minister of the United Free Church of Scotland, the Rev. Alexander Wiseman, M.A. And, in spite of the vast number of volumes occupied with the Seven Words, Mr. Wiseman's volume deserves publication. For he sees in the Words parts of the biography of our Lord. He interprets them by Him, and he attaches us closer to Him by them. There is no intrusion of theological speculation, all is simple and practical; yet even the Cry of Dereliction is robbed of none of its awe to make it intelligible.

A volume of plain scriptural meditations by the Rev. Edwin Isaac Devenish, entitled *Like Apples of Gold* (2s. net), comes from the same House. The poetry quoted is plentiful and appropriate.

The Character of Timothy.

By the Rev. J. Paul Alexander, Jedburgh.

Of all Paul's mighty men, none was so tenderly loved, so thoroughly trusted, so continuously employed by the Apostle as Timothy. He was Paul's 'own,' 'true,' 'beloved' son in faith—a wise Galatian whom Paul had 'bewitched.' He was the Apostle's constant companion on his journeys, and, as a son with a father, so he slaved with him in the gospel. To him were entrusted many difficult and delicate missions, and in all the great centres of Christianity there was no better known figure. He ministered to such an one as Paul the aged during his imprisonment in Rome, and, on the eve of his martyrdom, it was to Timothy that the Apostle turned for the carrying out of his last wishes.

A strange fate has overtaken this beloved disciple. After serving with the Apostle for a dozen years and more, and that with honour and distinction, he falls a victim to a mysterious infirmity. A blight seems to settle upon his character, and his reputation suffers a strange and well-nigh fatal eclipse. It is asserted that in the Pastoral Epistles he is presented in very doubtful guise indeed—a poor creature sans courage, sans honour, sans strength, sans sense, practically sans everything.

This view of Timothy's character is given in its most compact form by Professor Findlay in his essay in defence of the authenticity of the Pastorals,[1] and it may here be reproduced in some detail.

'On the whole it does not appear that Timothy's character had matured in the way we might have hoped. The youthful timidity hinted at in 1 Cor. $16^{10.11}$, he had not sufficiently outgrown; the repeated exhortations to courage and endurance addressed to him in the second epistle imply some failure in this respect. With this was connected a want of firmness, a pliability and accessibility to private influences against which he needed to be cautioned (1 Ti 5^{19-22}). We imagine there was something recluse and contemplative in his disposition, tending to abstract him from public and practical duties (1 Ti 4^{11-16}); and associated with this a touch of asceticism which made him weaker to resist the very temptations he most shunned (1 Ti $5^{22.23}$). And we suspect that Hofmann is right in inferring from 1 Ti 6^{3-12} that the young minister was sometimes inclined in his weariness and despondency to envy the easy, gainful life which false teachers were pursuing under his eyes.

'In fact, Timothy's was a fine but not a robust nature; liable to suffer from an uncongenial atmosphere and ill-framed for conflict and leadership, with more of the ivy in its composition than the oak. . . . In the Apostle's company Timothy had shown admirable devotion and steadfastness (Phil 2^{19-23}). But he drooped alone. . . . The tears with which he parted from the Apostle (2 Ti 1^{4}) and his reluctance to be left longer at Ephesus (1 Ti 1^{3}) were due not merely to his love for his father in Christ, but to the peculiar difficulty to him of the work laid upon him. The portrait which these letters give us of young Timothy is consistent and life-like, and it harmonizes well with the slighter traits preserved in the other epistles and the Acts of the Apostles.'

With this view such scholars as Alford, Farrar, Plummer, Lock, Horton, White, Bernard, Ramsay, Zahn, etc., may be said to be in general agreement. Usually the subject is treated with some degree of sympathy, and then such gentler terms as shyness, sensitiveness, dependence, despondency, timidity, etc., are much in evidence. But sometimes a darker complexion is given to the matter, and the accusations against Timothy are pushed home with greater ruthlessness. Thus, Zahn roundly charges him with cowardice, with endeavouring to escape from his duty, and with urging his youth as an excuse for lack of energy (Introduction); while Findlay gives the following as a summary of 2 Ti 1^{6}–2^{13}: 'Exhorts him to courage in view of the Divine glory of the gospel and *in spite of his own desertion and disgrace*.'[2] But whatever differences there be in the manner of treatment, the general result is the same—the portrait of a singularly ineffective character, one totally wanting in any of the lineaments of a hero or a saint.

This very unfavourable presentation of the character of Timothy has been used as an argument both for and against the Pauline authorship of the Epistles. But in this paper the question of author-

[1] Sabatier's *St. Paul*, Appendix.

[2] *Epistles of Paul the Apostle*.

ship is not raised, the standpoint of the writers named being accepted for the purposes of argument. The question to be discussed is the authenticity of the portrait as sketched above. Is the modern copy in any degree a true or adequate representation of the Pauline original? And the contention which the paper seeks to verify and substantiate is that it is not, that the copy is so wanting in perspective as to present us with a positive distortion of the features of Paul's most loved and trusted helper.

I.

Some notice must first of all be taken of the earlier part of Timothy's career, since it is there that the first hints of his weakness are supposed to have been revealed.

In Ac 16^{1-3} we have its commencement. 'And behold!' says Luke—using, as Hort points out, a phrase which he reserves for sudden and, as it were providential interpositions—'a certain disciple was there named Timotheus . . . which was well reported of by the brethren which were at Lystra and Iconium.' Paul was at the beginning of his second missionary journey. No successor had been found for Mark, and this was clearly a matter of some difficulty and perplexity to the Apostle. Mark had turned back in the day of battle, and the Apostle could not risk another failure and desertion. He needed assistance, but where could he find it? 'And behold . . . Timothy!' It seemed a providence. And when the good report of the neighbouring Christians was reinforced by the voice of the prophets in the Church (1 Ti 1^{18}), all Paul's fears and difficulties were removed. 'Him would Paul have to go forth with him.' Then followed the act of ordination, the laying on of the hands of the presbytery (1 Ti 4^{14}) and of Paul's own hands (2 Ti 1^{6}). On the supposition (most generally accepted) that the latter passage refers to what took place at Lystra, the succeeding verse is of more than ordinary importance. The Apostle urges Timothy to stir up the gift of God, 'which,' he adds, 'is in thee through the laying on of my hands.' Then he proceeds to describe the gift. '*For*,' he says, '*God gave us*' (when we entered upon our ministry—so Alford, Bernard, etc.—'the aorist points to a definite occasion') '*not a spirit of fearfulness; but of power, love, and discipline*' (2 Ti 1^{7}). It is interesting to have thus early a direct negative given by Paul to the theory of Timothy's 'youthful timidity.' Whatever may have happened later, there was no fearfulness at the start. Power and love and discipline were the main elements in Timothy's missionary equipment. Indeed, it is hard to conceive how a lad, who was naturally timid, and who had witnessed, or at least was well acquainted with the stoning of Paul at Lystra, and the other persecutions at Antioch and Iconium (2 Ti $3^{10.11}$), could ever have been persuaded to accept the perils of a missionary life.

Further, the force of all this accumulation of testimony from local Christians, prophets, presbyters, and apostle ought not to be summarily dismissed. There must have been something quite outstanding in the character of Timothy to have called it forth.

A year or so later we find him being sent by Paul on an independent mission to Thessalonica (1 Th $3^{1.2}$). This mission of comfort required some powers of sympathy and tact, and appears to have been carried through in such a manner as to win Paul's entire approval. Apparently by this time Timothy could stand alone, without 'drooping,' and, if it could be proved that in Thessalonica he was also engaged in the work of ordaining elders, as Ramsay holds,[1] we would have a further hint of Paul's high estimate of his capacity.

Mention is next made of him in Corinth. Of this Church he is entitled to rank as one of the founders. 'For,' says Paul, 'the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not yea and nay, but in him is yea' (2 Co 1^{19}). Timothy's gospel, like that of the Apostle, was the gospel of the Everlasting Yea. Yet it is in connexion with this Church, where he had been so staunch in the presentation of the gospel, that Timothy is alleged to have first shown the white feather.

He had been sent from Ephesus to put the Corinthians in remembrance of the Apostle's 'ways' in Christ, as these were taught by him everywhere, in every church (1 Co 4^{17}). In sending him Paul describes him as 'my beloved and faithful child in the Lord,' and this, in turn, is rendered by Findlay (*Expos. Gr. Test.*) as 'a trusty agent.' Timothy had apparently been sent off before Paul's letter was written. But after his departure it is clear that news had come from

[1] *Expositor*, July 1909.

Corinth revealing a state of affairs much more serious than the Apostle had at first suspected. He now feared that matters might not go so smoothly or be so easily arranged as he had thought. Accordingly, ere he closes his letter, he bespeaks for Timothy a kindly and respectful reception, just as he did later for Titus and the brethren (2 Co 8^{24}). 'Now,' he says, 'if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as also I do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren' (1 Co $16^{10.11}$).

'These words,' says Findlay, following Alford, 'point to Timothy's diffidence, as well as his comparative youth' (*Expos. Gr. Test.*). 'The youthful timidity hinted at in 1 Co $16^{10.11}$' (Sabatier, Appendix). If so, then the hints and references must have been apparent to the Corinthians. But in that case it is somewhat difficult to understand how the words could be supposed to strengthen Timothy's hands, or make for a peaceful reception. In the circumstances, any reference to Timothy's weakness would be supremely tactless, and would act upon the baser sort as a direct incitement to rebellion. One can imagine some of the more hostile spirits, on the reading of the letter, saying, 'So the great Apostle is not coming after all, brave man!—Sending one of his young hopefuls, is he? And we are to be nice and kind to him!—What did you say his name was? Oh, 'Young Timidity'!—Well, we know how to deal with *him*—'This is the heir: come, let us kill him!' And kill him they did, to all intents and purposes, if Findlay and others are to be believed. And if so, can the Apostle be entirely acquitted of blame in the matter?

Fortunately the words carry no such reference to Timothy's weakness. The hint requires to be read in to the text. The passage certainly reveals the Apostle's anxiety as regards the situation in Corinth. But such concern as he displays is not based on his knowledge of any weakness in Timothy—has he not described him as 'a trusty agent'? If, as is argued, the Apostle had been in Corinth for the second time, shortly before the writing of 1 Cor., and had been forced to retire from that city in bitter sorrow and humiliation, that would be sufficient of itself to explain his anxiety regarding Timothy's reception. From his own experience, he would know only too well the kind of treatment Timothy might receive from the Corinthians in their insurgent mood. If they could despise and set at nought their father in Christ, anything might happen to his representative. So that he might well ask that Timothy be received without fear.

Even if Timothy did feel some anxiety or fear on coming face to face with the rebels in Corinth—though it is nowhere stated that he did—that is in nowise to his discredit. Such fears would be entirely honourable. They could only be for the success of his mission, not in any degree for himself. They do not mark him down as timid, or diffident, or, more plainly, a coward; unless Paul himself, who came to Corinth on his first visit 'in fear and much trembling' (1 Co 2^{3}), and who, concerning the final outcome of this very crisis, could speak of 'fears within' (2 Co 7^{5}), is also on that account to bear the brand of shame.

The passage, therefore, cannot be taken as adverse to Timothy. It carries no veiled hint of weakness or timidity. Such fear as is revealed is all on Paul's side, not on Timothy's.

One further reference, belonging to this earlier period, must be noticed here. Timothy is with Paul in Rome, ministering to him in his imprisonment. Paul writes to the Philippians of his intention to send Timothy to them shortly, and adds this testimony concerning him: '*For I have no man likeminded*' (literally 'equal-souled'; Timothy is the man after Paul's own heart. No other comrade has a 'soul' of just the same fibre—Strachan), '*who will truly care for your state*' (Timothy's solicitude for the Philippians had become a second nature—Lightfoot. It is in this aspect that he most resembles Paul, in his anxiety for the spiritual welfare of the churches—Strachan). '*For they all seek their own, not the things of Jesus Christ*' (Paul had found, in all probability, that when he proposed to some of his companions, good Christian men, that they should visit far-distant Philippi, they all shrank, making various excuses. Timothy alone is willing, the one man he can least afford to spare—Kennedy). '*But ye know the proof of him*' (that character which emerges as the result of testing—Kennedy), '*that, as a child with a father, so he slaved with me for the gospel*' (Ph 2^{19-22}). This comes at the end of some twelve years of closest intimacy and service.

During that period Timothy has been tried in various ways, and at no point has he been found wanting. Surely words could not go further in appreciation of a man's character and work, than do those just quoted. No apostolic agent ever carried better credentials than Timothy.

II.

But now, suddenly, unexpectedly, there comes a frost, a killing frost, and a long farewell to all his greatness. Before many months have passed all sorts of unsuspected weaknesses begin to appear in Timothy. At the worst, he is revealed as a coward and deserter. At the best, he has become a timid, puling, morbid creature, unwilling and unfit for the work entrusted to him, and suspected and distrusted by the man who formerly was loudest in his praise.

Now, how can these things be? So strange and unexpected a subsidence and upheaval calls for something adequate by way of explanation or apology. Various attempts have been made in this direction.

Thus, Timothy's youth has been referred to as in some degree accounting for his fall. At the time of 1 Ti., he was still a 'youth' from the point of view of the ancients—that is, he was still under forty years of age—though evidently not far from the time when he would be entitled to take his place amongst the 'elders' (cf. Ramsay). But, whatever his age—Zahn's estimate is 35–40 in 64 A.D.—he was certainly no stripling, and after fourteen years or so of service with Paul he can hardly be regarded as a 'neophyte' (1 Ti 3^6), or as a 'raw catechumen.'

Zahn argues that Timothy had urged his youth as an excuse for his lack of energy. This is supposed to be a fair and accurate inference from the words, 'Let no man despise thy youth' (1 Ti 4^{12}). But, surely, if Timothy was neglecting his duty, the Ephesians had some grounds for despising him, quite apart from his youth.

Then Alford and Farrar trace everything to his physical weakness, his 'often infirmities' (1 Ti 5^{23}). But whatever the nature of these may have been, it is evident that the Apostle did not take them very seriously, since 'a little wine' could cure them, and since, at no long interval, he could call on Timothy to take the long and trying journey to Rome. Timothy, like Paul, must have been constitutionally sound, or he could never have undertaken the work he did. There was no room in the Pauline ranks for a valetudinarian.

Ramsay has an explanation which is all his own. 'Timothy was rather timid and distrustful of himself, and in all probability neither very highly educated nor very smart as a speaker. . . . A boy brought up in so remote and rude a colony as Lystra was not well equipped by his early training for facing such opponents as those false teachers. . . . It was difficult for the less nimble-witted Timothy to cope with their quick and well-trained intellects.'[1] The answer to this is best given in the following words from the same writer: 'This must be regarded as proving that Timothy . . . sprang from a family of some wealth and good standing in Lystra; and the words of Luke that Timothy "was well reported of by the brethren in Iconium," and that all the Jews knew that his father was a Greek, show that he was not an obscure individual of the humbler rank, but a person whose name and position were widely known. This is only one of the many incidental details which prove that most of the important figures in the early centuries of Christianity sprang from the educated higher middle class of Anatolia, the local gentry, whose position opened to them the path of education, from which the mere peasantry were debarred.'[2] Here we have the true Ramsay, expounding his favourite theory. His disparagement of Timothy's intellect can only be set down as a momentary lapse.

In any case, some fair measure of ability must be credited to Timothy, in order to justify Paul's choice of him for so important a charge as Ephesus, the danger zone in the East.

Neither youth, nor physical nor intellectual weakness can be held to account satisfactorily for Timothy's failure after so long a period of probation. Had they been operative as predisposing causes, the *dénouement* must have been reached much earlier in his career. The very insufficiency of the explanations does much to strengthen the belief that there is nothing to explain, that the weakness of character had no real existence.

III.

This brings us to the consideration of the evidence from the Pastoral Epistles. But, ere we come to the details, it is necessary that something

[1] *Expositor*, August 1909.

[2] *Expositor*, March 1907, 'Cities of St. Paul.'

be said as to the nature and interpretation of these documents.

'These epistles,' says Findlay, 'especially 1 Timothy and Titus, are "open" or quasi-public letters, written with the churches of Ephesus and Crete in view, and such as it would be suitable to read, in part at least, at their assemblies.' With this, Plummer, Bernard, Bartlet, and Zahn agree. 'The lack of personal greetings,' says the last-named scholar, 'presupposes that Timothy will communicate the contents of the letter (1 Timothy) to all the churches under his charge. He had difficulties to contend with, his authority needed strengthening (4^{12}); so when occasion required it, he could exhibit this letter and read it publicly.'[1]

Ramsay also holds that Timothy would support his exhortations in time of need by a quotation from the written letter.

That some such theory is necessary must be evident. The letters are true Pastorals, and their contents were intended to be passed on by Timothy to the Christians 'in every place' (1 Ti 2^{8}) where Paul's authority was recognized. The exhortations and admonitions were meant for personal application by others besides Timothy ('These things teach and exhort'). So also were the words of encouragement and benediction ('Grace be with you all'). And when this fact is taken into account, and also Paul's 'ways' in dealing with offenders elsewhere, it must be obvious that the Epistles can carry no imputation of moral fault, except where such fault is plainly stated.

When a pastoral charge is given to a minister at his ordination or induction, many of the phrases and exhortations are taken over bodily from these letters. They are as applicable to present-day needs as to those of Timothy and his brethren in Asia. Yet no one nowadays would ever dream of imputing any fault by such means to the recipient of such a charge. When, for example, a minister is urged to take his share of hardness as a good soldier of Jesus Christ, it is not thereby subtly implied that he has been guilty of shirking or neglecting his duty. Such an insinuation would be felt as an outrage on public decency. Yet that is precisely what has happened in the interpretation and application of these Epistles. Paul's most innocent and most general observations regarding Christian life and duty have been turned and twisted to imply the existence in Timothy of the exact opposite. If Paul says, 'Flee this,' then Timothy must certainly have been pursuing it, or, 'Guard this,' then quite obviously that is the very thing which Timothy has been neglecting. Surely a most vicious method of interpretation.

1. With this in mind, it is now possible to look at the charges in detail. And, *first*, as to Timothy's dependence, despondency, and reluctance to remain at his work. These, it is said, are very clearly revealed at Paul's last meeting with Timothy. On that occasion the Apostle had exhorted 'his true child in faith' to remain in Ephesus, and, from this, it has been inferred that Timothy was reluctant to do so, and yielded only to the pressure of the Apostle (1 Ti 1^{3}). Shrinking from the task laid upon him, he had parted from his master in tears (2 Ti 1^{4}), and in consequence had become a prey to sadness and futile despondency, thus greatly hindering his usefulness.

Now, even if the reference of the 'tears' of 2 Ti 1^{4} to the meeting of 1 Ti 1^{3} be taken as assured—there is really no certainty in the matter—Timothy's sadness cannot have been of any long duration. In all probability he had Paul's verbal assurance that his return to Ephesus would not be long delayed. In any case he would soon be in receipt of his master's expressed intention of rejoining him shortly (1 Ti 3^{14} 4^{13}). Besides, so far is Paul from blaming Timothy for his 'tears,' that he finds in the remembrance of them a cause of joy and thanksgiving. 'The travelled ambassador of Christ who snatched Christianity from the hands of a local faction, and turned it to a universal faith—whose powerful word shook all the gods from Cyprus to Gibraltar—who turned the tide of history and thought, giving us the organization of Christendom for the legions of Rome, and for Zeno and Epicurus, Augustine, Eckhart and Luther, he, with his indomitable soul, was conquered by a Lycaonian youth, and now in Rome sat, with his chained hands upon his knee, musing, as he says, with joy on the tears and embrace of their last parting.'[2]

But, it is said, those tears were not purely tears of affection and farewell, gathered to the eyes by thought of days that were to be no more. No, no! Nothing so fine can be allowed to Timothy. They came, it is alleged, from the depths of a very dark

[1] How an 'open' letter, specifying certain grave charges against Timothy, would be likely to strengthen his authority in Ephesus is not explained.

[2] Martineau, *Hours of Thought*.

and selfish despair, at having to face, almost unfriended and alone, the somewhat thankless task of establishing Church order and Pauline truth in Ephesus and Asia. Timothy was reluctant: Paul had to assert his authority. Is it not written, '*I exhorted thee* to tarry at Ephesus' (1[3])?

A touch of common grammatical sense is what is wanted here. The verb ('I exhorted thee') is a perfectly innocent one—a neutral term, says Ramsay—and carries no hint of coercion. Paul makes frequent use of it. In the next chapter he says: 'I exhort, therefore, first of all that supplication, prayers, intercessions, thanksgivings be made for all men' (2[1]). Are we to infer that Timothy and the Ephesian Christians were 'reluctant' to do this? Clearly the unwillingness is an importation into the text and can only be proved by means of exegetical torture.

2. 'But, consider,' says Zahn, 'the urgency and solemnity of the exhortations. Do these not prove that Timothy was endeavouring to escape from his duty? Is it not clear that his conduct was due to lack of courage?' 'Certainly,' says Findlay, 'The youthful timidity hinted at in 1 Co 16[10. 11] he had not sufficiently outgrown; the repeated exhortations to courage and endurance addressed to him in the 2nd Epistle, imply some failure in this respect.' And then, with growing boldness in defamation, there comes the truly remarkable synopsis of 2 Ti 1[6]–2[13] already quoted, where actual desertion and disgrace are charged against Timothy.

Now it may safely be said that the urgency and solemnity of the exhortations no more imply grave dereliction of duty than do the many solemn and urgent messages in the rest of Paul's Epistles. Otherwise we should have to bring a railing accusation against the whole body of early Christians. When a general issues a proclamation or addresses his troops on the eve of battle, and exhorts them to courage, are we to take the urgency of his words as proof that his men are a pack of cowards? Or must we infer from Nelson's famous signal at Trafalgar that his seamen were on the verge of mutiny? Surely not. No more should we regard the various warnings, exhortations, etc., addressed to Timothy as proving default. No doubt they were meant to be taken seriously. Probably no one valued the Apostle's words more than Timothy, and as probably no one was more prepared to profit by them. One can even imagine that Timothy was tempted to weakness and slackness in various directions. Who is not? But a warning against temptation must not be taken as *prima facie* evidence that such temptation has been yielded to, or even entertained. And to imagine that Paul, while loving and praising Timothy, and seeking to help and guide him, was all the while by subtle innuendo rebuking him, is not only wholly to misconceive the situation, but to reveal the Apostle as possessed of a most peculiar code of honour.

The solemnity and urgency of the exhortations then prove nothing as against Timothy. They were given not from any fear or suspicion as to his character, but because of the urgency and solemnity of the situation in Ephesus. Further, they were meant for more than Timothy's personal application. Even the passage (2 Ti 1[6]–2[13]), of which Findlay makes so much, is immediately followed by the words, 'Of these things put them in remembrance' (2 Ti 2[14]).

All this, of course, is only a negative defence. But something more positive by way of proof is afforded us by the Epistles. In the First Epistle, Paul describes Timothy as his 'true child in faith' (1[1]), and in the Second he speaks of 'the unfeigned faith that is in thee' (1[5]). Now what particular shade of genuineness can be ascribed to the sonship of a defaulter such as Timothy is alleged to have been? Or wherein is the non-hypocritical element in Timothy's faith apparent? In shirking hardness, in desiring to be relieved of his post, in despondency, or timidity, or what? Some credence must be given to these testimonies of Paul, unless we are to challenge the good faith of the Apostle as well as the character of his agent.

Reference has already been made to the passage (2 Ti 1[6. 7]), dealing with the Divine gift bestowed on Timothy by the laying on of hands. Bernard is of the opinion that this refers to his settlement in Ephesus. Could this be proved it would go far to dispose of the accusations. Unfortunately it cannot. Such evidence as there is seems to point to what happened at Lystra (cf. the connexion with Timothy's early life and home, 1[5] At that time there was no 'youthful timidity,' and all that is now required for his work in Ephesus is that he should stir up the gift of power and love and discipline, 'which,' Paul adds, 'is in thee,' now as then.

Paul's view of the situation does not at all agree

with that of Timothy's critics. What is required by their argument is not the stirring up of an old gift, which on their view Timothy never possessed, but the impartation of a new gift, and more particularly of courage to take the place of the well-known timidity. Strange that Paul should not have thought of this!

In line with Paul's description of Timothy's gift is the reference to his good confession made before many witnesses (1 Ti 6^{12}). This has been variously assigned to his baptism, his ordination at Lystra, his settlement in Ephesus, some period of persecution, and the time of his arrest and imprisonment. Whatever be the reference to time or place, there must have been 'something heroic' (Lock, *St. Paul the Master Builder*), some element of 'notoriousness' (Alford) in connexion with it, else its conjunction in the next verse with the good confession made by Christ Jesus before Pontius Pilate would be singularly out of place.

Finally, it is held that Timothy came at Paul's bidding to Rome, and there suffered imprisonment, but was released (He 13^{23}) shortly after Paul's martyrdom (so Findlay, Plummer, Lock, Horton). This, of one who was naturally timid, a coward, who had already deserted! If Timothy could risk his neck in Rome, and had no shame for the Lord's prisoner there, what was there in Ephesus to upset his equilibrium or break his nerve?

3. There were the false teachers! Timothy's weakness is supposed to have further manifested itself in undue subservience to the ascetic teaching and discipline of these people. Here, the great text is, 'Keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake, and thine often infirmities' (1 Ti $5^{22.\,23}$). The interpretation given is that, under the influence of the false teachers, Timothy was practising an ascetic abstinence from wine, in order thereby to free himself from the temptations of the flesh, and attain to greater personal holiness. This practice Paul condemns as likely to defeat its own end, as likely to make him weaker to resist the very temptations which most he shunned. Instead, he recommends a little wine for his stomach's sake.

All this theorizing is meant to be taken seriously, but the task is one of considerable difficulty. If the connexion of thought be as stated, then the Apostle's attitude is simply inexplicable.[1] Timothy's abstinence seems a small thing in itself, but if it were undertaken at the suggestion, or under the influence of the false teachers, then it was no trifle. Further surrenders would naturally follow. Zahn, indeed, asserts that the abstinence covered not only wine but what he calls 'hearty foods.' Paul hated these ascetics with a fine hatred. Yet, whenever they touch him at close quarters in the person of his 'son,' all he has to offer by way of protest is the casual reference to a little wine—a drop of wine for a cancer! Such unwonted meekness, or such wilful blindness, towards his opponents is not at all in Paul's manner. Equally inconceivable is his tenderness towards Timothy. If Timothy had become an ascetic, after the manner of the heretics, then he must be set down as exceptionally invertebrate. His ailment, in that case, was more moral than physical, and his stupefied conscience a more dangerous symptom than his disordered stomach. What he needed was not a gentle restorative, but a thorough trouncing, and in such circumstances the Apostle was not the man to spare the rod. The very casualness of the Apostle's prescription may therefore be taken as proof that he had no fear of any moral danger affecting Timothy, and no knowledge of any complicity with the false teachers.

The influence of these men upon Timothy is discovered, however, in another direction. He is accused of being 'envious of their easy gainful lives.' This is the unkindest cut of all—a foul blow, if ever there was one. The evidence? 'If any man teacheth a different doctrine . . . supposing that godliness is a way of gain . . . for the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O Man of God, flee these things, and follow after righteousness . . . (1 Ti

[1] Alford insists, and rightly, that in keeping with the context, the primary reference in 'keep thyself pure' must be to ecclesiastical purity, and not to personal chastity. There must be no hasty or unworthy admissions to the ministry, else Timothy will thereby become a partaker of other men's sins. From all such irregular participation he must keep himself pure. So far v.[22]. And when it is observed that in v.[24] the same subject—the judging of candidates for the ministry—is resumed, the conclusion seems inevitable that v.[23], with its reference to wine, is an interpolation.

6^{8-11}).' Timothy is urged to flee these things, so of course the Man of God must have been pursuing them. Those who pursue them are described as having gone astray from the faith, but Timothy though pursuing is still in some strange manner to be reckoned a 'Man of God' and Paul's 'true child in faith'!

This, of course, is only one more example of the method of interpretation of which complaint has already been made. A warning is issued, an exhortation given, then the grounds for it must be found in some weakness of Timothy. In such fashion he is found guilty of being quarrelsome, recluse, susceptible to private influence, etc. etc. On the same lines, anything could be proved. As a *reductio ad absurdum* the following may be commended. On the words, 'Exhort the younger women as sisters, in all purity' (1 T 5^{2}), Horton has this comment: 'Titus (2 : 6) is to hand over the younger women to the elder. Probably Paul knew well the relative susceptibility of his two lieutenants.' Evidently Titus as squire of dames was not to be trusted. Poor Titus; but a feather in Timothy's cap at last!

IV.

From the examination of the earlier part of Timothy's career an impression was gained of a character of quite unusual strength and steadfastness, and this is in nowise diminished by any fair interpretation of the evidence from the Pastorals. Indeed, the positive references to Timothy in these letters tend rather to heighten that impression. On any other view of his character the whole situation becomes impossible. All the parties concerned—Paul, Timothy, and the Ephesians—are put in a thoroughly false position, if Timothy be thought of as weak and erring. Thus, from the Apostle's point of view the situation in Ephesus was critical, and had long been regarded by him with anxiety (cf. Ac $20^{28f.}$). It called for a strong man. But if Timothy was so exceptionally weak, and if Paul insisted on his remaining in Ephesus against his better judgment, then the Apostle must be held guilty of that very fault against which he was so careful to warn Timothy, namely, of becoming a partaker of other men's sins. So far as we know, there was nothing particularly pressing in the condition of affairs in Macedonia. If he could find no better representative than Timothy, his clear duty was to go to Ephesus himself and take charge in person.

Then, how could Timothy carry on his work in such circumstances? He was there to check false teaching, to settle Church order, and to see that no one unworthy was admitted to office. But—the judge was guilty, who was to try the prisoners! How, then, could Timothy with a good conscience, rebuke, charge, exhort?

As for the Ephesians, how could they be expected, with true hearts, to look up to and respect one who, on the most merciful view, was shy, despondent, not over clever, reluctant to serve, timid, quarrelsome, ascetically minded, and who at his worst was a shirker, a coward, a deserter, and covetous as well? How could discipline be maintained in such circumstances? Imagine Timothy attempting to deal with some false teacher who was making of godliness a way of gain. Imagine him defied and put in a corner by some such nimble-witted Greek, and in despair appealing to the authority of the great Apostle, diving into his pocket, producing the letter and reading out the passage already quoted dealing with such matters. Could human nature resist the inevitable *tu quoque*—'And thou, O Man of God, dost thou flee these things'? No, the situation will not bear examination.

V.

How, then, are we to think of Timothy? The true point of view is given in the following words of Sir W. M. Ramsay.

'While Paul is full of anxiety that Timothy shall discharge the difficult duty successfully, the anxiety is tempered by his deliberate judgment and confidence that the younger man will acquit himself well: $6^{20f.}$ is full of that confidence: some have erred, but Timothy will not err or misunderstand his charge. Timothy is addressed as "Man of God" (6^{12}): while Paul expected that the Asian Christians would look up to Timothy, and that Timothy should exact from them the respect due to his position (4^{12}), he was careful to show by his address that he paid to Timothy the same respect which he expected that the Asians should pay.'[1]

A like measure of respect must also be exacted from modern readers of these Epistles. Such as we have seen Timothy to be, when Paul wrote

[1] *Expositor*, March 1911.

concerning him to the Philippians, so he continued to be to the end. Paul's true child in faith, much loved and entirely lovable. Well versed in the Apostle's ways in all the churches, a follower to the end of his teaching, conduct, purpose, faith, long-suffering, love, patience, persecutions, sufferings (2 Ti 3^{10}). Entirely capable and trustworthy—full of the spirit of power, love, and discipline. Confronted with many difficulties, and beset by such temptations as are common to all men, yet, through them all, fighting the good fight of faith, and taking his share of hardness as a good soldier of Jesus Christ. Absolutely like-minded with Paul, and suffering, like him, the loss of all things. And if, in addition, the tradition of his martyrdom be accepted, then, surely, as far as is humanly possible, we have in Timothy the lineaments of a hero and a saint.

Contributions and Comments.

The Forms Σειραχ and Ἀκελδαμαχ as Transcriptions of סירא and חקלדמא.

THERE is a tradition to the effect that St. Luke was a Syrian, a native of Antioch. His Greek, as was already noted by one of the early Fathers, is certainly the purest in the N.T.; yet, more particularly in Acts, it shows various phenomena which point to a strong Semitic influence, and which, as the present writer thinks, suggest an Aramaic or Hebrew original. The Greek translation of this may possibly have been published by Luke himself.

As one of the linguistic phenomena in question, the peculiar and much-discussed form Ακελδαμαχ, with final χ, is probably to be explained, not as a misunderstanding, or an inexact transcription, or a dialectical pronunciation, but rather as representing an original Aramaic form, and therefore as quite correct. The final χ is found also in the name of the writer of Ecclus., the Σοφία Σειραχ; and as the Greek editor of Sirach translated that work from the Hebrew original of his grandfather (see the Prologue), the explanation of the form Σειραχ will have to be sought in the Hebrew original. And so with the Ἀκελδαμαχ of Acts. The original words would in each case be written in the square Hebrew character, thus—

סירא חקלדמא

Then, as the translator desired to reproduce the consonantal structure of the words as precisely as possible, he rendered the Heb. guttural (which is organic and necessary in this Aram. noun-form) by a Greek character which looks almost identical with the Heb. א, and is at the same time a guttural—*i.e.* X. Or the translator may have simply transferred the א, thus—

ΣΕΙΡΑΧ ΑΚΕΛΔΑΜΑΧ

the א being subsequently read as, or replaced by, a Gr. X. Something of the kind was done at a later date by the Syriac translators, who, in transcribing Greek words containing an E, render that letter by the Syr. *h* (ܗ), which is identical in form with a recumbent E, and which, moreover, as they doubtless noticed, occupies the same position in the Syriac as E in the Greek alphabet.

Hence the final guttural of the Greek words in question is to be explained not on merely linguistic, but also on graphological grounds,[1] and is an evidence of the scrupulous precision with which proper names were transcribed.

EBERHARD HOMMEL.

Meran-Obermais.

1 Corinthians vi. 2.

MIGHT not ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων in this verse be taken as a statement, not as a question, and the sentence be translated:

If the world is judged by you,
You are *too good for* the lowest tribunals.

[1] Dalman's assertion (*Grammatik d. jüdisch-palästinischen Aramaeisch*, p. 161, n. 6) that the final χ marks the words as indeclinable will not stand examination, and, in fact, gives no explanation at all. The other example given by Dalman, viz. Ιωσηχ, for יוסי (of which there would certainly be another form, יוּסָא), a diminutive of יוֹסֵף, is, curiously enough, also found in Luke (Lk 3^{26}), though not in Acts. It was, in fact, precisely in diminutives (so-called Hypercoristica) that final א was commonly used, as is attested also by the cuneiform renderings of such pet names in the Persian period, *e.g.* Zabuda', Taddi', etc.—F. HOMMEL.

The litotes would be in keeping with the sarcastic tone of the whole passage. Verse [4] would then mean, 'If you must have secular courts, put on the bench those who are of no account in the church.' The adjective ἀνάξιος does not occur elsewhere in the New Testament, but a parallel for this use may be seen in Sophocles, *Philoctetes*, 1009:

λαβών
πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνωτ' ἐμοί
ἀνάξιον μεν σοῦ, κατάξιον δ' ἐμοῦ.

and perhaps also in the *Œdipus Coloneus*, 1446:

ἀνάξιαι γὰρ πᾶσιν ἐστε δυστυχεῖν.

A. Haire Forster.

Trinity College, Toronto.

'Paul and his Interpreters.'

Schweitzer's great book on St. Paul contains several critical decisions that will be acceptable to British scholarship. With so many evidences of learning and ability, many readers must be surprised by his failure to appreciate the system of Christian doctrine which is developed in the Pauline Epistles. Paul, he says, is 'an inconsistent thinker,' who 'always becomes unintelligible the moment he begins to explain something.' Whether Paul or his critic is at fault may be judged by the fact that he misunderstands so simple a point as the Apostle's attitude to the Mosaic law. He is represented as holding the inconsistent position that every Christianized Jew was bound to observe all the Mosaic ordinances, while every converted Gentile was forbidden to recognize them. What Paul taught, and what he practised himself, was that the converted Jew was at liberty to deal with the law as he found it expedient, because 'he is not a Jew who is one outwardly, but who is one inwardly.' The Gentile convert was counselled on the identical principle that he was spiritually perfected by Christ, and was in no need of Jewish ordinances. Schweitzer has the temerity to assert that Paul was quite indifferent to what Jesus thought about the Gentiles and the law. It is surely unreasonable to suppose that an eager theological student, resident in Jerusalem in the first days of the Christian propaganda, could have been indifferent to what Jesus was reported to have threatened against his beloved Mosaism. Numbers of the theological left assert that Jesus was an admirer of Mosaism, and never meant to be more than a Jew. In that case, it would be impossible to understand how the Jewish leaders concluded that He was bent on destroying the temple worship and, as Caiaphus declared, dissolving the national life. While Jesus was no iconoclast, and even deprecated any sudden departure of unprepared people from the accepted customs, He as certainly pointed out the inadequacy of the Mosaic ritual and foretold its dissolution. Could Paul have been as bitter a persecutor if he had not approved of the crucifixion and had the wit to see that the asserted resurrection meant that the condemnation of the Sanhedrim had been reversed, and that Jesus actually had a divine commission to supersede the law? He had only to listen to the preaching of Stephen to be certain that he had made no mistake. To fight against this new sect was to fight for the preservation of the law. When overwhelmed by that sudden revelation on the Damascus road, and he found Jesus in a glorified form which certified his divine approval, at once the logic of the case appealed to him. The attitude of Jesus towards the law must henceforth be his. That law has no claim upon a Gentile; its observance can be no more than an expediency with a converted Jew. The whole situation was revealed to him in one single flash of light from heaven. Yet Schweitzer cannot see the logic of Paul's assertion that 'the law is abolished by the death of Jesus, or, according to other passages, by His resurrection.' If he had understood the Master, he would have understood His disciple. Paul's Epistles are studded with the explanation that Jesus 'abolished in his flesh the law of carnal commandments,' so that 'through the law he was dead to the law, being crucified with Christ.' The mind of Jesus became the mind of Paul. The mind of Jesus is a law to all believers, who by their very faith die to the law of carnal ordinances and seek their justification by union with Jesus Christ. His resurrection is our justification for being reconciled to God through faith in Him and not through works of law. Paul's position is called 'paradoxical.' It can be such only to those who miss the heart and soul of the evangelical position.

Alexander Brown.

Aberdeen.

The Origin of Matthew i. 18–25.

It seems to be generally agreed that the account of the Incarnation given in this passage is to be traced back to Joseph, the husband of the Virgin. It is also generally supposed that Joseph died at some time during the youth of Jesus. Both suppositions are not improbable, and may be true. But if they are true, how are we to bridge the gap between Joseph and Matthew? Joseph was certainly not the type of man who would say much of so private a matter as his betrothal and the ensuing experiences. But no matter how 'privily' he may have been willing to act, Mary's position could not be concealed. Joseph would feel it necessary, after the vision, to say something in vindication of his wife's character, if only to members of the family.

Both Edersheim and Farrar, in their Lives of Christ, mention different ancient traditions that would tend to make Matthew a first cousin of the Lord. Edersheim, indeed, does not make this identification: he considers Alphæus the father of Levi to be different from the other Alphæus mentioned in connexion with Apostles. I do not know what value these ancient traditions have. But we know that eleven of the Apostles were Galilæans, that some at least were related; so it can hardly be said to be impossible that Matthew, like John the son of Zebedee, stood in some relationship to Joseph. Did Matthew, then, obtain his account of the Incarnation from Joseph through Alphæus? Perhaps even directly? If there is anything in this supposition, we have a further reason to explain Matthew's readiness to leave all at the call of Jesus. He knew something of the divine mystery behind the life of Jesus. It would also explain why Jesus called Matthew. He was, in a peculiar sense, one of His own to whom He came, and came not in vain.

Robert B. Pocock.

South Australia.

Entre Nous.

Poetry Old and New.

Robert Nicoll.

Mr. Gardner of Paisley has published a centenary edition of *Poems and Lyrics by Robert Nicoll* (2s. 6d. net). The volume is worthy of the occasion. It is well printed and illustrated. Besides the poems, it contains a biography of the poet and a reprint of Charles Kingsley's appreciation. It contains also a letter from the poet's sister, written on the 4th of June 1913, at the age of ninety-three.

Dora Sigerson Shorter.

A clear, startlingly clear and unforgettable, picture is that which Mrs. Shorter draws of Madge Linsey in her new volume *Madge Linsey, and other Poems* (Maunsel; 1s. net). Of the other poems in the book take this for example:

The Three Fates.

Up in the cave of the wind,
All bent and crabbed with their years,
In endless chatter they sit,
Old Distaff, Spindle, and Shears.

And they caught a mother's song
Going by them on the breeze,
As she hushed her pretty babe
To sweet slumber on her knees.

'Oh, you shall be great and proud,
And you shall be strong and fleet,
For fame to your call will come,
And captive Love to your feet.

'And life for you shall be long,
All full of your heart's desire'—
She sang as she rocked her babe
To sleep by the golden fire.

Up in the cave of the wind,
Bent with their difficult years,
In mocking laughter they sit,
Old Distaff, Spindle, and Shears.

Sheila Kaye-Smith.

In *Willow's Forge, and other Poems* (Erskine Macdonald; 2s. 6d. net), there is plenty of imagination, enough to carry off even so well worn a theme as this of the girl who loved her lover still though he had been put to death for evil-doing:

My love was hanged for stealing sheep,
'Twas that which sent me mad—
He was a liar and a thief,
But O I loved my lad!
I've wandered wildly ever since,
And last night, 'neath the Wain,
I saw my love at Willow's Forge,
At the bottom of the lane.

Then

'O kiss me, lad, before you go!'
I cried, and raised my head.
He stooped his scarlet lips to me,
The living kissed the dead.
But O his mouth was all on fire,
And burned my cheek and hair,
I screamed aloud, and he had gone,
And left me waiting there.

Lewis Spence.

Is this anything? There is much more like it in *Songs Satanic and Celestial*, by Lewis Spence (Elkin Mathews; 1s. 6d. net).

THE HATE TITANIC.

O for a soul outstripping Samson's might,
As the great sun outstrips the strengthless stars!
Then not the puny temples of the earth
Would I demolish in my giant spite.
Gods! could I grasp the pillars of the world
Within the circuit of my hate-strong arms,
Into the infernal fires that leap beneath
I'd spurn this rounded infamy of fate,
Blow out the stars, spit out the sun itself,
And trample e'en the darkness into dust!

J. Wells Thatcher.

A second edition has appeared of *Poems and Miscellaneous Verse*, by J. Wells Thatcher (Taylor; 3s. 6d. net). It is a large collection and very varied both in manner and in matter. This is one of the shortest and simplest of the poems:

PATIENCE.

The years glide swiftly by
With noiseless feet;
They hear the wistful sigh
Their shadows greet;
'Be patient,' is the message they would leave;
So we'll be patient, though we fain would grieve.

The Great Text Commentary.

The best illustration this month has been found by the Rev. H. W. Morrow.

Illustrations of the Great Text for April must be received by the 20th of February. The text is Ro 13^{1} along with 1 P $2^{13.15}$.

The Great Text for May is Ph 1^{6} — 'Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.' A copy of Charles's *Studies in the Apocalypse*, or of Allen's *Introduction to the New Testament*, or of Sayce's *Religion of Ancient Egypt*, will be given for the best illustration sent.

The Great Text for June is Ro 1^{18}—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.' A copy of any volume of the *Great Texts of the Bible*, or of Winstanley's *Jesus and the Future*, will be given for the best illustration sent.

The Great Text for July is Ac 21^{13}—'Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' A volume of the *Greater Men and Women of the Bible*, or three volumes of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for August is Ro 15^{13}—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Durell's *The Self-Revelation of our Lord*, or of Walker's *Christ the Creative Ideal*, or of Briggs' *The Fundamental Christian Faith*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Bishop of Ely has republished his article on *The Gospels in the Light of Historical Criticism*, from the 'Cambridge Theological Essays' (Macmillan; 1s. net). And he has taken the opportunity of its republication to add to it a paper on the 'Obligations of the Clergy,' and another on the 'Resurrection of our Lord.'

The reason why Dr. Chase adds the paper on the Resurrection of our Lord is that in recent discussions of the Resurrection it has been pleaded that stress should not be laid on 'the physical resurrection' or on 'the third day.' This has been done for the relief of conscience. Physical science knows nothing of the resurrection of dead bodies; and if a body cannot be raised at all, it cannot be raised on the third day. In other words, the plea is made that it might be possible for the modern mind, acquainted with scientific fact, and working with unvarying law, to accept the Resurrection of Christ from the dead, if theologians would be content not to insist upon a time limit for the Resurrection, or upon the Resurrection of Christ's body.

Now theologians were never more complaisant than they are to-day. If men of science are willing to make advances, men of theology are ready to meet them half-way. If Sir Oliver Lodge, in his office as President of the British Association, courteously declares that physical science has erred in entering the religious realm, the President of the Church Congress bows his acknowledgment and promises never again to say anything that will interfere with the sweep of the laws of nature. But he has to reckon with the Resurrection. Hitherto he and all his have believed that the Resurrection of Jesus was an historical event and took place within the space of three days; they have believed that on that historical event the Church of Christ was founded at the first and has existed ever since. Can any degree of complacency enable them to say now that nothing more need be insisted upon than that the early disciples had certain visions of Christ, from which they argued that He must have risen from the dead?

Bishop Chase does not believe it. He is as courteous as the President of the British Association. He has many centuries of Christian courtesy looking down upon him, a great cloud of witnesses. But he knows that these witnesses expect that in his courtesy he should speak the truth. And it is perfectly clear to him that all the records we possess, all the evidence we have to go upon, place the event of the Resurrection first and the visions of the Risen Christ after.

Are we to throw the records overboard? If we do, what right have we to speak of events in

history? What history of any kind is left? For these records are as reliable, as numerous, and as consistent as the records that are in existence testifying to any event whatever in the history of the past. And what they say unquestionably is that the body of Jesus was raised from the dead on the third day after burial.

One of the reasons given for the attempts that are being made to retranslate the New Testament is that there are so many expressions in the Revised Version which are bad English. But that is a mistake. There is very little bad English in the Revised Version. Its English is probably as idiomatic, and nearly always as grammatical, as that of the Authorized Version. What is meant is that there are many expressions which are not English at all. They are Greek. The Revisers' one mistake—it is a most pardonable one in these days of inaccuracy and unverified references—the one mistake the Revisers made was to translate their Greek text too exactly.

One of the un-English expressions of the Revised Version is found in Mk 14^{51}: 'And a certain young man followed with him.' In the Authorized Version we have it: 'And there followed him a certain young man.' That is English. The other is not. Why did the Revisers change 'followed him' into 'followed with him'? Because the text they adopted gave them a compound verb, the verb 'to follow' prefixed by the preposition 'with' (*συνηκολούθει*). The Revisers translated literally.

But in this instance it is possible that the literality of the Revisers is too literal. The translation is discussed by the Rev. Ralph W. Harden, B.A., as footnote to a volume of Sermons on the Resurrection of Jesus. The volume is entitled *The Evangelists and the Resurrection* (Skeffingtons; 3s. 6d. net). The sermons it contains are a series. They begin with the events that led to the crucifixion, death and burial, and then describe in detail the whole story of the Resurrection from the dead. Every sermon is the outcome of careful work with the Greek text and the Concordance. And Mr. Harden's note on the young man who 'followed with' Jesus when He was arrested is worth considering.

He holds that 'followed with him' is not only a too literal but a wrong translation. If the Evangelist had wished to say that the young man followed with Jesus, he would have repeated the preposition 'with' before the name of Jesus, and he would have indicated whom Jesus and he were together following. This is done by the same Evangelist in Mk 5^{37}: 'And he suffered no man to follow with him (*μετ' αὐτοῦ συνακολουθῆσαι*), save Peter, and James, and John the brother of James.' There we have the preposition repeated, and there we are told whom Jesus and the three were together following. 'And Jesus arose (Mt 9^{19}), and followed him (*i.e.* Jairus), and so did his disciples.'

What St. Mark means to say here is that the young man along with others followed Jesus. He was one of the many, says Mr. Harden, who, out of curiosity, hate, or anxiety, were to be found in the crowd round Judas as he followed after Jesus to take Him.

'The voice of one crying in the wilderness' (Mk 1^{3}). Dr. Edwin A. Abbott has now published the second section of his great work on *The Fourfold Gospel* (Cambridge: At the University Press; 12s. 6d. net). The volume is a commentary on the early narratives in the Gospels. Dr. Abbott apologizes for the length of the commentary in comparison with the brevity of the chapters commented on. No apology was called for. There is not an unnecessary word in the book. And the amount of new interpretation is great beyond belief. Among the rest, Dr. Abbott interprets anew the words in Mk 1^{3}, 'The voice of one crying in the wilderness.'

The words are quoted from Isaiah. Israel was returning from captivity in Babylon and journeying through the wilderness to Jerusalem; and God commanded the prophets and rulers of Israel to comfort His people and prepare the way of the Lord in that wilderness: 'Comfort ye, comfort ye my people . . . and cry ye unto her, that her warfare is accomplished, that her iniquity is pardoned; [and] that she hath received of the Lord's hand double for all her sins:—The voice of one that crieth, Prepare ye in the wilderness the way of the Lord. . . .'

Whose is the voice of one that crieth? It is not the voice of the prophet. For the prophet asks, 'What shall I cry?' To which the Voice answers, 'All flesh is grass.' Hence, if the prophecy were strictly applied in the Gospels, the Voice would be, not the voice of the Baptist himself, but the voice of the Holy Spirit possessing the Baptist.

But the prophecy is not strictly applied in the Gospels. When the Baptist said to the Jews who visited him, 'I am the voice of one crying in the wilderness,' so far was he from claiming that the Holy Ghost spoke through him that he used the word 'voice' in the sense of utmost humility.

For there is a distinction in Hebrew, as there is a distinction in Greek, between 'word' and 'voice.' And the 'word' is the more honourable. When Moses heard the 'word' from Sinai, it is said that Israel heard it not, 'but belike they heard the *voice*'! Ignatius says that if his friends permit him to be a martyr, he is 'a word of God,' but if they will not, 'I shall be a [mere] voice again.' This is the sense in which the Baptist spoke. He not only said that he himself was a mere voice; he also implied that He whose shoe-latchet he was unworthy to loose was the very word of God.

Is it possible to preach the doctrine of the Atonement? It is not easy. It is not easy to preach any doctrine. And the doctrine of the Atonement has difficulties which are all its own and very great. The essential thing in preaching it is to make clear that it is in touch with reality and not remote from life.

There is an incident in the history of David which offers itself as illustration. David's son Absalom had been guilty of a great sin; he had killed his brother Amnon, and had fled to Geshur. Great as the sin was, it did not quench David's love for him. He remained in Geshur at the court of king Talmai three years, 'and David mourned for his son every day' (2 S 13^{37}). Mr. Mark Guy PEARSE tells us that one day he heard one of his children say to another, 'You must be good, or father won't love you.' He took the child to himself and said, 'Do you know what you are saying, my boy? That is not true, not a bit true.' The boy, astonished, asked, 'But you won't love us if we are not good, will you?' And he answered, 'Yes, I will love you if you are not good. I love you when you are not good with a love that hurts me, and I love you when you are good with a love that makes me glad; but I cannot help loving you, because I am your father, you know.' That is how it was with David. He was Absalom's father, and he loved him after his great sin, as he loved him before, though now with a love that hurt him. 'And the soul of king David,' says the faithful historian, 'longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.'

Joab saw that David yearned for Absalom's return. He considered how he could bring it about. He found a wise woman in Tekoa and sent her to David with a certain story, putting in her mouth the words she had to say. It is a curious episode in human life. As we read the dramatic repetitions of the woman's tale we do not know which to wonder at most, the crude outward morality of it or the deep religious truth at the heart of it. But we see easily that the argument which was meant to appeal to David is contained in the fourteenth verse of the fourteenth chapter:

'For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God take away life, but deviseth means, that he that is banished be not an outcast from him.'

Amnon is dead, said the woman. It is useless lamenting more on his account. We must needs die, and are as water spilt on the ground, which cannot be gathered up again. But there are more kinds of death than one. Besides physical death, there is social death. Amnon is dead physically, and Absalom is dead socially. While you blame Absalom for Amnon's death, you yourself, David, are guilty of the death of Absalom as long as you keep him in banishment at Geshur.

Then the woman's argument rises to the height of its sublimity. There is still another kind of death, she says. Besides physical death, and besides social death, there is spiritual death. As one of the New Testament writers has it, 'She that liveth in pleasure is dead while she liveth.' She may be very much alive physically; it is pretty certain that she is thoroughly alive socially; but if she is living in pleasure she is dead spiritually, and it is the greatest death of the three, she is *dead while she liveth.* So the wise woman's argument is that David is behaving towards Absalom in a way that God behaves to no one. 'Neither doth God take away life' (as the Revisers have to our great relief rendered the Hebrew). God is the cause of no one's death. On the contrary, He devises means whereby those who have brought about their own spiritual death may be restored to Him. But you, David, are guilty of the death of Absalom, since you are doing nothing to bring about his return. You are behaving towards him in a way that God has never behaved towards you.

The argument was successful. David sent for Absalom. But he did not yet receive him at the court. There was some sense in David's mind that Absalom's restoration was not possible yet. So he made him stay two full years in his own house. Absalom grew restless. At length he sent for Joab. But Joab would not come. He sent again. But again Joab would not come. Then Absalom said to his servants, 'See, Joab's field is near mine, and he hath barley there; go and set it on fire.' So Joab came at last and brought about a complete restoration.

Now the first thing that this strange story tells us is that if we are living in banishment from God we may not blame God for it. 'Neither doth God take away life.' If we are spiritually dead, our death is our own doing. And to this conscience at once assents. 'Not many days after the younger son gathered all together, and took his journey into a far country.' He did not wait to be sent. 'So Absalom fled, and went to Geshur.' He did not wait to be driven into banishment.

The next thing is that when we go into banishment the heart of God goes with us. The soul of king David longed to go forth unto Absalom. The soul of the Father goes forth with us as we take our journey into the far country. God mourns over us every day. There is a touching verse in Christina Rossetti's poem on the Prodigal:

Does that lamp still burn in my Father's house
  Which he kindled the night I went away?
I turned once beneath the cedar boughs,
  And marked it gleam with a golden ray;
  Did he think to light me home some day?

Our thoughts are more of the prodigal than of the prodigal's father. When we turn to think of the father we see that Christina Rossetti is right. The father mourns for the prodigal every day.

In preaching the doctrine of the Atonement let us make that fact emphatic. They who see no occasion for an atonement make much of it. We who believe in the necessity for an atonement ought to make more of it than they. They say that God's love for the sinner is great. Do we deny the love? Do we need to belittle the greatness of it? On the contrary, it is in the

greatness of the love of God for sinners that we find the justification of that amazing act of God which we seek to identify when we speak of the doctrine of the Atonement. God 'spared not his own son, but delivered him up for us all.'

But if the father yearns over his prodigal son and desires his return, why does he not recall him? Why does God not simply forgive the sinner? There are two reasons.

The first reason is that the sinner must be fit to be forgiven. The prodigal must be ready to be brought back. This does not mean that he must be righteous enough. It means that he must be truly penitent. The prodigal came home in rags, but he came home in sincere sorrow for his sin. Absalom was not ready to be brought back from Geshur. Ask Joab, who had a hand in bringing him. He will point to his barley field, which in petulant pride Absalom sent his servants and set on fire. Ask David. He had consented to Absalom's return. Then came the stealing of the hearts of the people, the raising of the standard of rebellion, the battle in the Wood of Ephraim. Ask David. He will turn his back, for the news of the death of Absalom has come, and will ascend to the chamber over the gate to weep there; and as he goes you will hear him say, 'O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!' Absalom was brought back before he was ready.

But there is another reason. God cannot 'simply forgive,' because there is a sense of right in the earth which must be regarded. There is a sense of right. The universe hangs on it. No more in the moral than in the material is this universe a chaos. It is orderly. It rests on righteousness. And that righteous order of the universe must not be outraged. It is not simply that there are commandments which have to be obeyed. The commandments are later than the order of the universe. They are the expression of it, in more or less faithful form. It is not simply that there is a conscience in man. Conscience is the pulse of that life of righteousness which keeps the universe from decay. That life of righteousness must be respected by man, or he loses so much of his manhood; it must be respected by God, or He is no true God.

David knew this, and he hesitated to bring Absalom home. Joab knew it also, but more indistinctly. As a force it was not so potent in Joab's life as in the life of David. It is perhaps the surest test of character that can be applied to men. The man who makes little of the law of righteousness, the man who, like Joab, places pity in front of it, or even perhaps political policy—for no doubt Joab was annoyed to see David neglect the duties of the kingship—that man is not great, however loyal he may be or compassionate. David yielded against his deeper insight and sent for Absalom. The disasters that followed were due less perhaps to Absalom's unfitness to return than to David's consent to a violation of the law of righteousness.

What, then, is God to do if He cannot simply forgive the sinner? The wise woman of Tekoa says that He devises means, so that he that is banished be not an outcast from Him. What means does He devise?

What means could David have devised? The only means that one can think of is that he should have gone out to Geshur and shared Absalom's banishment. Would that have outraged our sense of right? Certainly, if David had been nothing to Absalom. But being Absalom's father, it would, instead of outraging our sense of right, have been the very means of satisfying it. Absalom might not have been made fit to be brought home. That would depend upon Absalom. But if David had left the comfort and companionship of his own court in Jerusalem and gone out to Geshur to share the poverty and loneliness of the little court of king Talmai, his act would at least have been sufficient to meet every requirement of that

law of righteousness upon which the moral universe depends. Well, we know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might become rich.

Was this act of our Lord Jesus Christ an improper act? The modern conscience seems to say yes. But only when it is looked upon as the act of an outsider. But our Lord was never weary of telling us when He came that He came as the Son of our Father, and that all He did the Father did in Him. He made clear that He was no outsider, but bone of our bone and flesh of our flesh. He made clear that He came not only as the Father's Son, but as the Son of Man. He came not as substitute simply, but as representative, and that not by arbitrary choice, as one of a rebel regiment might be chosen to suffer for the sins of the whole regiment, but as actually Himself the regiment, so made one with us that humanity is comprehended in Him. He is more than our substitute. He is more than our representative. He is identified with us. Yes, that is the word; not substitution, not representation, but identification; so that 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.'

There is one thing more. This identification means death. It means spiritual death. There is no escape from that. Is there any desire to escape? As David would have shared Absalom's social death had he gone out to Geshur, so our Lord Jesus Christ shared our spiritual death by identifying Himself with us in our sin. For God made Him who knew no sin to be sin for us. And we must give the cry on the Cross its value: 'My God, my God, why hast thou forsaken me?'

Charles Augustus Briggs.

By Professor the Rev. Henry Preserved Smith, LL.D., Union Theological Seminary, New York.

Professor Charles Augustus Briggs was a man of positive convictions, and he was always perfectly frank in stating those convictions. Thorough in the investigation of the grounds for an opinion, when he once satisfied himself of the truth he embraced it with his whole heart. What he could not understand was the levity of those who defended their alleged faith with superficial reasons. The strength of the expressions which he used in characterizing such levity sometimes obscured the fact that he was a man of great sweetness of disposition and of great modesty in his estimate of himself. These qualities were most clearly revealed in the home, and friends who were privileged to enter that circle were charmed by the perfect harmony which reigned there. Complete affection, conjugal, parental, and filial, bound all the members together. To say more than this would be to violate the sanctities which are now more than ever precious to the memory. But the sweetness of disposition and modesty of bearing were equally manifest in a larger circle made up of colleagues and personal friends. The volume published in his honour on his seventieth birthday commemorates the impression made upon these friends, many of whom were his pupils. It speaks of 'the stimulus of his untiring energy, his patient research, his fearlessness in proclaiming truth, his warm personal sympathy, and his quick response to every demand made upon his stores of knowledge and the treasures—often unsuspected—of his warm and valiant heart.'

These personal qualities were rooted in an unusually deep and earnest piety. His friends knew that he lived in the presence of God. Let us say at once that in the best sense of the word our friend was a High Churchman. He believed in the Church as a divine institution founded by

Christ Himself. This belief he held concerning all the more closely organized denominations, holding that all are parts of the true universal Church, and that all possess valid ordinances and effective sacraments. This Church (existing in all these separate denominations) is the divinely commissioned instrument for the salvation of men by the preaching of the Word, and by the administration of the Sacrament. The importance of ordination is that it makes the minister the organ by which these means of grace are brought to sinful men. In all this Dr. Briggs was in fullest accord with the doctrine professed by the Churches themselves. The standards of the Presbyterian Church formulate this view with all desirable distinctness. The logical conclusion drawn by the standards of the Church, and heartily embraced by Dr. Briggs, is that in the rite of ordination the Church is acting for Christ. Its work is ministerial and declarative; the act of the ordaining officer (bishop or presbytery, as the case may be) is the act of Christ Himself.

The deep and unaffected piety of which I have spoken and the High Churchmanship went together. That is to say, Dr. Briggs's spiritual life was nourished by the ordinances of the Church, and by the thought-forms in which the tradition of the Church has crystallized itself. As we very well know, this is not always the case. The Quaker finds the inner light sufficient and can dispense with external sacraments. Many pious people in our own day find the official creeds of their Church a hindrance to piety rather than a stimulus. In other words, it is becoming increasingly clear that the Spirit of God works when and where and how He pleases. We have now to do with the man ecclesiastically minded, one who finds that the way of salvation is entrusted to the visible Church, outside of which (according to the Presbyterian standards) there is no ordinary means of salvation. Dr. Briggs's piety was in closest connexion with historic Christianity in its organized form, either Presbyterian or Episcopal. The deep and thorough consecration which he made of himself in his early manhood was a consecration to Christ and His Church, we might say to Christ in His Church. His wide erudition, the admiration of friends and foes alike, was acquired in order to serve that great historic institution, and the marvellous intellectual activity which scarcely knew a break in fifty years of study and teaching, all centred about organized Christianity.

The extent of Dr. Briggs's erudition is indicated, though imperfectly, by the titles of his published works, and by the variety of subjects on which he lectured during his professorship. He was equally at home in exegesis, in Biblical theology, in Church history, and in the comparative study of the creeds. At no time was his work simply critical and destructive. He desired to magnify his office as a teacher by building up the faith of the Church. Even the address on 'The Authority of Holy Scripture,' which was made the ground of attack on him, was a defence of the Scriptures instead of an attempt to minimize their importance. Coming into the ministry a short time before the reunion of the two branches of the Presbyterian Church, he desired to promote unity by instructing the reunited Church in the historic sense of its own standards. To his mind the issues which had divided Old School and New School were of minor importance, but he knew that both branches had neglected important doctrines of their own system. This he set forth in the book entitled *Whither?* which pointed out these defects. At the same time he would have such questions settled not by ecclesiastical process, but by calm and scholarly discussion. The founding of the *Presbyterian Review*, in which, as in the conduct of it, he was specially active, was intended to promote just this sort of discussion, and so to bring the Church to a better knowledge of the great Evangelical and Presbyterian tradition.

That there must be progress in theology he very well knew. Fully acquainted with the critical method as applied to the Bible, he saw that the Church must adjust herself to the results of that method. But to his mind this did not mean anything revolutionary, for he found that the theology of the Westminster divines was more in accordance with the facts of Scripture than was the more rigid theory of inspiration advocated by some American teachers. John Owen, indeed, held the more rigid theory, and his attack on Walton's *Polyglot* showed that his theory was as inimical to textual criticism as it was to literary criticism. Liberty had been secured for textual criticism because the facts were too plain to be denied even by the most conservative. This was shown most strikingly in our own time when the defenders of inerrancy were compelled to locate the alleged

inerrancy in the 'autographs' instead of in the present text. To a man as well informed as Dr. Briggs, the facts brought out by the higher criticism were equally telling. Hence his books on the study of Holy Scripture and on the higher criticism of the Hexateuch. These books are a demonstration that a man may be thoroughly acquainted with modern Biblical scholarship and heartily accept its results, and yet retain the orthodox belief as formulated in the great creeds of Christendom. Any negative or agnostic deduction, such as some critical scholars feel compelled to make, had no place in his thinking. Even the reserve which some of us who stood with him feel concerning the forms of antique thought which are contained in the creeds was foreign to his mind. He was in earnest in contending for the faith once for all delivered to the saints.

The incomplete bibliography of Dr. Briggs's works published in 1911 shows about two hundred titles. When we reflect that during the years when these books and essays were written the author was actively engaged in teaching, that during a considerable part of the time he was editor of an important theological review, that he was frequently called upon for lectures and addresses outside the classroom, that he was compelled to take part in various ecclesiastical bodies, we get some conception of the tireless activity of the man. In fact, his power of concentration was unusual and his application was constant. This intellectual activity was more like that of the late President Harper than that of any one with whom I am acquainted. It made him the admiration and the despair of his friends. The thoroughness of his work will be realized when we note such a fact as this: in preparing his commentary on the Psalms he elaborated a complete critical text of the book. The amount of labour he gave to the biblico-theological articles for the Oxford *Hebrew Lexicon* can be appreciated only by one who has attempted the same sort of work.

We have already noticed his attitude toward the so-called Higher Criticism. His interest in this department of study is indicated by the fact that about half the titles in the list of his works are concerned with the Scriptures. This indicates the thing most significant in his career. It was his good fortune to introduce modern methods of Biblical study to American theologians. His first published article (except a translation from the German) was entitled 'Biblical Theology.' This was published in the *American Theological Review* just after he had entered his professorship (1870). The title of the article was significant of the new attitude toward the Bible, but the Church paid no heed, and the review in which the essay was published soon ceased to appear. The reunited Church was for the moment resting in the belief that controversy was over and that, doctrine being settled, it could give itself wholly to practical work. Dr. Briggs at any rate was under no illusion, although ten years passed before the attention of the Church was aroused. During these years he was carrying on his work as teacher, and under the lead of his elder colleague, Dr. Schaff, was translating and enriching commentaries from German sources. Then came the founding of the *Presbyterian Review* in which, as has been said, he was active from the start. In the first volume (1880) he published a discussion of the Robertson Smith case. To the next volume he contributed an elaborate article entitled 'Critical Theories of the Sacred Scriptures in Relation to their Inspiration,' and the following year he gave us an article on 'Biblical Theology.' In 1883 came 'A Critical Study of the History of the Higher Criticism, with Special Reference to the Pentateuch.'

This is not the whole story. These articles were part of a series contributed by various scholars, and designed to lay before ministers and thoughtful laymen the facts concerning the modern attitude toward the Bible. Both conservatives and progressives were represented, and the significance of the series was that it claimed the right within the Presbyterian Church to discuss questions of criticism unhampered by dogmatic considerations. How revolutionary the discussion appeared to many minds is shown by the attitude of the so-called religious press, and by the ecclesiastical agitation which followed, culminating in judicial process. It is scarcely necessary to remark here that the final effect was to secure the independence of criticism as a legitimate science, and to free exegesis from subservience to dogmatics. The credit of this advance belongs in large measure to Dr. Briggs.

Next in importance to this work of introducing the critical and historical study of the Scriptures to the American Churches, and in line with it, was the enlightened planning of the two series known

as the 'International Critical Commentary,' and the 'International Theological Library.' It would be too much to say that at the time when they were projected English-speaking theologians had ceased to produce original work. But there was undue dependence on German scholarship. And this was a one-sided dependence. The prejudice against German rationalism led to the ignoring of much important work done in that country of specialists. The elaborate 'Foreign Theological Library' of T. & T. Clark, for example, avowedly embodied the works of conservative scholars only. Professor Briggs and his coeditors felt that the time had come for English and American theologians to undertake more independent work, or, where they were doing such work, to make it more widely known in their own world. Hence the plan of the two Libraries which have measurably fulfilled the design of the editors. The breadth and comprehensiveness of the scheme will be realized by any one who reads the prospectus. It is safe to say that without the suggestion and encouragement of Dr. Briggs the greater part of the American contributions to the series would never have appeared. He was the one who took the initiative, and others followed his lead. The catholicity of the editors is seen when we notice the number of denominations to which the contributors belong, and the considerable difference of views which they express. The whole series is a testimony to the belief of those who planned it, that freedom of discussion is the very life-breath of scholarship, without which progress is impossible in theology as in all the sciences. Of the value of Dr. Briggs's own contributions to Biblical scholarship it is unnecessary to speak at length. The Hebrew lexicon for which he prepared many important articles is an indispensable help to him who would read the Old Testament in the original; his *General Introduction to the Study of Holy Scripture* has opened the eyes of several generations of students to the nature of the Bible and the task of its expositor; his *Commentary on the Psalms* is the most exhaustive that we have in English, perhaps the most thorough that exists in any language; his *Messianic Prophecy* gives an historical view of a subject on which erroneous views have long been held by professed theologians. Nowhere else had English readers found that which the title of this work well describes as 'A Critical Study of the Messianic Passages of the Old Testament in the Order of their Development.' The eight editions through which his book has passed show that it met a felt want. I have no desire to intimate that this book or any of the others is final. Dr. Briggs himself would be the first to repudiate the idea that this or any book could be final. It is enough to say of any book that it has nobly served the generation for which it was written.

Passing over Dr. Briggs's contributions to Church history, the value of which is universally recognized, let me speak briefly of one book which roused some discussion at the time when it was published and which was made the basis for part of the indictment brought against the author. This is *The Bible, the Church, and the Reason: The Three Great Fountains of Authority*, published in 1892. The purpose of the book is sufficiently indicated by its title. It is directed against the exaggerated claim often formulated in the words: 'The Bible alone is the religion of Protestants.' Two considerations probably led the author to his defence of the three fountains of authority. First of all, history shows that the three factors have always been concerned in determining the creed of the Church. The creed, however strictly it professes to be based on Scripture, is the expression of the faith actually held by the Church. Moreover, the creeds have arisen from the application of the human reason to the data given in Scripture and in Christian experience. There is a great difference between the Sermon on the Mount and the Nicene profession of faith. How has this come about? Evidently by a process of reasoning. The three fountains have actually co-operated therefore in giving the Church its standards of belief. To this must be added the second fact, namely, that the insistence on Scripture alone as the fountain of authority has brought about the divisions in the Church which we regard with so much misgiving. Every one of the Protestant Churches asserts its belief in the Bible as the infallible rule of faith, yet each has a different system of doctrine. This divisive effect of the Protestant principle is well known to the historian, for he sees that the times when the verbal infallibility of the Bible was most strongly insisted upon were the times when the various Churches were indulging the bitterest polemic, not only Protestant against Catholic, but one Protestant denomination against another. One who searches for a basis of unity therefore must look for something more than the Bible alone.

This, I think, was the decisive consideration with Dr. Briggs. As a good historian he allowed weight to the facts just stated, but his heart was drawn toward the unity of Christendom, desiring above all else that the communities which bear the Christian name should become one great organization, one body of Christ, one army marching against the forces of evil and bringing the thoughts of men into obedience to the one Lord. If such an organization ever comes into existence it cannot take the Protestant position that the Bible alone is the source of authority, but must recognize that Christ still speaks through His living ministers, and that He speaks in the sanctified reason, the God-given organ of intelligence. It was therefore an ardent desire for the unity of Christendom which animated this book. And this same desire called forth those later publications which have brought the author's real conservatism more distinctively into view. These are: *The Incarnation of the Lord* (1902), and *The Fundamental Christian Faith*, which came from the press just before his death. The statement in the Preface of this last-named work may be cited here as his message to the Churches on the subject of unity. After speaking of the reactionary and the radical tendencies of our times, he goes on to say:

'There is also the wholesome irenic tendency which seeks to reunite the separated Churches on the basis of the fundamental principles of historic Christianity, without intruding upon denominational preferences or private opinion in other matters. These principles of faith are to be found in the ancient creeds, the official expression of the faith of the ancient Church, to which all Churches which are legitimate descendants of historical Christianity adhere.'

It is not the purpose of this paper to enter upon a discussion of a host of questions which are suggested by such a statement as this. All I have tried to do is to present a just estimate of the man whose ardent desire inspired these words, and whom I was privileged to call my friend. Having served his generation by the will of God he has now fallen asleep, leaving us not only his written words as a rich legacy, but as a richer inheritance the memory of his courage, his patience, his warm sympathy, and his loyalty to the great Head of the Church, whose he was and whom he served.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS AND 1 PETER.

ROMANS XIII. 1.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.

1 PETER II. 13, 15.

Be subject to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.

Two practical questions of urgent importance forced themselves upon the converts to Christianity in the early centuries—their relation to the world, its practices and customs, and their relation to the State. It is the latter question that is briefly discussed by St. Paul and St. Peter in the two passages which have been taken for the text. Their words are few, and were designed to meet the particular circumstances of that age; but they contain principles which apply to all times, and appeal to motives which can never be obsolete or outworn.

At the outset the texts obviously recognize the truth of Christian citizenship. While teaching that the citizenship of all who believe in Christ, as he elsewhere affirms, is in heaven, the Apostle Paul also lays stress upon their duties and obligations in the present life as members of a State, and discusses what is the true attitude and sphere of the Christian citizenship; and St. Peter follows the same lines. Their treatment of the subject may be comprehended under two ideas—that of loyalty, and that of free service.

I.

THE LOYALTY OF THE CHRISTIAN CITIZEN.

Christianity has been at times reproached with neglect of a large department of human duty. It

provides us with teaching as to our duty to God, our duty to ourselves, our duty to our friends and our enemies; but it has been said that it fails to guide us in the discharge of our duty to the State. That Christianity did not make good citizens was continually urged by the politicians of the Roman Empire in the early days before the Empire became Christian; and it has again and again been assumed, by those who form judgments without waiting for the verdict of experience, that a man cannot serve the State with entire loyalty if he tries to serve God as well. Seek ye first the Kingdom of God has always been regarded as a revolutionary precept.

And there is another charge, that of teaching a doctrine of passive submission. This charge is more plausible and has been brought against Christianity even by John Stuart Mill, who writes in his essay on Liberty: 'Christian morality has all the characters of a reaction; it is in great part a protest against Paganism. . . . It is essentially a doctrine of passive obedience; it inculcates submission to all authorities found established; who indeed are not to be actively obeyed when they command what religion forbids, but who are not to be resisted, far less rebelled against, for any amount of wrong to ourselves.'

The words of the text, however, contain an implicit refutation of both these charges.

1. The Apostles teach the Divine basis and authority of lawful governments. By laying down this principle they lift the subject into the higher moral sphere. It thereby ceases to be a merely legal or utilitarian question and is given ethical dignity and importance. This is the more remarkable when we consider the actual circumstances of Christianity at that time, and the character of the reigning Emperor.

This truth, that the powers that be are of God, needed to be clearly set forth and vindicated at the very beginning of Christianity. It was destined, in the course of centuries, to exert a dominating influence upon governments and the social order, but it must do so as a religion by its spiritual influence, and not as a political power. To have attacked prevailing laws and institutions would have done violence to its fundamental character and objects, and even have jeopardized its existence.

2. The Apostles enforce subjection to the powers that be, on the highest grounds: 'for the Lord's sake.' If we truly grasp what is implied by this motive we shall see that so far from inculcating a servile submission, it creates a spirit of noble independence. Men who think first of the honour of Christ and His Kingdom will not stoop to anything mean or cowardly. While acknowledging their obligation to the State, they will recognize the still higher allegiance which they owe to Him who is King of kings and Lord of lords. The Apostles acted upon this principle. When the choice of obeying man or of obeying God was presented as an alternative, they never hesitated for a moment. 'We must obey God, rather than man,' was St. Peter's answer to the authorities in Jerusalem. If the ruling powers demanded things contrary to Christ, such as the observance of an idolatrous rite, or an act involving injustice, or indulgence in any vice, the Christian rule forbade it. The Christian must always act consistently with truth, and righteousness and purity.

One of the ancestors of Lyman Abbott, the noted American preacher and author, was 'Squire' Abbott who emigrated from England. He settled in the State of Maine, taking up a large tract of wild land in the township of Weld. Here he built an estate and lived for a short time. Even to-day, after almost a century, you will hear in that region many pleasant stories about the upright, sturdy old English squire. Through the influence of Squire Abbott and several other people of refinement and education a church was organized. In the same locality there had been going on for some time a backwoods camp-meeting revival. One of the converts who had great power over the natives as an exhorter said the Lord had called him to cross the mountains and preach the gospel on the other side, but he must first be ordained; and as the squire's church was the only real church in that district, a council was there called to examine the man. After hearing about his religious experience, one of the council asked him, who he thought God was. The backwoods exhorter had religion, was preaching the gospel, and saving sinners; but here was a question for which he had no answer. 'Who is God?' The kindly old Congregational fathers told him to think about it and they would wait for an answer; after several minutes he raised a face that was aglow with smiles: 'Why, I think I know, God is some one who is like Squire Abbott!'

II.

The Free Service of the Christian Citizen.

1. The Christians were opposed and oppressed, partly under the impression that they constituted a revolutionary sect. In the early times of Christianity there was no charge more perseveringly brought against Christians by their enemies than this, that they were turbulent persons, and dangerous to the ruling powers. 'These that have turned the world

upside down are come hither also' may be considered as the language generally used concerning them, wherever the gospel began to spread. This charge of disaffection and disobedience to earthly rulers had been brought against Christ Himself. We are told that when His enemies led Him unto Pilate, 'they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar.' And, when Pilate hesitated to condemn Him on other grounds, they had recourse to this again: 'If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.'

Some plausibility was given to this accusation by the fact that where the Law came into conflict with the claims and precepts of Christianity, Christians asserted their independence in Christ, and refused complicity with what was idolatrous and immoral. Nor did they submit to the authority of government when it commanded them not to teach or preach in the name of the Lord Jesus. In this the early Christians followed the example of the Apostles, and set an example to the Christians of all ages.

But it was soon demonstrated that Christians were not only loyal subjects, but that they were the better citizens because of their faith in Christ. For Christianity inspired men with new aims, and new sympathies, so that, while like salt they helped to check prevailing corruptions, they also inaugurated philanthropies and other movements which relieved distress and promoted the nation's well-being.

Christianity raised the feeling of humanity from being a feeble restraining power to be an inspiring passion. The Christian moral reformation may indeed be summed up in this—humanity changed from a restraint to a motive.[1]

2. Our duties as Christian citizens take various forms, and are associated with various departments of service.

(1) *We have a duty to the city in which we live.*—It is our duty to do what we can—be it much or little—to uphold the ideals of honour and of truth, which no city can neglect without disaster. It is our duty to see to it that our municipal representatives are first and above all men of honourable life, whose word is as good as their bond, whose fair fame cannot be impeached. Far more important are these things than any political opinions or political pledges; and we might all do much more than we have done in the past to emphasize their importance. For the welfare of a city depends not so much upon the political creed of its chief citizens as upon the example which they set to the community of prudent administration, of honourable dealing, of unswerving fidelity to justice and truth. And we do not render to all their due if we do not endeavour by our personal effort, wherever and however we can, to encourage those of our civic leaders, whatever be their political creed, who place truth before expediency, and honour before personal advancement.

(2) *We owe duties to the State.*—The State is probably the medium through which Christians may best express themselves in their service of humanity. We say 'probably' because some will be inclined to give the Church pre-eminence in the opportunity it offers for service. It is not necessary to argue the question; certainly we shall not decry the Church as a medium for doing good. The point that needs emphasizing is that Christians have not yet apprehended the magnificent opportunity for service they have in the State. They have not yet heard, much less heeded, the call of God to carry their Christian ideals and Christian power into their life as citizens. They have been too ready to acquiesce in the dictum of worldlings, that religion has no place in politics. That is a worse than pagan sentiment, for religion has always been a powerful formative force in the making and government of States, and Christians will fall far short of their duty and their privilege if they do not make their religion the controlling force in the States of which they are citizens.

For the life of me I cannot understand how some people can treat politics as if they were merely worldly and altogether secular, and yet defend, as such people usually do, the verbal inspiration of the Apostle Paul. If his theory of the Church is inspired, then so must his theory of the State be, on their principles. And if this theory of the State is right, their theory and practice is wrong. St. Paul had a political ideal, and he not only had it but he gloried in it, and lost no opportunity of expounding and enforcing it. A Roman citizen, he had a high ideal of government; and a deep-rooted belief that the end of government was morality—'he is a minister of God to thee for good.' That is to say, the end of government is not necessarily to make you and me richer; indeed, at the present moment with steadily increasing taxation its end appears to be to make us all poorer; neither is the end of government limited to education, to make us mentally richer. The end of government is goodness—that is the Pauline principle. The ideal of High Statesmanship is the encouragement of virtue and the discouragement of vice in the State; the prevention of fraud and crime; the promo-

[1] J. R. Seeley, *Ecce Homo*, 175.

tion of decency, thrift, industry, and comfort. The ideal is to establish freedom—freedom to think, freedom to worship, freedom to teach, freedom to trade, freedom to make one's way in the world—always providing that such freedom does not include licence to corrupt and injure others. This is the ideal; it has to be worked out in practical fashion, and presents many difficulties, many points on which the best and most thoughtful minds will differ; but, I repeat, St. Paul held it demonstrably as an ideal, and believed that political power and executive was a high and sacred trust for the promotion of great moral ends.[1]

Christ's words were not a book for Sabbath days,
But law of life, and judgment of the land;
Not to be chosen, and pieced and dogmatised,
But lived up to—the whole and not a part,
Alive not dead, one spirit in new forms;
And lived, as Christ lived, poor, despised, alone,
Apart with God and working miracles,
Not on the waves and winds, but on the wills
Of men, upon the hearts of multitudes,
The hidden germs of fresh humanities,
Of live confederations yet unborn,
The hidden founts of gathering river-floods,
To hear one day the music of His name
Through lands of harvest to the boundless sea.

[1] C. S. Horne, *All Things are Yours*, 161.

Literature.

Bernard (J. H.), in *Sermons for the People*, ii. 95, 99.
Goodwin (H.), *Parish Sermons*, 229.
Holland (H. S.), *Logic and Life*, 250.
Horne (C. S.), *All Things are Yours*, 161, 178.
Neander (A.), *Church History*, i. 120.
Ridgeway (C. J.), *The King and His Kingdom*, 93.
Seeley (J. R.), *Ecce Homo*, 175.
Swing (D.), *Truths for To-day*, 144.
Uhlhorn (G.), *The Conflict of Christianity with Heathenism*, 171.
Waffle (A. E.), *If Christ were King*, 218.
Watson (J.), *The Inspiration of our Faith*, 246.
Christian World Pulpit, lii. 25 (H. C. Potter); lxxix. 85 (H. S. Holland).

The Composition of Mark iv. 21–25: A Study in the Synoptic Problem.

By the Rev. H. A. A. Kennedy, D.Sc., D.D., Professor of New Testament Language, Literature, and Theology in New College, Edinburgh.

The chief peril which besets all discussions of the Synoptic Problem is the desire to arrive at large generalizations under which all the phenomena can be arranged. Up till now, all such generalizations have left unexplained a very considerable residuum of details. These details demand patient investigation. Yet many of the attempts to deal with them have been marred by a treatment which is the direct antithesis of that mentioned above. The tendency has arisen to read into the details, far more than they can possibly contain, and so the door is thrown open to a precarious subjectivity. Wendling's theory of the strata in the Gospel of Mark is a good illustration of failure to see the wood for the trees. There are many points at which we must be ready to confess ignorance, and others where we have to be satisfied with partial explanations.

The passage with which this study is concerned occurs immediately after the explanation of the Parable of the Sower, which is reported in all three Gospels. Many scholars regard that explanation as revealing rather the influence of the early Church than the method of Jesus. Be that as it may, it certainly interrupts the connexion between Mk 4^{21-25} (‖ Lk 8^{16-18}) and the somewhat obscure section on the purpose of parabolic teaching (Mk 4^{10-12} with ‖[8]) to which it is obviously related. It is not necessary for our purpose to dwell on that section. Its main significance seems to be that the new and unfamiliar message of the Kingdom which has to be presented through the educative medium of parables has found a response in the spiritual sensibilities of the disciples, while upon the majority of the hearers it has made no impression. Jesus' language, however, might foster in the minds of His followers the notion that His teaching concerning the Kingdom was meant to be esoteric, the special privilege of a select few. Hence our paragraph follows, explaining in its first part the fact that light is intended to illuminate, and that spiritual discoveries must be imparted, while in the second it urges upon the disciples the necessity of giving

earnest heed to the new teaching, in case, through inadvertence or listlessness, they should grow unfit for receiving the fresh vision of Divine realities. The general drift of this material is relevant enough to its context.

The first point to be noted is that the content of the passage is not found here in Matthew. Omitting it, and also the remarkable Parable of the Spontaneous Growth of the Seed, which Mark alone records, he inserts the Parable of the Tares among the Wheat, which is reported by neither of the others. But he incorporated practically all the material belonging to our paragraph at other places in his Gospel. One section is worthy of special attention. In Mt 13^{12}, embedded in a passage directly parallel to Mk 4^{10-12} (Lk 8^{9-10}), which forms the background of our passage, the actual material of Mk 4^{25} has been used:

Mt 13^{12}.	Mk 4^{25}.	Lk 8^{18b}.
ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	ὃς γὰρ χει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχει, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

That Matthew has, in his divergent context, followed Mark, is self-evident. His substitution of ὅστις for ὅς is, like Luke's ὃς ἄν, intended to generalize the clause, and so bring out more fully Mark's meaning. His addition of καὶ περισσευθήσεται is probably to be explained as an assimilation to the doublet which occurs in Mt 25^{29} (‖ Lk 19^{26}), where καὶ περισσευθήσεται is also found. One is inclined to think that that was the original context of this saying. This explanation seems more likely than that of B. Weiss (*Das Marcusevangelium*, p. 156), who regards the addition as an echo of προστεθήσεται in Mk 4^{24}. Luke also introduces a modification, changing Mark's ἔχει into δοκεῖ ἔχειν, so as to be more literally true to the situation. Now the doublet in Mt 25^{29} (‖ Lk 19^{26}) is incontestably derived from Q. But so are his other parallels to Mark in this paragraph. That is made peculiarly clear by the fact that Luke has duplicates of his Marcan parallels in the passage before us in no less than three instances in this short section, and two of these completely agree with Matthew against Mark. I subjoin these here:—

(1)

Mt 10^{26}.	Mk 4^{22}.	Lk 12^{2}.
οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.	οὐ γὰρ ἔστιν τι κρυπτόν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.	οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται

(2)

Mt 25^{29}.	Mk 4^{25}.	Lk 19^{26}.
τῷ γὰρ ἔχοντι παντὶ δοθήσεται, . . . τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	See first table of parallels.	παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

As regards the instance examined previously (Mt 13^{12}), it therefore appears that Matthew, although acquainted with a similar saying in Q, which Luke also incorporated in his Gospel, introduced it in 13^{12} in its Marcan form, thus showing that he knew the Marcan material of our passage, while using it only in this one instance.

We have seen that in the case of three of Mark's verses ($^{21.\ 22.\ 25}$) Luke has parallel material in the same context as Mark, and another form of the same saying common to him, in two cases, with Matthew, and in these obviously derived from Q. Let us first examine those members of Luke's three doublets which are directly parallel to Mark.

No more requires to be said about Lk^{18b} = Mk 4^{25} (= Mt 13^{12}). Luke follows Mark with accuracy, although he has a varying form of the same saying in another context (identical with that in Mt.). I give in detail Lk 8^{17} = Mk 4^{22}:—

Mk 4^{22}.

οὐ γὰρ ἔστιν τι κρυπτόν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.

Lk 8^{17}.

οὐ γὰρ ἔστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.

The only thing to observe is that Luke amplifies Mark's material by adding ὃ οὐ μὴ γνωσθῇ, which is surely a reminiscence of ὃ οὐ γνωσθήσετα in his alternative form of the saying (12^2), derived from Q. Here we have a case exactly corresponding to Matthew's addition of καὶ περισσευθήσεται in 13^{12}. Both Luke and Matthew deliberately expand the Marcan material on the authority of Q.

The situation is more obscure when we compare Lk 8^{16} with Mk 4^{21}:—

Mk 4^{21}.

μή τι ἔρχεται ὁ λύχνος, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

Lk 8^{16}.

οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

It will clarify the question, if, at this point, we glance at the duplicate which occurs in Lk 11^{33}. It is more closely related to Mt (5^{15}) than to Mark. But one could scarcely venture to assign it, as in the case of Luke's two other doublets, to the same source as Matthew:—

Mt 5^{15}.

οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

Lk 11^{33}.

οὐδεὶς λύχνον ἅψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορεύομενοι τὸ φέγγος βλέπωσιν.

These varying forms of the saying seem almost to presuppose different Greek sources. It is of interest to observe that the Lucan passage belongs to that section of the Third Gospel (9^{51}–18^{14}) in which so much material peculiar to Luke finds a place. Sir John Hawkins has conclusively shown (*Oxford Studies in the Synoptic Problem*, p. 37) that the members of Luke's doublets belonging to this section 'came to Luke quite independently of the Marcan source.' It is highly probable that at least in various parts of this section in which there is a certain but far from close resemblance between sayings in Luke and Matthew, Luke has followed a different Greek source, which may, of course, have been simply a different redaction of Q from that followed by Matthew. There is also the possibility that Luke was influenced in his report of various sayings by well-authenticated forms of oral tradition with which he became acquainted. Hence the saying before us (Lk 11^{33}) very probably belongs to one of Luke's special sources, oral or written, and not to Q. For not only has it assumed a different shape from that in Matthew, but it belongs to a totally different context.

Now when we compare Lk 11^{33} with its doublet in Lk 8^{16}, it is evident that they are not independent of one another. The first clause and the last, which have no real parallels either in Mk. or Mt., are common to both. But 8^{16} deliberately follows the context of Mark, while 11^{33} has nothing Marcan corresponding to it in its position in Luke's Gospel. So we must conclude that Luke, although following Mark's order, and therefore necessarily having Mark's material before him, was distinctly influenced in his version of the saying by the form of it which he has incorporated at 11^{33}. This procedure would suggest that he assigned a higher value to his special source than to Mark, when both lay before him, an hypothesis which may be verfied in his narrative of the Passion. In one detail he follows Mark, as contrasted with his special source, with a slight modification, ὑποκάτω κλίνης = ὑπὸ τὴν κλίνην. But curiously enough he substitutes for ὑπὸ τὸν μόδιον, which belongs both to Mark and his own special source, the vague phrase, καλύπτει αὐτὸν σκεύει. The paraphrase, indeed, accords with Luke's tendency to ignore local colouring as found in Mk., but why should

he have retained ὑπὸ τὸν μόδιον in 11[33]? It is useless to attempt an answer. The phenomenon reminds us how slight is the knowledge we possess of the exact processes followed in each instance by the evangelists.

There remain to be examined vv.[23. 24] in Mk. There is no parallel to εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω (v.[23]) either here or in the corresponding passages in Mt. and Lk., found in different contexts. This may be accidental, as the phrase might easily be omitted as not affecting the meaning of the section to which it is appended. Or it may be a trace of a revision of Mark subsequent to the time at which it was used by Luke. The significance of this last suggestion is enhanced by the character of v.[24]:—

Mk.	Lk.
βλέπετε τί ἀκούετε ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν.	βλέπετε οὖν πῶς ἀκούετε.

We need not dwell on the unimportant difference between Lk. and the first clause of Mk. Both really emphasize the necessity of attentive hearing. But the additional matter in Mk. presents a complex problem. The first clause of it agrees verbally with Mt 7[2b], which finds a parallel in Lk 6[38], belonging also to the Sermon on the Mount. Only, the Lucan material in the whole section in question is not merely so full but so original that it seems to imply an ampler redaction of Q than that used by Matthew, if not a varying version, probably written, of the same tradition. Why did not Luke continue to follow Mark at this point? Not because he objected to using similar material twice. That he has done systematically throughout our passage. And Sir John Hawkins has shown that in 6[20]–8[3], which includes the single Lucan parallel to Mk 4[24b], 'it is morally certain that he laid aside entirely his usual Marcan source' (*op. cit.* p. 33). Further, we know that Matthew uses Q-material for the Sermon on the Mount. So that the first and third evangelists are independent of Mark in this saying. But Luke's omission of it in 8[18] certainly suggests that it did not form part of the Marcan text which he was following in that section. May not its insertion in Mk. belong to a later revision of which traces appear here and there? That revision may have drawn upon Q or have used oral tradition. The hypothesis is perhaps strengthened by the data of the final clause, καὶ προστεθήσεται ὑμῖν. These words occur in Mt 6[33] || Lk 12[31], in close proximity to the saying about the Measure in Mt., but far removed from the similar saying in Lk. Had the reviser of Mk. no more than a vague reminiscence of Q-material? or was he acquainted with the Gospel of Mt.? We are moving in a region of guesses, so it would be futile to attempt to decide between possible alternatives. But even the asking of the questions opens up an interesting vista.

I have not yet dealt with a feature of the paragraph which may possess significance, the clause, καὶ ἔλεγεν αὐτοῖς, prefixed to vv.[21. 24]. Luke has nothing to correspond. The conditions of the material in Mt. preclude its occurrence there. To begin with, it may be said that the imperfects ἔλεγεν and ἔλεγον are a mannerism of Mark's. *E.g.*, in Mk 9[1], the writer interrupts an eschatological utterance of Jesus with the phrase καὶ ἔλεγεν αὐτοῖς, while Matthew continues with the direct ἀμὴν λέγω ὑμῖν, and Luke with λέγω δὲ ὑμῖν ἀληθῶς. It is possible that here and in several other Marcan passages which might be cited, the explanation holds good which Messrs. Grenfell and Hunt offer of the phrase λέγει Ἰησοῦς, in the Oxyrhynchus Logia, that it is intended to give greater impressiveness to the sayings (*New Sayings of Jesus*, p. 26). Several instances, however, apart from those in our paragraph, perhaps point in another direction. *E.g.* Jesus' conversation with His disciples on the true significance of 'pure' and 'impure,' opened by the phrase καὶ λέγει αὐτοῖς (Mk 7[18]), is interrupted by the insertion of ἔλεγεν δὲ ὅτι, which adds no new features, but simply introduces the saying, 'that which proceeds out of the man, that defiles the man,' an obvious continuation of what He had been saying. In Mt. there is no break. Similarly, Mk 4[9] takes up the idea expressed in v.[8], but prefaces it with καὶ ἔλεγεν αὐτοῖς. The clause καὶ λέγει αὐτοῖς seems to be used in the same way, *e.g.* in the explanation of the Parable of the Sower, which Matthew links directly with what precedes by the use of οὖν, while Luke has the bare introduction, 'now this is

the parable' (Mt 13^{18} = Lk 8^{11}). May it not be said that in this usage there is disclosed the nearness of Mark to the oral tradition? Does not the καὶ ἔλεγεν (or λέγει) reveal his consciousness of using, so to speak, the raw material which has not yet, on the large scale, assumed a stereotyped form?

If this suggestion has any cogency it will so far illuminate the paragraph under consideration. The insertion of καὶ ἔλεγεν in vv.[21. 24], and subsequently in vv.[26. 30], would then indicate that Mark was here consciously drawing upon oral tradition. The hypothesis is supported by the impression of originality which is produced, as Wellhausen aptly points out (*Das Evangelium Marci*, p. 35), by the isolation and external arrangement of the sayings. Now, when we speak of oral tradition, we do not necessarily mean the Petrine basis of Mk., for which there is such valuable attestation. This section rather suggests a departure from the evangelist's usual frame-work of material, and the employment of that method of grouping which we especially associate with Mt. (so also Holtzmann, *Die Synoptiker*, p. 133). In my judgment, far too small a place has been assigned in recent discussions of the Synoptic Problem to the factor of floating traditions, forms of sayings found in certain circles of disciples which might vary considerably from their stereotyped shape in written documents.

Mr. Streeter, as the result of an examination of Mk 4^{21-25}, comes to the conclusion that 'in every case the saying as given by Mt. and Lk. is in substance the same as in Mk., but small verbal agreements show they derived it from Q and not from Mk.' I agree, generally speaking, with this statement, only our investigation has shown that there is an emphatic disagreement between the Q-material as found in Mt. as well as in those members of Luke's doublets which agree with Mt., and the Marcan sayings to which the other members of Luke's doublets are parallel. I am unable therefore to accept his final assertion that 'the whole section is thus clearly a collection of fragments torn from their original context in Q, as if it were a collection of texts quoted loosely from memory' (*Oxford Studies in the Synoptic Problem*, p. 172). Q is here virtually regarded (as so frequently) as the only important source of sayings for Jesus. The vaguer channels of tradition are ignored. As a matter of fact, our paragraph corroborates Wernle's penetrating observation: 'What we may learn from a comparison of Mk. with Q is how differently the community understood and applied a word of Jesus' (*Die Synoptische Frage*, p. 210).

Let me attempt to sum up the results of our examination of Mk 4^{21-25}, taking care not to overpress the evidence.

(1) The method by which Mark groups together the sayings of this paragraph suggests that he is drawing upon oral tradition, which may have been Petrine (a possibility which even J. Weiss admits, *Das älteste Evangelium*, p. 372), but which, from its apparent lack of cohesion with the frame-work in which it is set, may with greater probability be referred to floating reminiscences of the words of Jesus. The evidence which has been exhibited seems to show that here at least Mark is not dependent on Q. The clause about Measuring (v.[24b]) hints at a later revision of that form of Mk. which lay before Matthew and Luke, a revision which makes use of Matthew's Gospel. Perhaps v.[23] ('If any man hath ears to hear,' etc.) is due to the same source, although it may belong to the tradition which was the source of vv.[21. 22], and its position may round off that tradition as distinguished from what follows.

(2) The phenomena in Mt. apparently imply that, while the evangelist was acquainted with the Marcan material (Mt 13^{12} = Mk 4^{25}), he was more directly influenced by Q, whose version he prefers to follow, and to whose context he is disposed to adhere.

(3) The relation of Luke to Mark is of special interest in the light of this paragraph. He follows Mark's arrangement and agrees closely with some of his material, but even in such cases he is affected by the influence either of Q or of some special source to which he had access, and which he estimates at a high value. Luke's relation to Matthew is equally significant. Twice in this short section he uses in one member of a doublet the Q-material which appears in Mt., but once at any rate he seems to use a source other than Q (possibly a special redaction of Q), for not only has his version of the saying in question (11^{33}) a different form from that in Mt. (Q), but it belongs to an entirely different context. Finally, the phenomena of Lk 8^{16} remind us that in many details we have no clue to the exact procedure of the gospel-writers.

The Baptism of Water and the Baptism of Fire.

By the Rev. John Reid, M.A., Inverness.

As we open the New Testament we are arrested by the striking figure of John the Baptist. He was evidently a great heroic man, of strong personality, with a clear and definite message, which he delivered with thrilling and commanding power. There is one thing about him which is very noticeable and significant—he had the clearest and most accurate ideas as to the character and limitations of the work he had to do. He was but a forerunner, preparing the way for one greater than himself. Even when popularity surged around him and the people acclaimed him as a prophet of God, he never swerved by a single hair's breadth from the line which he had laid down in his first utterances. He always maintained his initial position—'He that cometh after me is mightier than I,' 'I baptize with water, but he shall baptize with the Holy Spirit and with fire' (Mt 11^{11}).

At first sight, to a careless reader, it might seem as if the work of John and the work of the Messiah were to be in opposition. When fire breaks out, our readiest agent for quenching it is water. But John saw likeness, and not opposition, in the relation between his work and that of the Messiah. To him 'water' and 'fire' were agents of cleansing, and the difference in their efficacy was a measure of the difference in the work which both were to do. The Baptist and the Messiah were seeking the moral purification of the people, but the cleansing of the one was as the cleansing of water, and the cleansing of the other was as the cleansing of fire. Water washes away the outer defilement, and leaves the substance unchanged; fire penetrates and transforms what it cleanses. For instance, when gold is taken from the earth, sand and gravel mingle with it. It is washed in the pan, till the grains of gold lie clear and clean at the bottom—it has been baptized with water. But there are still impurities in the gold which water cannot touch. It must be melted and purged till its very substance is cleansed, and when that is done, we may say it has been baptized with fire. This distinction between the two methods of cleansing expressed to the mind of John the likeness and superiority of the work of Jesus to his own. The truth he taught, the influence he exerted, was as water compared with fire. He could lead men to leave off their surface sins, induce them to live a new life in which these sins would be left undone. He could bring them to repentance which would produce a reformation. That was all, and that was not enough. It is one of the proofs of the greatness of John that he saw that repentance was not enough, that there was need of a deeper and more penetrating work which would reach the secret places of thought and desire, and make the inner life clean as well as the outer. Not repentance but renewal, not reformation but transformation, were necessary if men were to be ready for the Kingdom of God.

What, then, were the influences which John used to bring about this minor cleansing which he recognized as the limit of his power. It is easy to know. Listen to the stern prophet as he speaks to the people. What are the words which fall like blows upon their ears? They are, 'Flee from the wrath to come'; 'Behold the axe is lying at the root of the trees,' ready to cut down those that brought not forth good fruit. One is coming 'whose fan is in his hand.' The fire is already kindled in which He will burn up the chaff. John uses the influence of fear. It is a picture of terrific and impending judgment which he draws, words of awful and certain doom which he utters, and in large measure he gains the end he seeks. Multitudes submit to his baptism of water; thousands repent and reform.

But what was his idea as to the baptism of fire? How did he think that the Messiah would accomplish His greater work of transformation and renewal? Evidently he expected that the Messiah would work in the same line as himself, only more thoroughly. He would exercise the actual powers of judgment regarding which John was only able to use threats. John said that 'wrath' was coming; with the Messiah it would arrive. The Baptist pointed to the 'axe'; the Messiah would wield it. He warned the people that the sifting fan was in the Messiah's hand, but when He came He would use it, and actually

cast the chaff into the unquenchable fire. John regarded himself as a prophet or messenger of mercy. His message was a gospel to him. There is a grim pleasantry in the way in which he contrasts his method with that of the Messiah. He seems to say, 'You think I am severe in my threats, but wait till He comes who is mightier than I.' 'You regard my baptism of water as an uncomfortable experience, what will you think of the Messiah's baptism of fire.' 'Submit, submit, I beseech you, to the baptism of water, leave off your sins, repent, that you may be ready for Him who can baptize you in the unquenchable fire of His judgment.' Such was the Baptist's thought of the method of the Messiah whose way he was preparing. It expresses what was said by Malachi (3^{1-3}): 'The Lord whom ye see shall suddenly come to his temple. . . . But who may abide the day of his coming and who shall stand when he appeareth, for he is like a refiner's fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purify them as gold and silver.'

John was both right and wrong. He was right in thinking that repentance was not enough, and that the Messiah would renew and transform, but wrong in his thought of the method He would employ. It is the wonder of the world that John was mistaken in his anticipation of the influences Jesus would use. 'No weapon in his hand was seen, nor voice of terror heard.' He wrought not by judgment but by mercy, not by threatening but by pleading, not by punishment but by forgiveness, not by wrath but by love. The old fable of the contest between the wind and the sun faintly indicates the difference between the method of the Baptist and the method of Jesus. John would compel men by the strength of his blasts of threatening, Jesus would win them by the warmth and genial tenderness of His love. John would reform by fear, Jesus would transform by love.

It was because Jesus did not act in accordance with his anticipations that the doubt was born in his mind which was afterwards expressed in the question of his disciples, 'Art thou he that should come, or look we for another?' He was perplexed because he saw not the 'axe,' or the 'fan,' or the 'fire.' He had looked for a ministry of judgment, and lo, he saw a ministry of mercy. No wonder that Jesus said 'he that was comparatively little in the kingdom of God was greater than John.' He was a prophet who preached with unequalled power the message of the Old Covenant, he did not see the wonder and grace of the New. He knew the constraint of the terror of the Lord, he knew not the cleansing and transforming might of His Love. The purifying influence which he expected did come, but it was not a fire of wrath consuming the adversaries; it was a fire of love that melted the hardness of rebellion, and purified while it consumed. The Spirit that he anticipated was the Old Testament Spirit of 'burning,' that is, of judgment. Even though he saw the Spirit descending and resting on Jesus in the form of a dove, that sign did not change his thought. The Messiah was to be a Judge, not a Saviour. To his surprise and to the surprise of the world, Jesus came not to judge but to save. John had no idea that a new dispensation was about to dawn. His warnings were his gospel, and they are as night is to day compared with the glorious gospel of the blessed God, revealed and realized by Jesus Christ.

In the Study.

Virginibus Puerisque.

The Lamps of Life.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

II.

The Lamp of Guidance.

'Thy word is a lamp unto my feet, and a light unto my path.'—Ps 119[105].

I have spoken to you already about 'the coast-wise lights of England'—the great lighthouse lamps of warning which tell the mariner where lie the dangerous rocks, the hidden sands. They are like the great commandments which tell us what we are *not* to do, unless we wish to make shipwreck of our lives.

But there are other kinds of lamps besides those found in lighthouses. There are, for instance, hand lamps or travellers' lamps. Perhaps you have never seen or used one. They are the lamps which men carry with them to guide their steps as they walk. We who live in towns do not need such lamps, for our city streets are lit with gas or electric light. Indeed, we scarcely know what darkness is. We have abolished the night! Have you ever noticed that when you go to the country, after having lived for a long time in town, you are quite taken by surprise by the darkness of the nights when there is no moon or when the sky is cloudy? Ah! then you begin to understand the use of a lamp! I never see such a lamp—a lamp which you carry swinging by your side—without having my thoughts wafted away to the latitude of Greenland. I spent a winter in those latitudes once, and went for a lonely walk every night from five to eight o'clock. Sometimes the night was bright with stars, or glorious with the Aurora Borealis; but sometimes it was as dark as dark could be, and then I should certainly have lost my way, or fallen over the cliffs, had it not been for my faithful lamp.

The hand lamp does not give a very brilliant light, just enough to let you see the road, but that is all you want. The lighthouse is a lamp of warning, which tells you where you ought *not* to go; but the hand lamp is a lamp of guidance which lets you see the way you *ought* to go.

The good counsels of our fathers and mothers are hand lamps to us, for day by day they point out the way in which we should walk. Here is some very sound advice from the Book of Proverbs: 'My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee. For the commandment is a lamp; and the law is light; and the reproofs of instruction are the way of life.' And then there are the words of our text, 'Thy word is a lamp unto my feet, and a light unto my path.' As you read it, don't you seem to see the Psalmist threading his way perhaps through a narrow and uncertain woodland path profoundly thankful for the little glimmer of his lamp, without which he would certainly soon lose his way in the trackless forest?

Our Lord and Saviour, Jesus Christ Himself, was not ashamed to use this lamp. Read again the story of Christ's temptation in the wilderness, and learn from Him how to use that lamp of guidance which is the Word of the Lord.

III.

The Household Lamp.

'Lamps with the oil for the light.'—Ex 35[14].

I have spoken to you of the Lighthouse Lamp, which is the Lamp of Warning, and of the Traveller's Lamp, which is the Lamp of Guidance. There is one other kind of lamp of which I should like you to think, and I call it the Household Lamp. The Traveller's Lamp is a lamp for the open air—a lamp to guide your steps through the ofttimes dark and perilous ways of life; but the Household Lamp is a lamp which is used only indoors and which you would never think of carrying in your hand on a dark and stormy night. It is the lamp that stands in the corner of the drawing-room, or in the centre of the dining-room table, or in your father's study. Likely enough, nowadays, it is an electric lamp or an incandescent light, but, at any rate, it is the light by which you sew and read and work when the evening shadows have fallen and the light of the sun has

gone. We might call it the Student's Lamp, or the Lamp of Industry. It is the light by which we continue to work after what may be called proper working hours. Do you know that, in the East, people think it very strange that we should go on working after the sun has set? But it is just a large part of the secret of the success of us northern nations that we have learned to be steady workers, and if ever we become lazy we shall lose much of our power and much also of our self-respect and happiness. So this Lamp of Industry is one of our most precious possessions. This is the Aladdin's lamp which, you will remember, was just a common looking lamp after all, though it could do all kinds of wonderful things.

How dreary the long winter evenings would be in this country if we had no adequate household lamps. I think I see a pale-faced student sitting up late into the night, his elbows upon the table, his head in his hands, poring over his books by the light of a green-shaded lamp. Ah! how eager he is, for he thinks that much of his success in life may depend upon whether he wins that scholarship or not, and he loves learning for its own sake too. God grant that he may not work just too hard and break down in health before he reaches his goal.

I think I see a brave little woman sitting up long after her children have gone to bed darning and sewing by the light of her lamp; or is it a seamstress working by candlelight to make a scanty living? Ah, the Lamp of Industry shines on many a toilsome but noble life.

It is a lamp too which we should all learn to use, for there is no nobility in life unless we work. *Industriâ* ('by industry'), that was the motto of Sir Robert Peel; and it is a good motto for any one, though it is not the only good motto in the world. But this is enough about lamps at present, I think. When you go home read the Parable of the Wise and Foolish Virgins, and ask God to help you to keep your lamps lit and replenished with oil.

For the Sanctuary.

CONFESSION.

Of Sins of Omission.

Forgive us, we beseech Thee, not only our sins towards Thee (many as they have been and grievous), but every act, wherein we have fallen short of what Thy Love meant for us, and missed Thy Grace, from the time that we knew of Thee until now. Especially do we pray Thee to forgive all which we neglected to do, through neglecting first to ask Thy Grace and guidance what to do; and all self-dependence and dryness in what we wished to do aright.—E. B. PUSEY.

Our burden, Lord, is heavy—the burden of duties unfulfilled, of opportunities lost; of talents hidden; of days wasted for ever; of words unspoken, or spoken untruly, idly, unlovingly; of evil thoughts, again and again reappearing, even as they were first admitted into the heart. O let the pitifulness of Thy great mercy loose us from the bonds of those sins which we have committed. Forgive the daily sins of our present life, and remember not the offences of our youth. O cleanse Thou us from secret faults; keep us back from presumptuous sins. Lord, pity and cleanse, save and forgive, for Thy mercy's sake.—D. J. MACDONNELL.

Of Secret Sins.

To Thee, O God, all hearts are open; from Thee no secrets are hid. We would come unto Thee, confessing, each one, those faults and sins which others see not and suspect not in us, but which are all full in view in the light of Thy countenance. O God, though we are ashamed before Thee when we think of our vileness, yet we would not, even if we could, conceal anything from Thee, but rejoice rather that Thou knowest us as we are, and seest every desire and every motive of our hearts. Help us, Lord, to strip off every mask and veil, when we come into Thy presence, and to spread before Thee every thought and every secret of our being.—C. J. VAUGHAN.

O God, we have sinned much and grievously. We have perverted that which is right, and it hath profited us not. We conceal nothing, we make no excuse. Cleanse us from our secret faults, and keep us from presumptuous sins.—BISHOP ANDREWES.

Of Sloth.

We have been slothful servants, yielding to temptations, ashamed of our duty, losing our precious time; when we should have been fervent

in spirit, serving the Lord, cleaving to Thee with full resolution, redeeming the time, and with diligence making sure our calling and election.—*The Savoy Liturgy.*

Forgive us that we have not always done when we should have been doing, that we have not always done with all our might that which our hands found to do, that there have been times when we have allowed our energies to slumber, knowing that the world was going on with its burden of sin and sorrow and crying for a helping hand. For all these sins of omission we plead Thy pardoning love.—J. THOMAS.

O God, we know and confess before Thee our indolence and cowardice in fighting the good fight of faith. We have suffered the flesh to prevail in us against the Spirit. We have made our fallen nature an excuse for sloth and self-indulgence, instead of calling in the help of Thy grace to give us the victory over it. We have delayed from day to day the beginning of a new life, or have relied only upon our own strength, and found it utter weakness.—C. J. VAUGHAN.

Of Sins of Temper.

For wilful blindness and false imaginings; for all yieldings to infirmity of temper or force of passion; for all unkind words and deeds, whether chargeable to the pride of self-righteousness or the injustices of self-love; for earthly loves that have become idolatrous; for all especially in which we have sinned against the clear light of conscience and Thy Word, we repent and ask Thy mercy.—H. G. WATT.

We humbly acknowledge our faults of passion and temper, of indolence and selfishness, by which we have offended against Thee.—W. A. KNIGHT.

Of Evil Thoughts.

We remember our daily lives before Thee, the wrong things which we have done, and the unholy thoughts and evil emotions which we have not only suffered in our hearts but cherished there. We pray Thee that Thou wilt chasten us for these things and we may suffer and smart therefor till we turn from every wrong, and with new life efface the scars of ancient wickedness wherewith we have stained and deformed our consciousness.—THEODORE PARKER.

Of Unbelief.

O God, Thou hast said that if we confess our sins Thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Help us therefore now to confess sincerely and utterly as those who expect pardon and not punishment. We acknowledge that we have lived as if we had no God, believing little, expecting little, loving little, obeying little. Especially we have not believed that our natures could be changed, and have not counted that there was much concern with Thee whether we continued in sin or accepted Thy salvation. O God of our salvation, for the glory of Thy name deliver us and purge away our sins for Thy name's sake.—MARCUS DODS.

Of Unworthiness.

Truth it is, O Lord, that we are unworthy to come to Thy godly presence, by reason of our manifold sins and wickedness much less are we worthy to receive any grace or mercy at Thy hands, if Thou shouldst deal with us according to our deservings, for we have sinned, O Lord, against Thee, and we have offended Thy godly and divine Majesty.—KNOX'S *Liturgy.*

Father! we have sinned against heaven and in Thy sight, and we are not worthy to be called Thy children. We know that in us dwells no good thing; for when we would do good, evil is present with us, and we see a law in our members warring against the law of our minds. Lord, deliver us from this body of death, from this tyranny of sin.—D. J. MACDONNELL.

We bless Thee for all Thy mercy, thankfully we acknowledge Thy constant goodness, humbly we confess our own ill-desert, our often unthankfulness, our often forgetfulness, our often misuse of Thy benefits; but we pray Thee to receive and to bless us now, through Jesus Christ our Lord and Saviour.—A. MACLAREN.

Of Weakness.

To will is present with us, but how to perform we know not. We are very weak, we are very ignorant. The things even which we know, we

do not do; the things that are good we do not realize, and the things that are evil we perform, and we exceedingly need Thy forbearance, Thy grace, Thy sustaining help.—H. W. BEECHER.

O God, we have sinned against Thee. The good that we would, we do not; the evil that we would not, we do. Yet we consent unto the law that it is good; we delight in it, after the inward man.—BISHOP ANDREWES.

Of Wilful Sin.

We have sinned against our own knowledge and our vows, against Thy promises and threatenings, and all the gracious methods Thou hast used to reclaim us; and do thereby deserve Thy wrath, and all the dreadful effects of it, as the just recompense of our offences.—H. SCOUGAL.

We have sinned secretly and openly; in thought, word, and deed; ignorantly and presumptuously; in passion, and upon deliberation; against Thy precepts, promises, and threats; against Thy mercies and Thy judgments; under Thy patience, and in Thy sight; against our consciences, our purposes, and our covenants; when we were hastening to death and judgment, for which through all our lives we should have prepared.—*The Savoy Liturgy.*

Too often have we called evil good, and good evil, and closed our eyes against the light.—C. J. VAUGHAN.

Of Worldliness.

Thou art infinitely good, and love itself; yet have we not fully taken Thee for our portion, nor loved Thee with all our heart, and soul, and might, nor made Thee our full desire and delight. But we have inordinately loved ourselves, and the world, and the things of the world, and lived by sense when we should have lived by faith, and cared and laboured for the food that perisheth, when we should have laboured for the one thing needful, and that which endureth to everlasting life.—*The Savoy Liturgy.*

Though we were made for no meaner happiness than the enjoyment of Thy blessed self, yet we have set our hearts too much on worldly pleasures and enjoyments; and instead of that moderate use of Thy good creatures which Thou art pleased to allow us, have abused them by excess unto the prejudice of our souls.—H. SCOUGAL.

O God, we confess with shame and before Thee, how cold has been our love toward Thee who hast shown such great love to us. We have lived too much for ourselves, and too little for Thy glory. We have enjoyed Thy gifts, as though they were our own, and have forgotten that we have nothing which we have not received. We have gone to our daily work, as though it were all of the earth, and had no concern with Thee and with Thy service. We have taken our part in the society and conversation of others, without thinking, as we ought, of their spiritual and everlasting good.—C. J. VAUGHAN.

Of Sins of Worship.

We have not paid that honour and service which we owed unto Thee our Almighty Creator; nor valued as we ought that great salvation purchased for us at so dear a rate; nor duly followed the godly motions of Thy Holy Spirit. We have many times neglected the duties of Thy worship, and profaned Thy holy ordinances; we have abused Thy mercies, and murmured against Thy rod, and seldom set Thee before our eyes.—H. SCOUGAL.

We acknowledge with shame and sorrow before Thee, how little, in the time that is past, we have used and profited by the means of grace. Often have we joined in Thy service with listless and wandering minds, mingling worldly and sinful thoughts with our utterances of prayer and praise. Forgive us, O Lord, for this great sin of despising Thy goodness, and defiling Thy Holy Church. Grant, we pray Thee, that we may have a deeper sense of Thy love, and of the responsibility which lies upon us to use it for Thy glory, and for the benefit of our own souls.—C. J. VAUGHAN.

Of Want of Zeal.

O most merciful Father, we confess that we have done little to forward Thy kingdom in the world, and to advance Thy glory. We would humble ourselves before Thee for our past neglects, and

seek for Thy forgiveness. Pardon our shortcomings. Give us greater zeal for Thy glory. Make us more ready and more diligent by our prayers, by our alms, and by our examples, to spread abroad the knowledge of Thy truth, and to enlarge the boundaries of Thy Kingdom. May the love of Christ constrain us, and may we do all to Thy glory.—Bishop Walsham How.

The Archaeology of the Book of Genesis.

By the Rev. A. H. Sayce, D.D., LL.D., D.Litt., Professor of Assyriology, Oxford.

Chapter vii.

In **vii. 4** the words, 'for thee have I seen righteous before me in this generation,' are an insertion, referring back to 6^9. In the Epic Utu-napistim is made to say (like Cain in Gn 4^{14}) that Ellil (Bel) has 'hated' or 'rejected' him, and that consequently he flies from the earth over which Ellil presides and takes refuge in the sea, the domain of Ea. Hence there may have been a reason for the Hebrew writer thus insisting on the 'righteousness' of Noah before Yahweh.

According to the Babylonian Epic Utu-napistim took into the vessel 'the cattle of the field, the wild beast of the field,' and 'the seed of life of every kind,' as well as gold and silver; the Hebrew narrative omits the gold and silver, which were better suited to the ideas of a rich and commercial community like that of Babylonia than to the Israelites of the Mosaic age, and expands 'the cattle' and 'wild beasts' into 'two and two' of every 'kind' in 6^{17-22}, and into 'seven and seven' of clean beasts and 'two and two' of the unclean in the variant passage (7^{1-5}). 'Seven' was the sacred Babylonian number, and when Utu-napistim offered sacrifice after the Deluge he placed the libation-vases upon the altar 'seven and seven' (*šiba u šiba*). In 7^8 the word 'clean' has dropped out of the Hebrew text after 'fowl of the heavens.'

The 'food' taken into the ark (6^{21}) is not mentioned either in the duplicate account or in the Babylonian story, where in place of it Utu-napistim is said to have taken 'all (his) possessions of silver and gold.' But the verb אָסַף, 'gather,' corresponds with the cuneiform *etsen*, 'gathered,' and it would therefore seem that 'food' has been intentionally substituted for the Babylonian 'silver' and 'gold,' which, however important they might have been in the eyes of a commercial community, were useless in the ark.

4. According to the Babylonian story the Sun-god fixed the date of the beginning of the Deluge, which lasted for seven days. Here the seven days have been transferred to the period during which Noah waited for the coming of the Flood, which lasted forty days. Forty, however, which thus takes the place of the sacred Babylonian number, was the Hebrew equivalent for an 'indefinite number,' '40 years,' for example, signifying a period of unknown length (*e.g.* 2 S 15^7), and the same idiom occurs on the Moabite Stone. The reason of the transference is the tacit rejection of the polytheism of the Babylonian story which is evident elsewhere. The introduction of the Sun-god into it was excluded by the Hebrew writer, and therewith the Babylonian date for the commencement of the Flood. The alteration, however, has led to an inconsistency similar to that occasioned in Gn $1^{3.14}$, by the change of the appointment of the heavenly bodies as calendrical signs into their creation. Utu-napistim closed the door of his vessel immediately after entering it on the evening before the rain began, and accordingly, in Gn 7^{16}, the door of the ark is closed immediately after all its occupants have entered. But since in vv.$^{4.10}$ Noah had still to wait seven days after his entrance into the ark, the door would thus have been closed six days too soon. $7^{6-10.11-17}$ are again duplicate passages which presuppose a free translation of the same original. But whereas vv.$^{11-17}$ can be put without difficulty into Assyrian, vv.$^{6-10}$ betrays no Assyrianisms. It is the linguistic difference between 2^4–3^{24} and 1^1–2^3. In v.^{11} we have the ordinary mode of Babylonian dating, except that the year is placed first instead of after the day of the month,

and 'life' is substituted for 'reign.' Noah, however, was not a Babylonian king as was Utu-napistim. 'On that day' is the Assyrian *ina yumi-su*. *Tĕhôm* is used as in 1^2, without the article, and consequently as the proper name Tiamât. The adjective *rabbâh*, 'great,' which is attached to it is similarly without the article, and reproduces the common Assyrian phrase *tamti* (= Bab. *tiamati*) *rabîti*, 'the great sea.' In the Epic of the Creation, the Creator, after cutting Tiamât in half, is said to have made the heaven of one half, 'drawing a bolt and setting a watch, enjoining upon them that her waters should not issue forth.' It was this injunction which was now removed according to Genesis, though the Babylonian story avoids all mention of Tiamât. According to it the law of the Creator remained unbroken so far as the anarchic forces of nature were concerned: the Deluge came from the lower heaven and was directed by Hadad and Nebo and the other gods of light. For the Hebrew writer, however, Tiamât was no primeval deity who had been conquered by Bel-Merodach; she was the sea merely whose waters were fed by fountains (Ass. *naqbi*) and not self-produced, and which was wholly under the control of the supreme God. A tidal wave is therefore made to accompany the deluge of rain.

The 'windows of heaven,' like 'the doors' in Ps 78^{23}, followed from the conception of the sky as a temple or palace. In Babylonia it was known as Ê-Sarra, 'the house of hosts,' and accordingly in the Epic of the Creation Bel-Merodach is said to have 'made the palace of Ê-Sarra the heavens, and set Anu, Ellil, and Ea in their (several) quarters.'

In v.[8] the fact that the clean beasts went into the ark by sevens is omitted; cf. the omission of 'clean' in v.[3]. Hence the clean beasts as well as the unclean are made to go in by twos. The original text is to be found in v.[14], where the Hebrew corresponds with the *bûl tseri umam tseri*, 'the cattle of the field, the wild beast of the field,' of the Babylonian story. The introduction of the Mosaic distinction between the clean and the unclean has produced confusion in the alternative version of the narrative.

V.[10] introduces another element of confusion into the text. In the duplicate passage (v.[13]) Noah and the animals enter the ark on 'the self-same day' on which the Flood commences. This is in accordance with the Babylonian story which makes the rain begin *ina lilâti*, 'at night,' after the sun had set. When Utu-napistim looked out the following morning the storm had begun. It is also in accordance with the Babylonian method of reckoning time, from midnight to midnight, not with the Hebrew method which reckoned it from evening to evening, since in this case the entrance into the ark would have taken place the day before the Deluge commenced. But, as we have seen, the seven days during which the Deluge continued, according to the Babylonian account, have been changed to the indefinite 'forty days and forty nights,' while the seven days have been transferred to the interval between the entrance into the ark and the beginning of the rain. Since the transference is dependent on the 'forty days' of the duplicate passage, the cheap explanation is excluded that the two passages belong to different narratives and different writers. But in the second passage the seven days have been dropped altogether and the order of events in the Babylonian story strictly followed, the result being a hopeless inconsistency between vv.[10] and [13].

The Babylonian *abubu* and *bubbulu* meant 'a flood of waters.' But in transferring the foreign technical term to his own manuscript the Hebrew writer felt constrained to explain it, just as the Canaanite writers in the Tel el-Amarna tablets from time to time explain the Babylonian words they employ. Hence the expression 'waters of the Deluge.' In 6^{17} and 7^6 the Tel el-Amarna usage is exactly followed, indicating that a cuneiform tablet lay before the scribe, *ham-mabbûl*, 'the deluge,' being glossed by *mayîm*, 'waters,' which in 7^6 has slipped into the wrong place in the text (for an explanation of its position see note on Gn 10^{14}). While, therefore, in 6^{17} and 7^6 we have evidence of a cuneiform original, 7^{10} must be regarded as purely Hebraic.

12. In the Babylonian story we have '*Muir-kukki* (the director of the scales?) in the night rained an evil rain.' The polytheism of the expression disappears in the Hebrew version, where we have instead of it: 'the rain was upon the earth (forty days and forty) nights.' The introduction of the length of time the rain lasted interrupts the context and may be derived from v.[4]. In v.[17] 'nights' is not mentioned. Perhaps it may be worth noting that the cuneiform *ina lilâti*, 'in the night,' might be read '60 nights,' *lilâti* being plural as well as singular while the horizontal wedge represents '60' as well as the preposition 'in.' In

the sexagesimal system of the Babylonians 60 occupied much the same place as 40 in the system of the Hebrews.

15. The animals came to Noah as they had come to Adam (2^{19}). In the Babylonian story the animals do not enter the vessel of their own free will in accordance with the commands of God, but are taken into it by Utu-napistim. The 'breath of life' corresponds with the 'seed of life' in the Babylonian version.

16. The words, 'And Yahweh shut him in,' seem intended to be a direct contradiction of the statement in the Babylonian story, *aptekhi babi*, 'I closed the door.' Utu-napistim, with the help of Ea, was concealing himself from the notice of Ellil, who sent the Deluge; Noah, on the contrary, had entered the ark in accordance with the command of the one God to whom the Deluge, like everything else, was due.

17. Since the ark of Noah was not a ship like that of Utu-napistim, it had to be lifted up by the waters above the earth before it could float. Utu-napistim's vessel was already in the water when he entered it. After lifting up the ark the waters became 'violent,'—*kima qabli*, 'like the storm of battle,' as the Babylonian story has it,—so that the vessel was driven over them like a ship. They had indeed been already so violent (v.^{18}) that the highest mountains were covered by them. The Assyrian text would have been something like *mê gabsâti dannis irbu ina eli irtsitam.*

19. 'All the high hills that were under the whole heaven were covered.' This is in silent contradiction of the statement in the Babylonian story that the *nagû* or 'coastland' beyond the circumambient ocean and opposite the mountain of Nizir was not covered. But the geographical conception of the seven 'coastlands' which rose by the side of the circumambient ocean and bounded the world was connected with Babylonian mythology, and it is probable that the mountain of Nizir itself was identified with the Babylonian Olympus, 'the mountain of the world' on which the gods had their seat, and which is described in Is 14^{13} as 'the mount of the assembly (of the gods) in the sides of the north.'

20. In Ass. *ana* xv. *ammâti gubus mê itelâ*, with which we may compare the words of the Babylonian story of the Deluge, *ana* xii. *tân itelâ nagû*, 'at 12 measures (of distance?) rose a coastland.' Both the cubit measure and its name were Babylonian, and 15 is a quarter of the Babylonian soss, the unit of the numerical system.

21. *Hâ-romêsh 'al-hâ-âreẓ* (Ass. *nammassû sa tsêri*) is an insertion which breaks the grammatical construction as well as the sense, and is, moreover, a variant of *hash-sherez 'al hâ-areẓ*, 'that creepeth upon the earth,' in the latter part of the verse, where it comes in its right place. It is not found in the parallel passage 8^{17} (on which see note). Here, therefore, we must have another instance of alternative translations one of which has crept into the text in the wrong place.

23. Ass. *mimmû sa ina eli qaqqari imût*, 'all that was upon the ground died'; of this the Hebrew is a literal translation. Hence its grammatical peculiarities.

24. In Palestine the rainy season of winter extended from the beginning of November in the middle of the 'second month,' called Bul or 'rain' in Phœnician, to the end of March in the middle of the 'seventh month,' Abib (7^{11} 8^{4}). Consequently we have 150 days of rain instead of the 7 of the Babylonian Epic. This is another illustration of Palestinian influence, and indicates that a cuneiform version of the narrative used by the translator had been written in Palestine. The months, it will be observed, were months of 30 days like those of the old Babylonian year.

Coptic Apocrypha.

By the Rev. Canon J. A. MacCulloch, D.D., Bridge of Allan.

Apocryphal writings always contain treasures whether for the theologian, the student of comparative religion or folk-lore, or the literary historian. This volume of Coptic texts is no exception to the rule.[1] Dr. Budge gives the texts of six documents, with a translation and a valuable introduction. In this last he shows how frequently the ideas of Egyptian paganism are borrowed in Coptic documents, especially those dealing with the Other-world. Some of these writings, however, are doubtless from Greek originals, and much of their subject-matter is common to the mass of early Christian literature. The preoccupation of many of these documents is with the Other-world, regarding which there was an intense curiosity in the first Christian centuries—a curiosity amply gratified. There are experiences of the dead in the Other-world, visits of Apostles thither, a minute narrative of the *Descensus*, a description of the Resurrection, and the like. The documents have a Gnostic flavour, like most early Coptic writings. But they probably did not emanate from Gnostic circles. They belong to that popular Christianity which was perhaps nearly as much Gnostic as it was orthodox, and which had also a strong element of paganism.

A favourite idea of early Apocrypha is that of the appearance of Christ on the Mount of Olives, and the journey thither of the Apostles on a cloud sent to gather them from the regions in which they were working. This is found in one of the documents printed by Dr. Budge, *The Mysteries of St. John*. It introduces the main narrative, the journey of the Apostle to the heavens on a cherub. He visits the first heaven and sees the twelve rulers of the years, and discovers that the water which waters the earth is under the feet of the Father, the supply being regulated by His feet. It existed before heaven and earth: God alone knows who created it. The idea of a fountain flowing from beneath the throne of a god is found in many mythologies: this instance seems to be of Egyptian *provenance*. So also is the next problem solved for the Apostle, namely, the origin of wheat. Adam after the Fall was hungry. Christ took a piece of His flesh and rubbed it down into small pieces. The Father took a portion of His own body and changed it to a grain of wheat. This latter was given to Adam by Michael. Dr. Budge traces this to the Egyptian myth that wheat was made of the body of the god Pautti and of the body of Osiris, who was often identified with Pautti. St. John is next taken to the seventh heaven, where other natural phenomena are explained to him, and afterwards to Eden in the place of the sun-rising. There he sees the tree of which Adam ate, now bare of all fruit. Adam himself is also seen sweeping up leaves and burying them. Before the Fall, leaves did not drop from the trees. The great stature possessed by Adam before the Fall is also described. This is a Rabbinic idea, found again in another of these documents, where also the description of Adam is suggestive of the Gnostic Primal Man. At last St. John's curiosity is fully satisfied, and he is brought back to the Mount of Olives, and relates these wonders to the Apostles.

Another heaven journey is found in the *Encomium of John the Baptist* ascribed to St. Chrysostom. Here also the ascent is made from the Mount of Olives, but by all the Apostles on a cloud of light together with Christ. They are not allowed to enter any of the seven heavens, save the third—a species of Paradise. Paradise in the third heaven is found also in 2 Co 12[1ff.], in the *Secrets of Enoch* and in the *Apocalypse of Paul*. In this Paradise St. John Baptist and his parents are found in great splendour, and the joys prepared for the faithful are fully described. Every one, however, must first pass through a sea of fire. But to St. John has been given a golden boat, by which they traverse it in safety, apparently by oars working automatically. In each oar is a lamp to guide souls through the darkness. Dr. Budge cites an Egyptian parallel as the source of this—the boat of the celestial ferryman who conveyed the righteous dead to heaven. A magical boat covering long distances in a moment occurs also in the *Acts of Andrew and Matthias*. Its captain is Christ, for the appearance of Christ in various

[1] *Coptic Apocrypha in the Dialect of Upper Egypt*. Edited with English Translations, by E. A. Wallis Budge, M.A., Litt.D. With 58 plates. Printed by Order of the Trustees. Sold at the British Museum, 1913.

forms is a commonplace of the Apocryphal Acts. There are similar magic boats of swiftness in Celtic mythology. Paradise is described in the usual terms—meadows of asphodel, gentle streams, trees with all kinds of fruit, delectable odours, and here too is the vine with 10,000 bunches of grapes, each bunch yielding six *mêtrités* of wine. Fig-trees, palm-trees, apple-trees, and corn are equally fruitful. Perhaps this is borrowed from the account of the Millennial vines in the *Book of Enoch*.

Another document given here is *The Life of Pisentius*, a sixth-century saint. This contains much of interest, but its most striking incident is his conversation with a mummy, treated with greater realism than Poe's jesting 'Words with a Mummy.' The terrors of the soul's journey, the encounters with horrible beasts, monsters, and evil angels, and the grisly horrors of the Pit, are described. Each soul is bitten by the Worm every day except Saturday and Sunday. The prayers of Pisentius have caused the soul of the mummy to be released for a time, and now he begs his prayers for lasting release from Amenti. Pisentius promises that God will show mercy to him, and the mummy is bidden to lie down in peace till the Resurrection. A parallel story occurs in the Life of Macarius who raised up a man after he had been six hours dead, whereupon he described the horrors of Amenti in similar terms. There is a further parallel to this in one of Dr. Budge's texts—*The Book of the Resurrection*. In this a son of St. Thomas is raised from death by the Apostle, whose absence from the first Resurrection appearance is thus explained, but who, in spite of his own powers, is afterwards the doubting Apostle. Siôphanes, the youth restored to life, tells how his soul passed unscathed through the river of fire and was bathed in the Lake Akherousia, and afterwards saw Paradise and the rewards laid up for the Apostles. These include twelve white robes—the Robes of Light of many early Christian and Gnostic documents, and probably intended for a kind of spiritual body, as in a similar instance in the *Ascension of Isaiah*.

This *Book of the Resurrection* purports to be written by St. Bartholomew, and contains one of the most realistic accounts of the Descent to Hades in early Christian writings, not excepting that in the *Gospel of Nicodemus*. This account belongs to that form of the tradition in which all the descendants of Adam are rescued from Hades, not merely the faithful of the Old Testament. Three persons alone are left in the abyss—Judas, Cain, and Herod. There is another document in which the fate of Judas is referred to in connexion with the Descent—the *Acts of Paul and Andrew*, in which St. Paul descends to Hades through the sea and finds there no one but Judas, who had been left there because he paid allegiance to the devil. In this *Book of the Resurrection* the description of the Resurrection by Philogenes, who witnessed it, is very vivid. Innumerable angels, Cherubim, Seraphim, and Powers are present, as well as a great chariot of fire. The Father comes down through the opening heavens and raises Christ, who ascends in the chariot. Various appearances after the Resurrection are described, but the most curious passage in the *Book* is one describing a celebration of the Eucharist by the Apostles. It is unfortunately mutilated, but we gather that Christ appears among them and takes His place on the table. 'His Body was on the table [about] which they were gathered together, and they divided it. They saw the Blood of Jesus pouring out as living blood down into the cup.' Then they partake of the Body and Blood. This is an extraordinarily materialistic passage, but it has parallels in the document itself where it describes how the Apostles are sealed with the actual Blood taken from the Body of the Risen Christ. There is also a considerable exaltation of the Virgin in this document. Christ stretches out His right hand and blesses her womb; a hand of fire appears from heaven (the hand of the Trinity) and rests on her breast and womb; her future glory is announced, and Christ promises that He and the Father and the angels will take her soul to heaven, while Cherubim and twelve hundred angels will guard her body until the day of His appearing. This suggests an earlier date for this document than that of the *Transitus Mariæ* (fourth century, according to Tischendorf), in which her assumption is described.

There are many other points of great interest in this volume, but these will suffice to show its value. Dr. Budge has spared no pains in making it complete. His introduction is most valuable, so also are his indices of Scripture passages, of Coptic forms of Greek words, of names of persons, countries, etc., and of foreign words. There are also 58 plates of reproductions of these MSS.

Literature.

THEOLOGICAL SYMBOLICS.

Professor C. A. Briggs left behind him two books ready for the press, both belonging to the 'International Theological Library,' of which he was editor. The volume on *Theological Symbolics* has been published (T. & T. Clark; 10s. 6d.). The volume on *Theological Encyclopædia* is in the press.

In an article in the present number of The Expository Times, Professor H. P. Smith discloses to our astonishment the range of Professor Briggs's learning. Its depth, its minute and most conscientious accuracy, everybody knew already. For when we read any of his books we are delighted with the discovery that of the subject on which he is writing he knows nearly all that can be known. We see that we are in the hands of a student who has mastered the subject, who misses no literature on it, and who writes with authority. Our astonishment is great when we find that the same man had obtained the same mastery of several different branches of learning. We work our way with him through the Psalter by the use of those two marvellous volumes in the 'International Critical Commentary,' and feel that if the discipline is severe it is profitable. Then we turn to this volume on the great Creeds and Symbols of Christianity, and we soon discover that for a thorough working knowledge of the subject we need nothing more.

CALVIN.

Unless it be the theology called Calvinism, nothing requires exposition in our day more urgently than the career and character of Calvin. For ignorance of the theology, even though it is often paraded as learning, there may be pardon; for ignorance of the man, invariably expressed in dislike, there is no forgiveness. There is no forgiveness, because it is the unpardonable sin to call white black for party purposes.

But Calvin was guilty of the death of Servetus. Well, let us hear what the latest historian of Calvin has to say about that. The latest historian is the Rev. Hugh Y. Reyburn, B.D. His book is entitled *John Calvin: His Life, Letters, and Work* (Hodder & Stoughton; 10s. 6d. net). He is neither a Calvinist, in the offensive sense, nor is he an admirer of Calvin in any unhistorical sense. He tells the story of the death of Servetus with unsoftened detail. It is even a picture that will live in the memory. He tells all the story of Calvin's life so. This is the great merit of his book, that he vividly sees and can vividly describe. Let us read his judgment of where the blame for the death of Servetus lay:

'Who was responsible for it? The responsibility must be divided. Calvin was responsible for the arrest of Servetus, for the pitiless prosecution of the trial, and for the sentence of death with which the trial closed. But behind Calvin was the Council, a secular tribunal composed of laymen, some of them Calvin's bitter enemies, and the Council was responsible for the cruelty of sentencing Servetus to death by fire. Behind both Calvin and the Council lay the universal sentiment of the times. As in the days of the later Roman Empire, the Christian was considered not only an enemy of the prevalent religion, but also an enemy of the civil government, and was punished in this double capacity; so in the transition period, when Europe was slowly extricating itself from the mediæval conception of Church and State, as two sides of one and the same organism, the man who dared to dissent from the traditional conceptions of Christian dogma was looked on as an enemy to the honour of God and the welfare of man. With a profound conviction that they were doing God service by ridding the world of those who were worse than mere evil-doers, Christian men took those from whom they differed in point of opinion and burned them. Holocausts flamed where Rome held sway. It is not surprising that one victim suffered at Geneva.'

Then Mr. Reyburn takes advantage of the opportunity to say some things that to him are plain and in need of saying.

'It cannot be too often or too emphatically declared that the attempt to propagate truth or establish religion by the civil power is an insult to the truth which is sought to be propagated, and to the religion which is thus established. The truth, especially the truth of Christianity, needs no civil power to take care of it. It can propagate and

establish itself in defiance of all the princes and potentates in the world. In the early ages, when everything was against it, it put the gods of Greece and Rome to flight, it dethroned the Cæsars and gave their sceptre to a minister of the gospel. And there is that in it which will enable it to do mightier things than these. But there are few in Europe even at this day who believe this. As a rule the Church thinks it necessary or at least desirable to secure the prestige and power which come from connexion with the State, and although the tragedy of Servetus is no longer possible in any European country, we still have reason to pray that Christian men would place less reliance on compulsion applied by force from without, and more on the illumination of the understanding, and the renewing of the will, which are effected by the internal agency of the Spirit of God.'

THE LESSER EASTERN CHURCHES.

The Rev. Adrian Fortescue, Ph.D., D.D., is one of the most accomplished scholars of the Roman Catholic Church in this country and one of its most gifted writers. His contributions to the *Encyclopædia of Religion and Ethics* have made him known beyond the bounds of his own Communion. He is a theologian and a historian. And in both departments of study he is at home as few men are able to be at home in one.

Dr. Fortescue has just written the history of *The Lesser Eastern Churches* (Catholic Truth Society; 5s. net). It is a volume of four hundred and seventy octavo pages, and it contains a few illustrations. The price seems to suggest that the book possesses an apologetic value. That may be so. But it certainly cannot be said to possess an apologetic bias. On the next page to the last there are a few sentences which will be questioned by non-Roman readers. With that exception the book is purely historical. It is as reliable in fact as it is pleasantly and imaginatively written.

The Lesser Eastern Churches are the Nestorians, the Copts, the Abyssinians, the Jacobites, the Malabar Christians, and the Armenians. To bring their history up to date, up to the inclusion of the latest contribution by Monsignor Duchesne or Archdeacon Dowling, is to render a great service to scholarship and the Faith. Dr. Fortescue may depend upon obtaining a hearing in every Church; and let him but obtain a hearing and he will make for himself an enthusiastic following.

Only to one paragraph, as has been said, will exception be taken. On the last page but one of his book, Dr. Fortescue says: 'But we Catholics, while we hope for their return to the one fold, owe them, even as things are, in spite of their schism, a feeling of brotherhood. Even outside the fold they are still our Lord's sheep, the other sheep who, please God, will one day hear His voice and be brought back.'

It is well known and ought now to be recognized by everybody that in the passage referred to (Jn 10^{16}) the word 'fold' refers to the Jews who had received Christ, while the 'other sheep' are the Gentiles: 'Other sheep I have which are not of this fold.' When Christ speaks of 'one fold' in the latter part of the verse, the Greek word is different, and 'fold' is a mistranslation. Our Lord said, not there shall be one fold within which all His sheep must be brought, but 'one *flock*.' Just as there is one Shepherd, so there shall be one flock. Whether they are Jews or Gentiles, Romans or Anglicans, Nestorians or Nonconformists, if they are Christ's they are of the one flock, whatever fold they may belong to.

But it is only two short sentences. The eloquent words which follow carry us away from them in whole-hearted admiration: 'And at least for one thing we must envy them, for the glory of that martyr's crown they have worn for over a thousand years. We can never forget that. During all those dark centuries there was not a Copt nor a Jacobite, not a Nestorian nor an Armenian, who could not have bought relief, ease, comfort, by denying Christ and turning Turk. I can think of nothing else like it in the world.'

Mr. Allenson has now issued the second volume of his attractive reprint of *Sermons preached in Sackville College Chapel*, by the Rev. J. M. Neale, D.D. (2s. 6d. net).

In his book called *Teaching for Lads* (Edward Arnold; 2s. 6d. net), the Rev. Peter Green, Canon of Manchester, makes an earnest effort to retain the young just at the age when they are most difficult to retain, the age from fourteen to eighteen. He makes the effort by starting a Bible Class for them the very day they leave the

Sunday School, and making that class so interesting that they remain attached to it of their own glad will. In this book he offers the contents of his talks to them, including the anecdotes, for the relief of other teachers who need relief and encouragement. All the teaching is on Scripture.

The new volume of the 'Quest Series,' edited by Mr. G. R. S. Mead, is a study of Muhammadan Mysticism. The author is Dr. Reynold A. Nicholson, the title *The Mystics of Islam* (G. Bell & Sons; 2s. 6d. net). Both author and subject attract attention. Dr. Nicholson is one of the few really scientific students of Persian and Islamic religion, and Mysticism is one of the few topics which never fail to catch on. There is no attempt made to compare Muhammadan with Christian mysticism, but the reader finds himself constantly surprised at the similarity. How modern, too, is much of the book. Here, for example, is a case of autohypnotism, witnessed and recorded by the poet Jāmī:

'Mawlānā Sa'duddīn of Kāshghar, after a little concentration of thought (tawajjuh), used to exhibit signs of unconsciousness. Any one ignorant of this circumstance would have fancied that he was falling asleep. When I first entered into companionship with him, I happened one day to be seated before him in the congregational mosque. According to his custom, he fell into a trance. I supposed that he was going to sleep, and I said to him, "If you desire to rest for a short time, you will not seem to me to be far off." He smiled and said, "Apparently you do not believe that this is something different from sleep."'

Under the title of *The Religious Spirit* (Blackwood; 2s. net), the Rev. P. Hately Waddell, D.D., has published the notes which he made beforehand for his spoken sermons, 'in happy memory of my ministry.' The book shows us the method of one successful extempore preacher. But the notes are long enough to enable any one to construct a sermon out of them.

A notable contribution to the study of the Book of Job has been made by the Rev. Edward G. King, D.D. He has translated *The Poem of Job* in the metre of the original (Cambridge: At the University Press; 5s. net). Let us hear what he has to say about it himself: 'This little book,' he says, 'is an attempt to translate the Book of Job in the metre of the original according to the principle of accented syllables which I have explained in my Early Religious Poetry of the Hebrews.

'It appears to me that the English language well lends itself to this rhythm, and that much of the beauty of our Bible Version is due to the fact that the translators, from time to time, fall into it, all unconsciously: *e.g.* Job 3^{19}:

"The smáll and gréat are thére;
And the sérvant is frée from his máster."

Here, as in the Hebrew, the rhythm depends not on the number of syllables, but on the beat of the accent.

'In my translation I have consulted the Greek and Latin versions, and have freely adopted such emendations of the text as commended themselves to my judgement, from the Hebrew notes in Kittel's valuable Biblia Hebraica. In some very few instances I have ventured to restore the text on my own authority; but, since this book is intended for the English reader, all reference to textual criticism has been avoided as far as possible.'

The Introduction is not to be passed over: it sets the problem in the light and arranges the persons of the drama in their proper place. The translation itself is a great success. How rarely can a poem be translated in the metre of the original. How often has it been tried with the *Iliad*, to end in failure. And the Hebrew beat seems so remote from the English rhythm. Yet here it is, a great success. The poem makes as nearly as possible the same impression on the English reader as on the reader of the Hebrew.

And everything is done by notes, side-notes, and footnotes to make the meaning clear, and confirm the interpretation. The labour must have been great. Dr. King may rest assured that it has not been in vain.

The last two presidential addresses of the British Association have set everybody a-thinking and a few persons a-writing. Of the few the Rev. J. R. Cohu, sometime Fellow of Jesus College, Oxford, is one. He has written a book on *Vital Problems of Religion* (T. & T. Clark; 5s. net), in which he investigates the whole dispute between

science and religion. For this investigation he is well fitted. His studies have been contiguous and unremitting, and when he writes he is never carried away from vital into side or subordinate issues. His mind is at once speculative and practical. Science he knows and theology he knows, but above all he knows that practical, speculative human life which refuses to let the great problems go unanswered, and refuses equally to accept an answer that takes account of only half the facts. Science he respects, and theology he reveres, and these two he finds are one in God. Each chapter is a finished product of thought, whether it deals with the Evolution story, the Problem of Evil, Personality, Freedom, or Conscience; but each chapter is at the same time a necessary part of the evidence, which proceeds in order and accumulation until at last we are in the presence of the living personal God, of whom are all things and to whom are all things.

The great problem of Trusts is handled in a volume which has been written by Mr. George R. Carter, M.A., of the Department of Economics, Huddersfield Technical College. There is no wild denunciation of Trusts in the volume; there is no denunciation of any kind. On the contrary, the author shows how inevitably trade passes into great combinations, and how beneficial, not only to the practical traders, but to the whole community, such combinations are, when they are properly conducted. To morality they are then a great gain, preventing that 'undercutting' which is so sure a parent of dishonesty. The purpose of Mr. Carter's book is, in short, to trace the steps by which firms are led to combine, and to direct attention to the dangers and the advantages of such combination. His knowledge of the subject is ample, and he writes lucidly as well as convincingly. The title of the book is *The Tendency towards Industrial Combination* (Constable; 6s. net).

A strong, though short, apologetic for Missions is made by Mr. W. F. Oldham in the lectures which he has published under the title of *India, Malaysia, and the Philippines* (Eaton & Mains; $1 net). In the first chapter he states and answers all the popular arguments against missions. In the second he describes the ideal missionary—a high ideal, yet more frequently realized than any other ideal on earth. Then he tells plainly what the message is which the ideal missionary carries with him. And in the four remaining chapters he illustrates these principles and ideals by reference to the work in India, Malaysia, and the Philippines.

What a Boy and Girl ought to know about Religion, and *The Boy who Won in the End*, are two young folks' books, identical in appearance, and by the same author, the Rev. H. R. Stevenson, M.A. (Griffiths; 2s. 6d. net each). Both are wisely didactic, the second hiding the moral completely behind an entrancing tale.

The Rev. George S. Hitchcock, D.D., once a Unitarian, now a Roman Catholic, has published four sermons on *The Godhead of Jesus* (Heath, Cranton & Ouseley; 2s. 6d. net). 'Within the limits of time,' he says, 'I have tried to state clearly reasons for confessing the Godhead of Jesus. If I have in any word appeared to lack respect for Unitarians, I am eager to apologize. I know their sincerity, their studious thoughtfulness, and their heroism. No soul that lives in good faith can miss its goal in God. Therefore, I say to such that nothing is farther from my purpose than to condemn them for whatever they feel bound to say against the faith that is now my own life. No—

Best fight on well, for we taught you—strike gallantly,
Menace our heart ere we master your own;
Then may you receive the *full* knowledge and wait us,
Pardoned in heaven, the first by the throne!'

To the 'Lindsey Historical Series' a bibliography has been contributed of English Works of general interest bearing on British History from 1485 to 1714. There are added to it Schemes of Study. The whole work has been prepared by Mr. J. S. Lindsey for the use of teachers and elementary students of History. The title is *A Brief Tudor-Stuart Book-List* (Heffer; 2s. 6d.).

The Rev. Len G. Broughton, D.D., has written a book about the Commonplace. He had already preached the book, and he knew how it would be taken, for he is an observer of the response which a congregation makes. Why people who do not

think themselves common should love to be told about the Commonplace is a puzzle. Is it on the principle that the cap fits some other person's head? Dr. Broughton calls his book *Christianity and the Commonplace* (Hodder & Stoughton; 3s. 6d.).

The Bed-Book of Happiness (Hodder & Stoughton; 6s. net) contains a selection of passages in prose and in poetry which were written in a cheerful frame of mind; and the selection is made and published by Mr. Harold Begbie 'for the diversion, distraction, and delight of those who lie abed.' The book is therefore, to quote the editor's words again, 'a friend to the invalid, a companion to the sleepless, and an excuse to the tired.' Hood is here, of course, and Dean Hole, and Austin Dobson. But the range is wide, and occasionally there is a great surprise. Here are two quotations from the bits of 'Occasional Wit' at the end:

'Gladstone once asked, "In what country except ours would (as I know to have happened) a Parish Ball have been got up in order to supply funds for a Parish Hearse?"'

'Bentley, the publisher, said to Jerrold, "I thought of calling my magazine *The Wit's Miscellany*, but I have decided on *Bentley's Miscellany*." "My dear fellow," said Jerrold, "why go to the other extreme?"'

Messrs. Jack are issuing their 'People's Books' rapidly. That means, no doubt, that they are selling rapidly. The twelve volumes which make up the latest issue are as varied in all respects as ever—in author, in subject, in style—but they have one common characteristic: they are written one and all that they may be read. They are not books for the library shelf or the drawing-room table; they are books to be taken into the hand and read right through at a sitting.

The following are the titles and authors of the new output: *Wild Flowers*, by Macgregor Skene, B.Sc. (with 209 illustrations); *Applications of Electricity for Non-technical Readers*, by Alexander Ogilvie, B.Sc.; *Empire and Democracy*, by G. S. Veitch, M.A., Litt.D.; *The Industrial Revolution*, by Arthur Jones, M.A.; *Land, Industry, and Taxation*, by Frederick Verinder; *Architecture*, by Mrs. Arthur Bell (with 108 illustrations); *The Principles of Logic*, by Stanley Williams, B.A.; *The Foundations of Religion*, by Stanley A. Cook, M.A.; *A History of Rome*, by A. F. Giles, M.A.; *Schopenhauer*, by Margrieta Beer, M.A.; *Bismarck and the Origin of the German Empire*, by Professor F. M. Powicke; *Luther and the Reformation*, by Leonard D. Agate, M.A.

The new volumes of Mr. C. H. Kelly's 'Manuals for Christian Thinkers' are: *The Protestant Churches: Their History and Beliefs*, by Leslie F. Church, B.A., F.R.Hist.S.; *The Mediæval Revival*, by Arthur Rudman; and two volumes by Saint Nihal Singh—*Japan's Modernization* and *Progressive British India* (1s. net each). Mr. Church gives a short account of the history and beliefs of all the great Protestant Churches and a bibliography for further study. By 'The Mediæval Revival' Mr. Rudman means those movements for a better life and closer walk with God which took place within the Western Church from the twelfth to the fifteenth century. The books of Saint Nihal Singh are also religious, though seeming to be mostly political. Mr. Singh is a journalist—'I have not met one journalist,' said W. T. Stead, 'who possesses more of the genius of journalism than Saint Nihal Singh'—but he is essentially a religious journalist. The God he believes in is a God who makes for righteousness.

Mr. Kelly has also issued a cheap edition of *Christ's Cure for Care* (1s. net), which is an exposition of the great passage on the Lilies of the Field and the Birds of the Air.

Of convenient size is the new and cheap edition of *A Dictionary of Ecclesiastical Terms* by John S. Bumpus (Werner Laurie; 6s. net). The definitions are clearly, though not captivatingly, expressed; and they are reliable, though sometimes they differ from those of so eminent and accessible an authority as Duchesne. They cover terms used in Architecture, Ecclesiology, Liturgiology, Music, Ritual, and Cathedral Constitution. And there is much more than derivation and definition. Of all the words which have a history the history is given; of some words it is given at considerable length. There is no regular list of literature at the beginning or end of the articles, but wherever it is necessary to mention the authority for a statement, that is done, and done accurately. It is astonishing that no indication is given in the headlines of the word treated on the

page. Right through the book headline after headline simply repeats the title.

Is the Eucharist a sacrifice or a sacrament? If it is a sacrament we are separated from Roman Catholicism by an unbridged gulf. If it is a sacrifice, there is nothing between us; we may 'go over' to-morrow. But how is the difference to be discovered? By the use of vestments or by reservation. For certain vestments mean the *Mass* and can mean nothing else; while reservation means always adoration in the end. So the Bishop of Manchester, the Right Rev. E. A. Knox, D.D., has written a book to show how serious is the Vestment Controversy, and has called it *Sacrifice or Sacrament?* (Longmans; 4s. 6d. net). 'It is not,' he says, 'a mere question of temperament that divides the two teachings of Sacrament and Sacrifice. Those who hold the purely sacramental view of the Eucharist hold fast to the teaching of the Divine and Spiritual indwelling. For thereby each believer is brought into such direct and close relation with God that there is no room for the intervention of any human priesthood. They regard this indwelling as satisfying all spiritual needs, and satisfying them so fully that any other intervention is a mere intrusion and wholly unwarranted.'

Messrs. Longmans have undertaken the publication of the 'Layman's Library.' This, the latest of all the Libraries, is edited by Professor F. C. Burkitt and Professor G. E. Newsom. It seeks (in the editors' words) to offer a religious ideal which may satisfy both heart and mind. It endeavours faithfully to represent the essentials of the Christian Faith in the spirit of a large and firm churchmanship. The difficulties which perplex many thoughtful minds are faced, and the contributors do not shrink from the confession of ignorance where problems are still unsolved. But, while taking full account of the results of modern criticism, the volumes are in the main an attempt to build up a constructive religious ideal.

Three volumes have been published. They are (1) *The Faith of the Old Testament*, by the Rev. Alexander Nairne, M.A., B.D., Professor of Hebrew and Exegesis of the Old Testament at King's College, London; (2) *What is the Gospel?* by the Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's; and (3) *Some Alternatives to Jesus Christ*, by John Leslie Johnston, M.A., Fellow and Dean of Arts in Magdalen College, Oxford. The price of each volume is 2s. 6d. net.

Now the first thing to say about the series is that it is the outcome of a great discovery; and, like all great discoveries, now that it is made it seems the easiest thing in the world to make. The discovery is that laymen are anxious to know how it stands with the Bible and Theology after all the discussions of all these years. They do not want party statements, whether critical or anti-critical. They have no objection to verbal inspiration if it can be proved. They have no dislike to the historical method if it makes for righteousness. The editors of this series have seen that. That is their discovery. And these books are the outcome of it.

The next thing is that the books are at once in harmony and distinct. They express each writer's individuality, and yet they utter the truth as modern scholarship has been able to reach it. Who is more himself than Canon Simpson? But the Gospel of Canon Simpson is in the line of descent, direct and acknowledged, with the Faith of the Old Testament as Professor Nairne understands it.

The author of *Pro Christo et Ecclesia* has the enviable ability to make interesting the things of the most orthodox theology. For he *is* orthodox. His doctrines of sin and salvation are the New Testament doctrines. But he writes with a charm of style and reality of personal experience which are sufficient to make these things new. His latest book, *The Practice of Christianity* (Macmillan; 4s. 6d. net), has all the characteristics which made his previous volumes so popular and so progressive.

Modern life is being reconstructed. It is being reconstructed on a social basis. That basis is largely un-Christian, to some extent anti-Christian. It is the earnest desire of Mr. Charles Henry Dickinson to see the reconstruction proceed on Christian lines. He has accordingly written a book on *The Christian Reconstruction of Modern Life* (Macmillan; 6s. 6d. net). His great persuasive is Christ. The teaching of Christ, he says, is not merely capable of a social interpretation, it is social from top to bottom; there is not a sentence in it that has not a social reference.

Now even the anti-Christian socialists often accept Christ; the un-Christian nearly all do. Mr. Dickinson therefore begins with Christ. Take what He says, and especially what He is, into the reconstruction of life—that is his pleading. For Christ will enable us to see the world as it ought to be seen and use it as we ought to use it. 'The solution is in Jesus. It is in the heart of our culture responding to Him. We have not known what spirit we are of. Our civilization's final aim, unconsciously because so deeply implicit, is not the appropriation of the world but its transcendence.'

Under the title of *Our Task in India* (Macmillan; 2s. 6d. net), Mr. Bernard Lucas asks the question: 'Shall we proselytize Hindus or evangelize India?' He asks that question and no other. He spends the book asking it, knowing that he is insistent, persistent, and persevering to our possible weariness, but believing that in respect of India no other question is worth asking till this question is answered.

He goes back to the beginning. St. Paul did not proselytize the Jews, he evangelized both Jews and Gentiles. 'If in place of the Jewish influence of the first century, we put Western theological and ecclesiastical influence, the conditions of work in India to-day, which confront the modern missionary, are not very dissimilar from those which confronted Paul as he entered upon his great task of turning to the Gentiles. The supreme question, indeed, which the Church of Christ has to face in regard to its mission to India, is the same sharp contrast between Proselytism and Evangelism which met the great Apostle. Is the Church to regard its missionary enterprise in India as the proselytizing of Hindus, or the evangelization of India? In other words, Is our message of Christ to India to be confined within Western theological and ecclesiastical moulds, as it was once in danger of being confined within Jewish moulds, or is it to be a message of spiritual life, free to be cast in fresh moulds which Indian religious thought and feeling are able to provide? The final success or failure of our Indian Missions turns upon the answer the Church is prepared to give to this vital question. It may be frankly avowed, at the outset, that the object of this book is to reiterate, even to the point of weariness, that our true task in India is not to proselytize Hindus, but to evangelize India.'

It is not very long since a book on Comparative Religion would have been refused by the publishers, however well written and authoritative. Now it is no surprise that *The Threshold of Religion*, by Dr. R. R. Marett, has already passed into a second edition (Methuen; 5s. net). And it is just as significant that Dr. Marett has made the second edition a larger book, so rapid is the progress of this study. It is a larger book by three chapters and an introduction. The three new chapters are on 'Savage Supreme Beings and the Bull-Roarer,' 'The Birth of Humility,' 'In a Prehistoric Sanctuary.' Besides all that, the book has been revised from beginning to end and a few notes have been added.

Messrs. Morgan & Scott have issued a beautifully printed and altogether attractive edition of Dr. John Brownlie's *Hymns of the Early Church* (2s. 6d. net).

To their 'Christian Life' series, Messrs. Morgan & Scott have added *The Pilgrim's Progress*, and Dr. Chapman's *The Surrendered Life* (6d. net each). The same publishers have issued a small volume of selections from the Bible for *Daily Guidance*, compiled by M. A. Wykes (1s.).

Dr. Andrew Murray prays without ceasing, and without ceasing he urges prayer upon others. Book after book he issues, and every book calls for unceasing prayer. Almost alone of evangelical writers of our day he gives to prayer the place that it has in the New Testament. His latest book is called *The Prayer-Life* (Morgan & Scott; 2s. 6d. net). Once more it is a pleading, persistent reasoning with us to pray. First is set before us the sin of prayerlessness, which he and his fellow-ministers of the Dutch Reformed Church believe to be the cause of the low state of spiritual life which marks the Church generally. Next he states the cause. Then he encourages to the fight. And so he proceeds to the end, surely not without effect.

At the National Library of Wales, Aberystwyth, is published *Bibliotheca Celtica*, which is a Register of Publications relating to Wales and the Celtic Peoples and Languages. Three volumes have now appeared. The third covers the publications of the year 1911. In this volume the 'subject' arrangement has been discontinued, the books are

entered according to their authors' names alone. The difficulty of compound names is solved by entering them under the last part of the compound; William Rhys-Herbert appears as Herbert, William Rhys-. The Catalogue contains newspapers and periodicals as well as books, and a list of Bardic Names and other Pseudonyms.

Having been preached 'on either side of the line,' the sermons of the Rev. Arthur G. B. West, Rector of St. Dunstan in the East, are practical. They handle the topic of service in all its modern varieties—service between God and us certainly, but chiefly service between brother and brother. But this practical preacher never fails to draw his service from doctrine. What you believe, that you are; and you must show what you believe in your life and conduct. The title is *The Gospel of Joy and Strength* (Pitman; 2s. 6d. net).

Professor Paul Janet's *Fénelon: His Life and Works* is a great biography, a living picture of a great man and an epitome at the same time of a great period in the history of France; and it is a service to truth and pleasure that Mr. Victor Leuliette has rendered by translating it into excellent English (Pitman; 5s. net).

Of the great controversy between Fénelon and Bossuet the most exciting account is given. Of Madame Guyon and her mysticism the volume contains the clearest and most easily remembered description that has ever been given. That chapter is alone enough to give the book a circulation. It is more than a description of Madame Guyon; it is an introduction to the study of mysticism.

A popular *History of the Swiss Reformed Church since the Reformation* has been written by the Rev. James I. Good, D.D., LL.D., Professor of Reformed Church History in the Central Theological Seminary, Dayton, Ohio (Philadelphia: Publication Board of the Reformed Church). A popular history, we say. The old and the young, the learned and the ignorant, may read it. Dr. Good has the subject at his finger-ends, and the more he is at home in it the more he enjoys it. The illustrations also are popular, being portraits or reproductions of pictures. The story is told with enthusiasm, but by no means without discrimination.

Under the title of *Notes of my Ministry* (Rees), the Dean of Durham has published eight sermons which have been preached 'in circumstances and places of special interest.' They form Dr. Hensley Henson's Apologia. This is the gospel he has to preach. It is a gospel worth preaching, and it is preached with great power and reality.

'A Practical Companion for Soul-Winners,' bound in leather for the pocket, has been prepared by the Rev. Raleigh Wright, edited by the Rev. Weston Bruner, and published by Messrs. Revell, under the title of *The Fisherman, Tackle and Bait* (1s. net).

Very short must be each biography if fifty biographies are to be got into a volume of two hundred and twenty pages. But Julia H. Johnston succeeds in setting down the things about each of her *Fifty Missionary Heroes* (Revell; 3s. 6d. net) that made them heroic. And of most of them she has found a portrait to reproduce.

Dr. Newell Dwight Hillis has edited a volume of *Lectures and Orations*, by Henry Ward Beecher (Revell; 3s. 6d. net). The word 'orations' shows how fast we are going; nobody makes orations now. And yet it is the oratory in these Lectures and Orations that keeps them in life. Henry Ward Beecher's sermons are quite useless for the preacher; there is not a thought that kindles thought left in them. They are still fit to be read, however, and very likely *will* be read, at least by the layman, as readily as any preacher's sermons of his day, and all for their eloquence. In this volume the oratory has scope and carries off triumphantly the obviousness of the thinking. But the best of all is that always the cause advocated is a righteous cause.

'The minister is, therefore, a spiritual biologist. His interest is in life. Life he studies, follows it in all its manifold variations and manifestations, seeks to know its origin, nature and characteristics, the laws of its growth and propagation. But he is more than a biologist; he is also a spiritual horticulturist. His aim is practical. He desires not only to know but also to grow life. It is usually his august privilege to preside at the generation of spiritual life; upon him devolves chief responsibility for the nurture and the growth

of that life.' These words give us the key to the understanding of a book entitled *A Vital Ministry* (Revell; 3s. 6d. net) which has been written by the Rev. W. J. McGlothlin, Ph.D., D.D., Professor of Church History in the Southern Baptist Theological Seminary. The Pastor of to-day, says Professor McGlothlin, is occupied with the service of Man. His duties are manifold. Each chapter describes one aspect of his work—The Minister and Truth, The Minister and Theology, The Minister and the Sermon, The Minister and Worship, The Minister and Christian Architecture and Art, The Minister and the Bible, The Minister and his Church, The Minister and Social Questions, The Vital Ideal in the Ministry, and The Minister in the Modern World. But the secret of all the modern minister's success is that he gives life as he has received it and sustains it after it has been given. He says of himself (though in utmost humility of dependence) what his Lord said of Himself, 'I am come that they may have life and that they may have it abundantly.'

The Rev. E. E. Cunnington, Vicar of Llangarron in Herefordshire, has made a revision of the Authorized Version of the New Testament, and has published it under the title of *The New Covenant* (Routledge; 3s. net). His object has been to offer the New Testament to English readers in the words which he believes its original writers would have used had they written in English in our day. Take, as fair example, the story of the incident in the house of Simon the Pharisee (Lk 7^{36-50}).

'Now one of the Pharisees was asking him to eat with him. And he went into the Pharisee's house, and sat down at table. And, behold, a woman, one living in the city, an outcast; and finding that Jesus was sitting at table in the Pharisee's house, she brought an alabaster cruse of ointment; and standing behind at his feet, weeping, with her tears she began to wet his feet, and with the hair of her head she was wiping them dry, and she was tenderly kissing his feet and anointing them with the ointment. Now when the Pharisee that had invited him saw it, he spoke within himself saying, This man, were he a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.—And Jesus answered and said unto him, Simon, I have something to say to thee. (And he saith, Master, say on.) A certain money-lender had two debtors; one owed five hundred shillings, and the other fifty. And as they could not pay, he forgave them both. Which of them, therefore, will love him most?—Simon answered and said, He, I suppose, to whom he forgave the most.—And he said to him, Rightly thou hast judged.—And turning to the woman he said to Simon, Seest thou this woman? I entered thy house; water for my feet thou gavest me not, but she with her tears wetted my feet, and with her hair she wiped them dry. Kiss to me thou gavest not, but she, since I entered, hath never ceased tenderly to kiss my feet. My head with oil thou didst not anoint, but she with ointment hath anointed my feet. Wherefore I say to thee, her sins, her many sins, have been forgiven, because she loved much; but he to whom little is forgiven, little he loves.—And he said to her, Thy sins have been forgiven.—And they that were sitting at table with him began to say within themselves, What man is this that even forgiveth sins?—But he said unto the woman, Thy faith hath saved thee; go thy way, into peace.'

The Rev. W. A. Newman Hall, F.R.G.S., has published a volume of sermons under the title of *The Radiant Life* (Scott; 2s. 6d. net). The title is taken from the American Revisers' rendering of Ps 34^{5}, 'They looked unto him, and were radiant.' On this text Mr. Hall preaches pleasantly, not disturbing the conscience by deep doctrine, and not wearying the mind by great length. So he does in all the sermons. There are men who come to church to be comforted: this is probably the kind of comfort they desire. Is it also the comfort which the prophet was sent with: 'Comfort ye, comfort ye my people, saith your God'?

Those who are to write on *Religion in an Age of Doubt* must lose no time. By all the signs, we are passing into an age of belief. Even the Rev. Charles J. Shebbeare who issues a book under that title (Scott; 5s. net) sees the change coming, and assists its coming with all his heart and mind. The order of progress is this: first, men became weary of theology, and Ritschl was a great relief as he came insisting on the value of life; then it was found that life was impossible without belief; and now we are busy recovering theology as the orderly expression of belief. Mr. Shebbeare's

book is theological. But he is careful to show that that theology which is divorced from life is worthless and worse.

Messrs. Seeley, Service & Co. have published a second edition of *The Holy Spirit and the Prayer Book*, by the Rev. James Haughton, M.A. (6s. net).

To Messrs. Elliot Stock's 'Purple Series'—small quartos, bound in purple cloth with white lettering—Archdeacon Basil Wilberforce has contributed a volume containing four sermons and entitled *Mystic Immanence* (1s. 6d. net).

Mr. Fisher Unwin has issued a cheap edition (1s. net) of *The Unfolding of Personality as the Chief Aim in Education*, by Thiselton Mark, D.Lit., B.Sc. It is sure to reach a great circulation in this form, for it takes a leading place in that rapidly growing volume of literature on the psychology of childhood.

Those who cannot master Driver's *Introduction to the Literature of the Old Testament*, for want of time or other reason, may be directed to a volume of Messrs. Williams & Norgate's 'Home University Library,' entitled *The Literature of the Old Testament* (1s. net). It is written by Professor G. F. Moore of Harvard University, whose position differs from Dr. Driver's only in those details which an independent and accomplished scholar is entitled to.

Two more of Professor Rudolf Eucken's books have been translated into English and published in the 'Crown Theological Library' of Messrs. Williams & Norgate. The one is *Present-Day Ethics in their Relations to the Spiritual Life*. This is the Deem Lecture which Professor Eucken delivered in 1913 at New York University. It has been translated by Margaret von Legdewitz (3s. net). The translation is into vigorous and perspicuous English, and on the whole the volume is the easiest entry into Eucken's philosophy that has yet been published in this country.

The other volume is rather larger and rather more difficult to compass. Yet its subject is Euckenism at the very heart. Those who have gone a little way with the philosophy will pass by the other book, but sooner or later every one must read this. Its title is *Knowledge and Life* (5s. net). The translator is Dr. Tudor Jones, who has done so much to make Eucken accessible to the English student.

The Interpretation of St. Paul.

By Professor S. H. Hooke, B.D., Victoria College, Toronto, Canada.

This paper is an attempt to trace out some of the most notable methods of interpretation which have been applied to the letters and life of St. Paul, and to inquire if any one method of approach offers the promise of a consistent account of the apparently conflicting elements in St. Paul's thought. The existence of conflicting elements hardly needs proof. The habit of treating St. Paul's thought as a system of definite dogmas, which can be classified and labelled, and subjected to separate treatment, has certainly obscured the fact that the problem of conflicting elements exists.

But the modern application of historical method to N.T. theology, the study of origins, the attempt to recover the atmosphere of the times in which St. Paul moved and lived his life, has made it impossible to ignore the existence of elements which refuse to combine according to received formulæ, which offer continually the phenomenon of perplexing faults breaking through the orderly lines of theological stratification.

The existence and nature of these conflicting elements in St. Paul's thought will appear as we examine the different methods which have been applied to its explanation.

i. *Psychological.*—First of all there is the evergreen psychological method. This method seeks to explain by the nature of St. Paul's religious experience all the constituent elements of his theology as we find them in his letters. Such studies as Sabatier's, Mr. Anderson Scott's in the *Camb. Bibl. Essays*, the able little monograph by Johannes Weiss entitled *Paul and Jesus*, and notably Miss Underhill's analysis of the mystic

element in St. Paul in her recent book *The Mystic Way*, are examples of the valuable aid which psychological analysis can give towards the understanding of St. Paul. To quote Miss Underhill's words: 'The living, growing creature Paul, as he reveals himself to us "in process of being saved," is a more valuable subject of investigation than the intellectual formulæ under which he tried and *often failed* to communicate his intuitions of the independent spiritual world.'

The words '*often failed*' reveal the weakness of the method. It undoubtedly throws much light on certain fundamental differences between St. Paul's religious experience and that of our Lord. But it assumes without sufficient proof that many of St. Paul's so-called formulæ were not understood by his own time. Hence the method tends to gather up all the passages which reflect the inward experiences of St. Paul, and to neglect the passages which do not readily yield to this key, as being 'the hopeless attempt of the mystic to communicate by means of artistic symbols his actual and supernal experience to non-mystical men.' For example, '*justification by faith*' is dealt with as being 'really an artistic image, half poetic and half practical, by which Paul strove to communicate one of his deepest intuitions, and which springs from the very heart of his inner life. It is the intellectual expression of another inward experience, and represents his sudden flashing comprehension that the world a man lives in—his vision of the universe—is the central fact of his existence and the best of all indications of character.' This is extremely suggestive, but one may be pardoned for doubting whether it really represents St. Paul's own view of justification.

Again, we find a similar treatment of another of those perplexing and conflicting elements in Pauline thought, the apocalyptic. Thus: 'Paul's deep prophetic vision of ultimate perfection, his intuitive sympathy with the movement of life towards some rapturous consummation in God, *took at first an apocalyptic form.*'

These examples are sufficient to show at once the strength and weakness of the purely psychological method. Seeking to find the permanent element in St. Paul's thought it has not paid sufficient attention to a patient analysis of the 'formulæ,' as they are called, it has not sufficiently sought to understand the relation of the form of Pauline thought to its content.

ii. *Hellenic.*—The next great line of interpretation is not open to the same charge, although on other counts it too has been tried and found wanting. This is the method which the great name of Ferdinand Baur represents.

For Baur Paul was the founder of Christianity. Paul it was who transformed the crude Judaistic sect into a religion dominated by the great ideas of Greek philosophy and capable of conquering the Western world. The Hellenization of Christianity begins with Paul, and explains the characteristic elements in his teaching. The dualism of σάρξ and πνεῦμα is selected as the key motive of St. Paul's thought, and derived from Platonism. Since the method has been worked out to its *reductio ad absurdum*, leaving nothing of Paul's to us but Romans, Corinthians, and Galatians, and even in the happy land of its birth has been consigned to the limbo of dead theories, we need not linger over it. And there is the less need to do so since the Hellenizing line of explanation has reappeared in a new form and has attracted many worshippers. Of this we must take some notice.

iii. *Mystery Religions.*—The modern Hellenizing interpretation of St. Paul has taken the guise of an application of the features of the Græco-Oriental mystery-cults to the solution of the problem. The rise of the scientific study of Comparative Religion, together with the large amount of material recently rendered available from the papyri and other sources, have brought to light so many parallels in language and conception to some of the great Pauline ideas, such as σωτηρία, τέλειος, πνευματικός, etc., together with many important parallels to St. Paul's view of the ritual element in religion, that the new line of interpretation seemed very full of promise.

However, in their eagerness to establish parallels and to prove the dependence of Paulinism on the Græco-Oriental mysteries, those scholars who have adopted this line have overlooked two important points. They have taken it for granted that the fundamental idea of new-birth, which is the central thought of the mysteries, is also characteristic of St. Paul.

But the idea is never found in his writings, except in the metaphor, 'in Christ Jesus I have begotten you through the gospel.' It is a Johannine conception, and the confusion of what is Pauline and what is Johannine is surely not

helpful towards the elucidation of St. Paul's thought.

Further, it has been overlooked that the fully developed forms of the mysteries belong to the beginning of the second century, and it is tolerably certain that St. Paul cannot have known the mystery cults in the form in which they are known to us. Even Cumont, who cannot be suspected of any apologetic tendency, repeatedly warns us against assuming any influence of the mystery cults upon primitive Christianity. 'Resemblances,' he says, 'do not always imply imitation; and the resemblances of views or usages must often be explained by community of origin, not by any kind of borrowing.'

This method, however, breaks down most completely when it attempts to explain St. Paul's sacramental doctrines from the mystery conceptions. Not only does Paul know nothing of new-birth by baptism, but he knows nothing of the idea found in Johannine theology of eating and drinking the flesh and blood of Christ, answering to the mystery conception of eating the God in order to partake of the life of the God and become deified.

Indeed, though it may appear paradoxical to say so, the mystery conception of a Redeemer God is not Pauline at all, and Paul's doctrine of transformation into the εἰκων of Christ has no real connexion with the mystery ideas of deification.

It is generally recognized that even if the influence of the mystery cults upon St. Paul be admitted, this influence is far from explaining all the elements of his teaching. Even Heitmüller sees in the magical sacrament view which he attributes to St. Paul only a kind of boulder in the structure of Paul's thought, without organic connexion with his teaching as a whole. Professor Gardner thus sums up his examination of St. Paul's use of the mystery ideas regarding baptism and the Eucharist: 'In each case an existing rite of Jewish origin was taken up and interpreted in a manner *parallel* to that of the Mysteries.'

On the larger question of the relation of mystery ideas to the whole range of Pauline teaching, Professor Kennedy says in a passage of admirably balanced judgment: 'It was inevitable that Paul should become familiar, at least from the outside, with religious ideas current in these influential cults. Sometimes, as, *e.g.*, in the case of γνῶσις and δόξα these ideas found remarkably close parallels in the thought of the O.T. So he would become impressed by their capacity for holding a genuine spiritual content, and would use them in circumstances in which their earlier history would tend to make them all the more effective. Certain important terms like τέλειος, πνευματικός, σωτηρία, etc., were in the air. They meant one thing, no doubt, for a Christian, and quite another for a pagan. Yet their fundamental significance for both had elements of affinity, sufficient to link together the respective usages. The essentially religious meaning, for example, of πνεῦμα and νοῦς in documents of Hellenistic mystery religion provided a common standing ground for Paul and many of his readers. What holds of separate terms may be occasionally affirmed regarding groups of ideas. Thus the combination of συμμορφιζόμενος with γνῶναι in Ph 3^{10} seems to suggest a background for the Apostle's conception akin to the Mystery doctrine of Transformation by the Vision of God. But it has become clear that we dare not make far-reaching inferences from terminology as to the assimilation by Paul of Mystery ideas. For we are able to show that the central conceptions of the Mystery Religions belong to a different atmosphere from that in which the Apostle habitually dwelt. There is no principle determining their relations which in any sense corresponds to the Cross of Christ in the realm of Paul's thought and experience.'

It was not my intention to offer any extended and detailed examination of these methods, but only to point out that none of them succeed in giving a consistent account of Pauline thought. Each method might well afford material for a separate paper, and this is my apology for rather summary treatment of many important and interesting points connected with each method.

Before turning to the fourth line of explanation, which is the principal object of this paper, it may be permitted to point out two broader problems which any explanation of St. Paul's thought must face. First, the nature of St. Paul's relation to, and advance upon, the teaching of our Lord must be explained without ignoring 'the middle term,' as Schweitzer calls it, namely, Primitive Christianity.

Secondly, the sharp break between St. Paul and the early Greek Fathers must be explained.

We turn then to the last line of interpretation, the

iv. *Eschatological.*—It is clearly impossible within the limits of a paper to work through the whole of Pauline theology in order to test the adequacy of the Eschatological method of explanation. Hence I have confined myself to the two problems mentioned above, and to an examination of that side of Paul's doctrine which has been most used by the expounders of the psychological method, and which seems most alien to eschatological modes of thought.

(a) *Primitive Christianity.*—It has been made very clear by recent studies on the subject that the dominating interest of Primitive Christianity was not doctrine but apocalyptic. That much-abused book *The Quest of the Historical Jesus* has at least made it clear that a more thoroughgoing acceptance of the apocalyptic outlook of our Lord and His disciples explains many difficulties in the Synoptic Gospels. The record of the first preachings in Acts also shows that both for the Apostles and for their hearers the salvation presented was eschatological; it was salvation from wrath to come, with the promise of participation in the approaching Messianic kingdom. The phenomena of Pentecost are interpreted as the fulfilment of the eschatological prophecies of Joel.

It is hardly necessary to labour the point that Primitive Christianity shared, with the later Judaism from which it sprang an apocalyptic world-view which overshadowed every other interest. The Epistles to the Thessalonian converts, the earliest of the Pauline letters unless the new date of Galatians be accepted, show clearly that in his second missionary journey, and therefore many years after his conversion, St. Paul's instruction to his young churches was very largely eschatological. This eschatology of St. Paul's is evidently a thorn in the side of expositors. For Weinel and Heitmüller it is 'an erratic boulder' in Paul's thought. For Miss Underhill it is 'the fruit of a collision between the profound intuitive conviction of ultimate Perfection and its imperfect earthly realization, a collision taking place in a mind of strongly artistic cast, which was saturated with the myriad apocalyptic fancies born of the political miseries and religious restlessness of the Jews.' Professor Gardner will have it that 'the eschatology of Paul, however it may at times have overshadowed his mind, has in effect no great influence upon his ethic.' We are everywhere met by the tacit assumption that ethics and eschatology are two incompatible terms, and this assumption is in great measure the cause of the confusion prevailing in the interpretation of St. Paul's teaching.

The fact is, that though the modern mind may feel the incongruity between the two, yet in the time of the primitive church eschatological hopes formed the very dynamic of the ethical teaching; the eschatology was ethical through and through. Hence the teaching of St. Paul demands at least an attempt to interpret it from the eschatological side. St. Paul's doctrine of righteousness and the connected doctrine of what theologians call 'sanctification' form the central point both for the Psychologists and the Hellenists. Hence it is as fair a test of the eschatological method as can be suggested. If the eschatological method of explanation succeeds in exhibiting clear and logical lines of connexion between St. Paul's doctrine of righteousness and that Primitive Christianity whose dominant characteristic we have described, then the method may at least be said to have vindicated its right to an extended trial.

(b) *Righteousness.*—We may then first examine briefly the teaching of our Lord regarding this point. The following passages bear directly on our inquiry:—

Mt 5^{20}. 'Except your righteousness exceed,' etc.
,, 6^{33}. 'Seek first his kingdom and righteousness,' etc.
,, 13^{43}. 'Then shall the righteous,' etc.
,, 21^{32}. 'John came to you in the way of righteousness,' etc.

In these passages our Lord connects righteousness with the Kingdom. Righteousness of a particular kind is needed to enter the Kingdom; the Pharisaic type will not avail. It is the righteous who shine in the future Kingdom. The baptism of John, which was most certainly eschatological in character, is described as 'the way of righteousness,' by which publicans and harlots entered into the Kingdom of God.

No doubt we have a new conception of righteousness here, but it is clear that this righteousness is essentially connected with the

Kingdom and its hopes, and is an object of desire because of its connexion with the Kingdom.

We may turn next to a passage in Ph 3^{8-10}, which is not so much doctrinal as the expression of personal experience and aspiration, and therefore the more interesting and illuminating: 'That I may gain Christ and may be found in him, not having my own *righteousness*, which is from the law, but that which is through the faith of Christ; the righteousness which comes from God on the ground of faith; to know him and the power of his resurrection, and the sharing of his sufferings, being conformed to his death, if I may somehow reach to the resurrection from among the dead.'

Here St. Paul connects his future position, the condition in which he desires to be found at the Parousia, with the possession of a particular kind of righteousness, not Pharisaic. He connects together the conception '*in Christ*,' '*God's righteousness*,' and '*the resurrection from among the dead*.' In Gal 5^{5}, a curiously condensed and elliptic verse, he says: 'For we by (the) Spirit (which comes) from faith await a *hope of righteousness*.' In his opening statement in Romans he tells his readers that he is not ashamed of the gospel which has been entrusted to him, because it is God's means of saving people, God's power unto salvation. But this is because God's righteousness is revealed and available for faith. And this is illustrated by an eschatological quotation from Hab., 'the righteous shall live by his faith.' He then explains what lies behind these thoughts of salvation, and the need of righteousness, by immediately adding, 'for the wrath of God is being revealed.' All his ethical conceptions, his doctrine of righteousness, salvation, life, etc., stand out against a background now dark and lurid with the coming wrath, now brilliant with the coming glory of Messiah's Kingdom. 'Those who are justified can boast in hope of the glory of God.'

It may not be out of place to discuss very briefly in the light of our line of inquiry the force of the much disputed δικαιόω. Sanday and Headlam on linguistic grounds sum up in favour of the sense '*count righteous*.' Now the eschatological view of righteousness as a state absolutely necessary for admission to the Kingdom of God requires that the stronger meaning '*make* righteous' should be given to the word. The argument against this is that although verbs in -όω which relate to material processes, *e.g.* τυφλόω, 'make blind,' and many other common verbs, do admittedly mean to make a person something, verbs in -όω denoting moral state only have the sense to reckon or count a person something. Now this, while true, is simply the result of the limitations of human action, and not inherent in the nature of verbs in όω. One can make a man blind, but one cannot make him righteous. When we think of God's action the limitation ceases to exist, and it can hardly be doubted that St. Paul thought of God as making people righteous, not merely counting them so.

Immediately following this account of righteousness as connected with salvation from coming wrath, we find the exposition of righteousness as the result of a vital process, δικάωσις ζωῆς. Here the new element in St. Paul's thought appears. This new element is not an idea, but for St. Paul at least, a fact, the fact of a Messiah who had died and risen again in order to bring about the realization of the future Kingdom of God. It is strange that the bearing of the Damascus vision upon St. Paul's eschatology has not been more clearly seen.

In late Jewish thought the Messiah is entirely an apocalyptic figure. John the Baptist had before him the Apocalyptic Messiah, as the Person whose way it was his task to prepare. Our Lord undoubtedly accepts the general apocalyptic outline, although He introduces a new element in His conception of the nature of the righteousness which gave entrance to the Kingdom. But the fundamental change took place when it was admitted that the Person who was known on earth as Jesus of Nazareth, had by death and resurrection become the Messiah of Jewish hopes. Hence the Damascus vision, introducing this conception as a fact of the most tremendous import into the eschatology which St. Paul as a Pharisee already held, completely polarizes, so to speak, its constituent elements.

It is not so much that the general outlines of current eschatology, at least at first, are greatly changed, as that the conception of a vital process directly connected with the present and future form of the kingdom is introduced into it.

It is not easy to express the form of this doctrine briefly, but it is somewhat as follows:—

By the sacrament of baptism there is a real participation in the effects of Christ's death; the

believer dies to sin, he is to reckon himself dead henceforward because the fact is regarded as accomplished. But, further, this death by baptism is followed by an equally real participation in the present life of Christ, who is spoken of in terms interchangeable with the Spirit of God, and the Spirit of Christ.

The consequences of this participation in the life of Christ are—

(*a*) Ethical: righteousness is manifested in life, the believer has his fruit unto holiness, *and the end* is *eternal life.*

(*b*) Eschatological: the mortal body of the believer is ultimately quickened through the spirit of the indwelling Christ.

These two results are not separated in St. Paul's thought, and should not be separated in exegesis. Conformation to the image of Christ included for St. Paul both elements. Those who are predestined and called are both justified, made righteous, and glorified, made like Christ in his present mode of existence. Hence a quasi-physical conception of life runs through St. Paul's thought. The outward man is perishing, but the inward man is being recreated daily. He desires to be clothed upon with the house which is from heaven. And the whole doctrine of life and the Spirit, with all its ethical implications, were for St. Paul inseparable from the eschatology. It may be permissible now to separate the ethics as the kernel from their somewhat repellent husk. But unless our line of interpretation has gone wholly astray, it will be necessary to pay much more attention to the husk than has yet been done, if we are to understand truly the genesis of St. Paul's deepest religious conceptions.

It would be interesting, but would carry us beyond the limits of such a paper as this, to examine the Christology, the sacramental teaching, and other points of St. Paul's doctrine, to test this line of inquiry. But this paper does not aim at more than drawing the fire of the Psychologists and Hellenists, and suggesting the line of approach. Schweitzer has promised us a book on the subject, and if it is in any way equal in interest to his latest book, *Paul and his Interpreters*, it will be certainly worthy of more attention than the slightly contemptuous allusion with which Dr. Charles has passed him by in the preface to his last edition of his own *magnum opus*.

(c) *Paul and the later theologians.*—With regard to the last point which we undertook to examine, namely, the reason of the apparent inability of the Fathers who built up the theology of the Church to understand St. Paul, may it not be that it is this dominating eschatological outlook and interest of St. Paul which links him inseparably with Primitive Christianity and fixes a great gulf between him and the theology of the Apologists?

Conclusion.—In conclusion, it has been finely said by a prominent modern theologian that the Christian function of Criticism is not simply death but resurrection. But death is painful, at least in anticipation, and we have not always faith in the resurrection; perhaps we doubt whether we shall recognize our old beliefs in their resurrection bodies.

But we need faith. We are faced with no mere question of academic criticism. The problem of our time is, Can we recover the dynamic which the eschatological hope of the Primitive Church supplied to its ethics? We hardly feel nowadays that the gospel is the power of God unto salvation, for we feel no pressure of coming wrath, and the Fabian visions hardly thrill us into ecstasy.

Yet we can hardly resign ourselves to the Stoicism, however noble, that sings—

> It may be that the gulfs will wash us down,
> It may be we shall touch the happy isles.

It is possible that the process of criticism, and the patient reconstruction of the conditions of that old enthusiasm, may be one of many means which will help us to rediscover the lost secret, 'When the Son of man cometh, shall he find faith on the earth?'

Contributions and Comments.

The Tree of Life (Rev. ii. 7).

THERE are two words used in the N.T. for 'tree,' δένδρον and ξύλον. The former occurs nineteen times, the latter ten. Both appear in Rev. four times, but in every case ξύλον is 'the tree of life' (2^7 22^{2bis} 22^{14}).

Elsewhere, ξύλον is found once in what is obviously a proverbial expression, Lk 23^{31}; and in all the remaining five cases of its occurrence it is used for the Cross—directly in Ac 5^{30} 10^{39} 13^{29}, 1 P 2^{24}; and in a citation from Deut (21^{23}) in Gal 3^{13}.

May it not be that the word was used in this special sense by the early Christians, and that John is also thinking of the Cross when he speaks of 'the tree of life'? The phrase itself has a previous history in Jewish literature; but may it not have received this new content in its Christian use? Ramsay has shown that there is a studied concentration of meaning into all the symbolism of these letters, and it is not impossible that here ξύλον may contain an allusion to the Cross.

If it is objected that this view puts the Cross in the Paradise of God, the answer is that it is precisely there that the writer of Rev. sees it. See Rev 5^6, and especially 13^8.

RICHARD ROBERTS.

Westbourne Grove, London, W.

Ritual Murders.

As a supplement to Dr. Rendel Harris' most suggestive paper on Ritual Murders in the February number, it may be pointed out that such charges were not confined to Jews and Christians. Philostratus tells us that a similar accusation was brought against Apollonius of Tyana at his trial before the Emperor. He was accused of the ritual murder of an Arcadian boy. He defends himself at great length, but his main line of argument resembles that used by Biblias in the letter of the martyrs of Lyons and Vienne.

'What, however, is my right line of defence? This, I think: I never sacrificed blood, I do not sacrifice it now, *I never touch it*, not even if it be shed upon an altar . . .' (viii. 7, Conybeare's translation).

W. K. LOWTHER CLARKE.

Cavendish, Suffolk.

Rope on the Head.

IN ancient Chinese ceremonial the dress for the deepest mourning consisted of a fillet twisted from undressed hemp and worn upon the head, and a coat of undressed fibre bound round the loins with a hempen rope. Thus the coat would be made of what we call sackcloth, and that material is worn by mourners in China up to the present day. The idea of the undressed hemp and of the white cotton which is also worn by mourners is the absence of all colour or ornament. I suggest that the 'rope on the head' in 1 K 20^{31} is a mourning fillet of the same material and make as the rope girdle, and in keeping with the sackcloth on the loins, which is mourning dress also, as noted by Mr. Weatherhead in THE EXPOSITORY TIMES for February.

J. STEELE.

Cricklewood, London.

Luke xvi. 9–12.

OUR Lord's own teaching must be above suspicion as to morality; but the usual translation of v.^{9} is either unintelligible or irrelevant, or propounds very doubtful morality. In He 3^{16} the happiest results have been obtained by a new departure in punctuation: the case here is very akin, and we may take v.^{9} as the first of three questions, all demanding a negative reply.

'And I say unto you, Do you make yourselves friends by dishonest wealth, so that when it is gone, they will receive you into permanent homes? [Nay, they know that he] who is trustworthy in small things is trustworthy also in great, and he who is dishonest in the least is dishonest also in great things. If, then, you were untrustworthy with dishonest wealth, who will trust you with what is legitimate? and if you were untrustworthy with another man's property, which of us will give you our own?'

On this translation, our Lord assumes that there is no honour among thieves, only self-interest; when all hope of future gain from the partnership is gone, either will cast off the other. This was experienced by Judas when he came to the chief priests with the pitiful appeal, I have sinned, and they calmly asked, What is that to us? see thou to that.

This translation gives the full usual sense to ἀδικία and φρόνιμος, words much maltreated by many expositors. It keeps the teaching on one homely level, and seems to meet the wish of Professor Griffith Thomas for a congruous supplement to the exposition by Mr. Arnott of the parable preceding. If the steward were openly dishonest, would he acquire friends? if the debtors were joining him in cheating the rich man, would they trust him with the run of their homes indefinitely? But if he were openly confessing, and meaning, like Zaccheus, to make restitution, he fairly earned from his principal a commendation for acting wisely, and raised a reasonable expectation of being continued in his post or of receiving help from the debtors.

W. T. WHITLEY.

Preston.

The Epistle of 'Barnabas' and the 'Didache.'

IN *Did.* iv. 5 we have a quotation or at least a reminiscence of *Ecclus.* iv. 31.

Didache 4^{31}	*Ecclus* 4^{31}
Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ το δοῦναι συσπῶν.	Μὴ ἔστω ἡ χείρ σου ἐκπετα μένη εἰς τὸ λαβεῖν, καὶ ἐν τῷ ἀποδιδόναι συνεσταλμένη. B.A.C. and *Cod.* 248, ed. Hart.
Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν.	

Absolutely no variant is recorded in Swete's *Ecclesiasticus* save two opening words given by ℵ, but removed by the corrector. The same is the case with *Codex* 248 as edited by Hart; it has precisely the same text as is given by the Uncials. The fact, then, that *Barnabas* xix. has the same text as the *Didache*, with the remarkable word συσπῶν for συνεσταλμένη, serves to confirm the other arguments for the dependence of Barnabas on the Didache. In *Apostolic Constit.* vii. xi, we have the same form of the text as in *Didache* and *Barnabas*, save that the singular τὴν χεῖρα is given instead of the plural, and that in place of the συσπῶν of Barnabas and Didache we have συστέλλων, perhaps an accommodation to the συνεσταλμένη of the Uncials and *Cod.* 248.

I can find no reference to this interesting double quotation in Swete's Septuagint, nor in the Cambridge Bible for Schools edition of *Ecclesiasticus*. Nor does Hart mention it. Schaff in his edition of the *Didache*, says the word συσπῶν, though classical, does not occur in LXX; but as a matter of fact it is to be found in Lam 5^{10}, also in Aquila and Symmachus' versions of Is 38^{12}.

HUGH POPE, O.P.

Hawkesyard Priory, Rugeley, Staffs.

Luke xvii. 3.

SINCE De Wette's day till now the words of Jn 17^{3}, 'This is life eternal that they should know thee the only true God, and him whom thou has sent, even Jesus Christ,' have often appeared strange on the lips of our Lord Himself. Thus Garvie (*Studies in the Inner Life of Jesus*) p. 372, implies that it would be easier to attribute the words to the writer of the Gospel. Something which happened lately in my own experience may throw a sidelight on the question. I was listening to a sermon and taking rough notes. Some thought of the preacher's suddenly suggested another idea to myself, and I at once wrote it down without stopping to make any distinction between the speaker's words and my own sentence. My sentence was suggested by the context, nevertheless it was due to the writer and not to the speaker. Any other person reading my notes might either ascribe all to the speaker or perhaps detect something in the form of my sentence, which did not quite harmonize with the speaker's language. John, in recording the prayer, must have enjoyed intense spiritual elevation, and it may be this sentence which ordinarily would be placed in the margin as a pious ejaculation, was from the very beginning a part of the text.

D. MACGILLIVRAY.

Shanghai.

Entre Nous.

The Greater Men and Women of the Bible.

THE second of the six volumes which are to complete the series on *The Greater Men and Women of the Bible* has been issued (T. & T. Clark; 10s.). We shall not review it here. But we shall quote three reviews of the first volume, all of which reached us on the same day, and all in Church of England newspapers.

The Guardian.

'This book is intended for preachers, but may certainly be read by others with pleasure and profit. Other volumes will follow; this treats of Genesis. Quotations and illustrations from many sources "touch the imagination," but their easy pleasantness is controlled by a quite severe attention to the historical meaning of the narrative. "Criticism is kept subordinate to construction, as it should always be in the pulpit, but the work of the critic is not forgotten any more than that of the discoverer." Beside the direct instruction given in the text, the literature of interpretation, criticism, and archæology which a preacher ought to know is referred to systematically, and the references are the right ones. The book is workmanlike. In Dr. Hastings's country preaching is taken more seriously than it is in England. But no country endures more sermons than England. Such a book as this encourages us to hope that the rule may grow, "Non multa sed multum." Yet the Englishman should learn from it discerningly; his dislike of didactic preaching is still wholesome.'

The Record.

'Dr. Hastings is as wonderful as ever. Not content with giving us two new volumes of the Great Texts series, he starts a new series on the Greater Men and Women. No doubt the success of the first series has justified the issue of the second, and that success continues to be well deserved. Properly used, these three books will not only be a stimulus to the brain of the tired clergy, but an incentive to the jaded men of the dispirited congregation. Little need be said of these three volumes. They are as good in their special way as all Dr. Hastings' work, and they will be as useful. The "great texts" of these portions of Scripture are excellently expounded, illustrated, and driven home. The lives of the patriarchs are told in the other volume as they should be told. The men and women are made to live before us, and, although modern criticism is not ignored, it is not allowed to run riot with the history. These volumes are popular, but they are not unscholarly; they are homiletic, but they are not dry-as-dust. They are not to take the place of clerical study and to dispense with sermon preparation. They are to help preparation, and of their kind they are the best helps we know.'

The Church Family Newspaper.

'This is an excellent book of its kind. The illustrations are fresh, being for the most part taken from recent books, and they are well chosen. All Dr. Hastings' work is done to perfection, and we wish him success in this effort to make present-day preaching both attractive and accurate. The critical position taken up is that of the Editor's *Dictionary of the Bible*, moderate and sound. But the homiletic matter supplied is far larger in range than the limits of the dictionary could allow. More than a quarter of this volume is rightly taken up with the life of Abraham. From the critical point of view we note the careful summary of the different estimates of the character of Abraham found in those writers to whom the symbols J, E, and P have been attached.

'But the constructive part of the study of his character is worked out in far more detail, from the story of his call on through all the vicissitudes of his life in Canaan. We turn instinctively to two episodes—the lonely, persevering and humble prayer for Sodom and Gomorrah, and the sacrifice of Isaac. The illustrations in both instances are excellent, and we commend heartily the way in which the difficult problem is faced—how may we justify God's command to slay his son: "Precisely on that ground which lies patent on the face of the narrative — God meant Abraham to make the sacrifice in spirit, not in the outward act." That is the spirit in which parents may be called to-day to give a child to be a missionary, in despite of all their own hopes for his earthly career.

'If the series maintains this high level its value to Bible-class teachers, as well as preachers, will be great, and its success assured.'

Recent Poetry.

William Blane.

There is true poetry enough in *A Ballad of Men*, by William Blane (Constable; 3s. 6d. net), but there is always some thought that brings the eternal note of sadness in. The longest and best poem is that which gives the book its title. Here is a shorter poem, and more characteristic of the whole.

AT MY FATHER'S GRAVE.

Here, bridging with a thought a gulf so vast
It holds, unheeding, youth and manhood's years,
So dark, it gave for love but toil and tears!
Strangely I link the future with the past.

The past that held the present darkly sealed!
The future, still a vague, illusive dream!
The life that gave me life! The lips whose theme
Was Love Divine to faith and hope revealed!

Tell me, my father—here beside thy grave,
As when a child, my doubts to thee I bring,
Fain to the shattered hopes of youth to cling—
Is it the perfect rest which mortals crave!

Dost thou enjoy—faith yielding unto sight—
All that the cherished promises foretold?
Or, is it more than human creeds can hold—
Each but a fragment of the fuller light?

Or, in the Spirit world, as here with men,
Art thou in lowly service humbly great,
And, trusting still where others hesitate,
Thy duty deifying, now as then?

This I believe—here by thy sacred dust
I feel it spirit-borne upon my heart—
The noble soul that chose the nobler part
Shall not be disappointed in its trust.

Oh, for the simple faith for ever fled!
Be thou my witness with what bitter grief
I cling about each fading, fond belief,
And bear it in my aching bosom—dead!

Night falls, and falteringly I leave thy side,
With hesitating heart and step to plod
Along a darker path than once I trod,
Trusting there shall be light at eventide.

J. H. Twells, Jr.

Moods of the Inner Voice is a title which accurately describes the poems in the volume of that name by J. H. Twells, Jr. (Grant Richards; 3s. 6d. net). The author is in one of his softest and best moods when he writes in this way of his mother:—

I often wonder, when the years creep by
Dividing me from your once-guiding hand,
If now as then you are not always nigh,
Dear Mother, tho' I cannot understand
As once I could.

For oft I feel the breath of love dispel
Some darkling cloud that o'er my soul descends,
Or hear a gentle warning to compel
Rejection of some act my will intends
In reckless mood.

Oh, ever do I feel your anxious eyes
Still bent upon the path of those you left
And hear you sigh, when new distresses rise
To try the hearts already so bereft
Of Fortune's good.

Thomas MacDonagh.

We have had the father and the mother; now let us listen to the hopes that gather about the birth of a son. His name is Donagh MacDonagh, and he was born on Saint Cecilia's Day, 1912. The volume in which he is sung is a fine handsome quarto of *Lyrical Poems* written by his father, Thomas MacDonagh (Dublin: The Irish Review; 6s. net).

WISHES FOR MY SON.

Now, my son, is life for you,
And I wish you joy of it,—
Joy of power in all you do,
Deeper passion, better wit
Than I had who had enough,
Quicker life and length thereof,
More of every gift but love.

Love I have beyond all men,
Love that now you share with me—
What have I to wish you then
But that you be good and free,
And that God to you may give
Grace in stronger days to live?

For I wish you more than I
Ever knew of glorious deed,
Though no rapture passed me by
That an eager heart could heed,
Though I followed heights and sought
Things the sequel never brought:

Wild and perilous holy things
Flaming with a martyr's blood,
And the joy that laughs and sings
Where a foe must be withstood,
Joy of headlong happy chance
Leading on the battle dance.

But I found no enemy,
No man in a world of wrong,
That Christ's word of charity
Did not render clean and strong—
Who was I to judge my kind,
Blindest groper of the blind?

God to you may give the sight
And the clear undoubting strength
Wars to knit for single right,
Freedom's war to knit at length,
And to win, through wrath and strife,
To the sequel of my life.

But for you, so small and young,
Born on Saint Cecilia's Day,
I in more harmonious song
Now for nearer joys should pray—
Simple joys: the natural growth
Of your childhood and your youth,
Courage, innocence, and truth:

These for you, so small and young,
In your hand and heart and tongue.

The Great Text Commentary.

The best illustration this month has been found by the Rev. George Graham, Mechanic Falls, Maine, U.S.A.

Illustrations of the Great Text for May must be received by the 20th of March. The text is Ph 1^{6}.

The Great Text for June is Ro 1^{18}—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.' A copy of any volume of the *Great Texts of the Bible*, or of Winstanley's *Jesus and the Future*, will be given for the best illustration sent.

The Great Text for July is Ac 21^{13}—'Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' A volume of the *Greater Men and Women of the Bible*, or three volumes of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for August is Ro 15^{13}—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Durell's *The Self-Revelation of our Lord*, or of Walker's *Christ the Creative Ideal*, or of Briggs' *The Fundamental Christian Faith*, will be given for the best illustration sent.

The Great Text for September is Gn 13^{11}—'So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, or any volume of the 'Short Course' Series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Are we ever to understand what Agrippa meant when he said to St. Paul—but what did he say? Did he say, 'Almost thou persuadest me to be a Christian?' or did he say, 'With but little persuasion thou wouldst fain make me a Christian?' We do not know. We do not know for certain even the words that he used.

Mr. G. H. Whitaker, writing in a recent number of *The Journal of Theological Studies*, suggests that Agrippa did not use the words which we find in our Greek New Testament. After offering the words which he thinks Agrippa used, he translates them in this way: 'Pray regard winning me for a Christian as a matter of little moment.'

Agrippa had expected a good time with this gifted prisoner. But the man is like to spoil the fun. He is far too earnest. Already Festus has tried to bring him to his senses: 'Paul, thou art beside thyself.' Ah, Agrippa sees the meaning of it. Paul wants to make a Christian of him. That is what is spoiling the play. He recommends the Apostle to give himself less anxiety on that score. 'Pray,' he says, 'regard winning me for a Christian as a matter of little moment.'

It is not so good for edifying as the old translation, 'Almost thou persuadest me to be a Christian.' But it is better than the translation of the Revisers.

Why did Jeremiah employ a scribe? St. Paul employed a scribe because his eyesight was defective. So at least it is commonly supposed, and so the 'large letters' which he made when he added anything in his own hand are usually explained. But no one has ever suggested that Jeremiah had defective eyesight. Why did he employ a scribe?

The question is asked by a learned Rabbi, the Rev. Moses Buttenwieser, Ph.D., Professor of Biblical Exegesis in the Hebrew Union College, Cincinnati. Professor Buttenwieser has published the first volume of a work on *The Prophets of Israel* (Macmillan; 8s. 6d. net), a work distinguished by exact scholarship and independent thinking. And in this first volume the leading place is taken by Jeremiah.

For the author recognizes the importance of Jeremiah for the study of Prophecy as it has not always been recognized. He says, and says truly, that 'no other prophet was possessed to such a marked degree as Jeremiah by the conviction of his divine call and by the consciousness of intimate communion with God. Other prophets showed equal fervour and singleness of purpose; some even,

as the Isaiahs, excelled Jeremiah in the loftiness of their conception of God and of the universe, as in logical precision and clearness of thought, and in poetic beauty and aptitude of language—in fact, in all those qualities which pertain distinctly to the intellectual side of the prophetic movement; but as an exponent of the purely spiritual side of this movement Jeremiah stands without a peer.' Accordingly, when Professor BUTTENWIESER asks the question, Why did Jeremiah not write his prophecies himself? he asks it because the question has been asked before, and the answer which has been given to it robs Jeremiah of his eminence and Hebrew Prophecy of its glory.

The question has been asked before by STADE. Why did Jeremiah dictate his prophecies to Baruch? asks STADE, writing both in the *Zeitschrift für die Alttestamentliche Wissenschaft* (xxiii. 157) and in his *Biblische Theologie des Alten Testaments* (p. 208). Why did he call for Baruch even after Jehoiakim had burned the first book, and again dictate the words of that book? 'He did so,' is his reply, 'because the repetition of the ecstasy was necessary for the reproduction of the sermons delivered on former occasions, and because one can speak but not write in the state of inspiration.'

Professor BUTTENWIESER has a much simpler answer than that. To that answer he has the strongest possible objection. For it denies the difference between inspiration and ecstasy or mantic possession. And when it is taken along with another serious mistake, the belief that the literary prophets were 'the leaders and advisers of king and people in important political and religious matters,' as Kittel says in his *History of the People of Israel*, it has caused confusion all along the line. This is particularly apparent in all the attempts which have been made of recent years to show that there is nothing unique, nothing original even, about Israelitish prophecy or, for that matter, about the religious development of Israel in general.

What is inspiration in the sense of possession? 'Inspired and true divination,' says Plato in the *Timæus*, 'is not attained to by any one when in his full senses, but only when the power of thought is fettered by sleep or disease or some paroxysm of frenzy.' This theory of Plato's, as ROBERTSON SMITH has pointed out, was applied to the prophets by Philo, the Jewish Platonist, who described the prophetic state as an ecstasy in which the human mind disappears to make way for the divine Spirit.

This is a totally different conception from that of the great prophets of Israel. The utterances of persons thus possessed are involuntary and unconscious, while with the literary prophets mind and will are awake and active to their uttermost. And is it a different conception, not only of the persons who are inspired, but also, and much more, of the God who inspires them.

When we encounter the literary prophets, we encounter a new conception of the relation between God and man, we encounter a new conception of religion. That is the glory of Hebrew prophecy. There lie its uniqueness and its worth. When they began to prophesy, God was far away. If He communicated His will to men, He came as an alien force, entering a man from without, subduing his rational faculties, and making him a passive instrument of His revelation. Then the proper channels of divine revelation were dreams, ecstatic visions, or religious frenzy. Prophecy did not express itself in clear statement or connected thought. It consisted of muttered utterances, often equivocal if not altogether obscure. And whenever the prophets of this type acted in a body, as in any great crisis, the frenzy would communicate itself from one to another, and they would frantically repeat the oracle uttered by the leader, as in the case of the four hundred prophets led by Zedekiah—'stealing my words from one another,' as Jeremiah contemptuously describes it.

The true prophets held converse with God

consciously. With alert intelligence they understood His purpose. With ready will they carried it out. Their possession was not mantic but moral. When they heard the word of God they dared not disobey it, because their whole moral nature was enlisted on its side. As Jeremiah expresses it:

> He who hath held converse with God,
> Hath perceived and heard His word,
> He who hath hearkened to His word,
> Must proclaim it.

For the first time in the history of the human race, says Professor BUTTENWIESER, 'the essential truth was distinctly realized and unequivocally expressed, that the relation of man to God is a moral relation, that it is in the conscience of man that God speaks, that man's moral convictions and promptings are the very voice of God.'

This, then, was the discovery of the prophets. God is near, and a man can hold communion with Him. There is no truth with which this present generation is more familiar. Its expression by Tennyson—

> Speak to Him thou for He hears, and Spirit with Spirit can meet—
> Closer is He than breathing, and nearer than hands and feet—

leapt into popularity at once because it gave voice to the common thought. To Jeremiah it was altogether new. And to the people of his own day and after, it was not only new but alien and untrue. Is it by accident or misapprehension that Jeremiah's clearest utterance of it has been obscured in the Hebrew? The occurrence is in the twenty-third verse of the twenty-third chapter. 'Am I a God at hand, saith the Lord, and not a God afar off?' That is the Hebrew. But the Greek omits the interrogative, and Professor BUTTENWIESER has no doubt that the Greek is right: 'I am a present God, and not a far-off God.' Even GIESEBRECHT holds that the interrogative was inserted in the Hebrew 'for dogmatic reasons.' Later ages, failing to see the real meaning of the verse, evidently read in it a denial of the omnipresence of God.

Professor BUTTENWIESER believes that Jeremiah discovered not only that God is near, but also how near He is. He discovered that He is present in the mind and in the heart. He found God within himself, and it was because he found God in his own life that he was able to speak of Him to others with so much assurance. It was out of the fulness of his own experience that he obtained his assurance. His God was as transcendent as the God of the people. He filled heaven and earth; He was enthroned in the universe. But He was also an immanent God. He was present in every human heart.

Now Dr. BUTTENWIESER has not forgotten that the great literary prophets speak of having visions at the most momentous periods of their history. They speak of God appearing to them in a vision on the occasion of their call to the prophetic office, and again on the occasion of some great impending judgment.

First the prophets often tell us that their call came to them in a vision. Was this the ecstatic vision or dream of the diviner? It was as far removed from it as possible. Dr. BUTTENWIESER believes that in every case it was a purely spiritual experience. And just because it was purely spiritual they were compelled to speak of it as a vision. For a spiritual experience cannot be expressed directly. The man whose experience it is can convey it to another in no other way than by metaphor and image. And the illustration of a vision is the most natural, as well as the most appropriate, because it is always accompanied in the consciousness by a sense of the supernatural.

But the prophets also speak of having had a vision on the occasion of some impending calamity. The experience is not identical with that of their own call. It is more complex, and it is more

general. But it is as difficult for the prophet to convey its certainty to others without the employment of imagery. His mind is full of it. Every object he meets suggests some aspect of it. A basket of ripe fruit reminds Amos that the people are ripe for judgment. The almond tree bursting into blossom speaks to Jeremiah of the certainty and the speed of the calamities that are coming upon the nation. In every case, as it seems to Dr. BUTTENWIESER, the experience of the prophet is an inward spiritual experience. The language of dream or vision is due to its intensity and the difficulty of conveying its intensity to others.

And inasmuch as the experience is inward, the circumstances of it are of no importance. The prophets know that judgment is near because they are in touch with God in His righteousness. How the judgment will come, or when, they do not know. They may predict, but prediction is no part of their inspiration. And if they are found to have been mistaken they are not concerned: Isaiah preserved those prophecies which contain erroneous forecasts and even refers to them in later prophecies. But they never doubt the fact. In the first period of his activity Hosea predicted that the fall of Israel and the overthrow of the dynasty of Jehu would occur simultaneously (Hos $1^{4f.}$), and though the course of history disproved his expectations, he persisted, nevertheless, in his conviction that the nation was doomed. Similarly, Isaiah, when subsequent events failed to verify his prophecy at the time of the Syro-Ephraimitic campaign, that in a year's time Damascus and Ephraim, and Judah as well, would be conquered by Assyria (Is 7^{14}–8^{8}), continued to declare that the judgment was inevitable.

Why did Jeremiah dictate his prophecies to Baruch? Not for any such reason as STADE suggests, a reason which Jeremiah reckoned it his life's work to repudiate. He dictated to Baruch, says Professor BUTTENWIESER, simply because he himself had never learned to write.

Now turn for a moment to a new periodical, *Present Day Papers*, which has come to take the place of *The British Friend*. Its editor is Professor Rufus M. JONES, the writer on Mysticism. In the second number there is an editorial entitled 'In the Spirit.' The title is commonplace. And we had almost missed the curious coincidence that in this editorial Professor JONES goes over precisely the same ground as Professor BUTTENWIESER, and then carries the argument into the New Testament.

There is a great Christian doctrine which is as nearly confined to the New Testament as any of the great doctrines—as nearly as even the Fatherhood of God. It is the doctrine of the Holy Spirit. And the surprise is very strong when one realizes that of that great New Testament doctrine so little is made in Christian theology. There has been no lack of discussion on the Trinity. But as soon as the Persons of the Trinity are spoken of apart, the Father and the Son absorb the thinking. Little is said about the Spirit, and whatever is said is indefinite and unsatisfying. The very Christian Creeds, precise and particular as is their account of God the Father and of Christ the Son, are content to say, without explanation or expansion, 'I believe in the Holy Ghost.'

What is the reason? Professor JONES believes that the reason is this. We have one text of Scripture about the Holy Spirit in our mind to the exclusion of other texts. The text is, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' In other words, we attribute to the Spirit action that is sudden, miraculous, and 'as he lists,' and do not even attempt to discover any law or principle in the manner of His manifestation.

The Spirit, says Professor JONES, is conceived as working upon or through the individual in such

a way that the individual is merely an 'instrument,' receiving and transmitting what comes from 'beyond' himself, no one being more surprised than himself when it does come. Consequently, to be 'in the Spirit' is to be 'out of oneself.' It is to be a channel for something that has had no origin in and no assistance from our own personal consciousness. And then Professor JONES quotes Philo, just as if he had had Dr. BUTTENWIESER's book in his hand.

Now Professor JONES does not deny that sometimes the Spirit comes unexpectedly to a man or woman, and comes apparently from the outside. God does sometimes 'give to his beloved in sleep.' He does sometimes open the windows of the soul by sudden inrushes of light and power. But that is as exceptional as it is unaccountable. To limit the sphere and operation of the Holy Spirit to these sudden, universal, miraculous visitations is to misinterpret the Scripture and fail to realize the immense importance of the work of the Spirit in everyday religious life.

St. Paul expressed the New Testament doctrine of the Spirit in its normality—and of all places in Athens—when he said, 'in him we live, and move, and are.' He said much more about the Spirit of God than that. His language regarding the Spirit is extraordinarily bold and rich, in striking contrast to the baldness and brevity of the Church's teaching. But whatever he said, even when he identified the Spirit with the risen Christ—'the Lord is the Spirit' (2 Co 3^{17})—and declared that, as the Spirit, Christ relives, reincarnates Himself, in Christian believers, he never departed from this as the central thought of all his teaching, that the normal action of the Spirit is to reveal His presence in the Christian, a presence of power and love and of a sound mind.

Mrs. Florence L. BARCLAY, the author of *The Rosary*, has written a little book on prayer, and has published it under the title of *The Golden Censer* (Hodder & Stoughton; 1s. 6d. net). She believes that to a very large extent our intercessory prayers are wholly misdirected. And she writes the book for the purpose of telling us what we ought not to pray for.

We ought not to pray for the salvation of the world or of anybody in the world. It is not possible, she says, that the salvation of the world, or of any person in it, can be brought about or in the least degree affected by our prayer. 'It is beseeching God to intervene between His own law of free-will and the souls to whom He has granted the right of choice.'

There are no such prayers, she says, in the Bible. 'One single recorded prayer of our Lord Jesus Christ was for outsiders: the Roman soldiers for whom He pleaded, "Father, forgive them; for they know not what they do." But that request was not for a general forgiveness of the sins of those soldiers, such as would affect their eventual salvation; but rather that God the Father would overlook one definite act then being done to Himself, for which the suffering Saviour, in perfect justice, but with a marvellous exhibition of loving kindness, pleaded ignorance.' Once also, and only once, is St. Paul reported as praying for the unconverted. 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.' But Mrs. BARCLAY does not take that as more than an outburst of earnest longing. If, however, it was a real prayer, it was a mistaken one, and it was not granted; the people of Israel were not saved.

Not only did our Lord never pray for the world, He deliberately refused to do it, and said so. In the Intercessory Prayer of the seventeenth chapter of St. John, He said calmly, 'I pray not for the world.' At a Convention a few years ago, says Mrs. BARCLAY, one of the meetings 'became an all-night of prayer and testimony. Hundreds of earnest-minded people spent hours upon their knees, and a large part of the proceedings consisted

in one voice exclaiming: "O God, convert Ireland!" most of those present immediately taking up the cry, "Ireland! Ireland! Ireland!" until the entire neighbourhood rang with it. "O God, save Scotland!" came from another voice in the assembly. "Scotland! Scotland! Scotland!"—'O God, revive London!" "London! London! London!" The quiet night resounded with these cries of impassioned faith and zeal.' It was all in contradiction to the example of Christ. And it was all in vain. 'Was Ireland converted? Was Scotland saved? Has a revival reached London?'

And it is not a case in which 'no harm, at any rate, can be done,' and 'one had better err on the safe side.' Much harm is being done, says Mrs. Barclay, every day. We assume a responsibility which is not ours, which we are not able to carry, and which may do us irreparable harm. 'Quite lately the case was brought to the knowledge of the writer of this little book, of an aged Christian lady whose faith in her God and in prayer was practically wrecked, because her son, for whom she had prayed daily during forty years, had died, an atheist.'

What, then, are we to do? We are to preach. 'As my Father hath sent me, even so send I you.' 'Go ye into all the world, and preach the gospel to every creature.' And notice, says Mrs. Barclay, for her mind is quite made up, 'notice,' she says, 'that with the fulfilling of that command, our responsibility ceases. The great law of individual choice comes in. The mind, now made aware of the good news of the love of God and the finished work of Jesus, through our instrumentality and by the enlightening power of the Holy Spirit accompanying the Word, must now come to a decision, face to face with God Who calls it, and with the Saviour Who has redeemed it. "He that believeth . . . shall be saved; but he that believeth not shall be condemned." The Spirit and the bride say, "Come." He that heareth may say, "Come." But there all pressure from without must cease. The final issue remains with the individual will. "And whosoever will, let him take the water of life freely."'

Samuel Rolles Driver.

By the Rev. G. A. Cooke, D.D., lately Oriel Professor of the Interpretation of Holy Scripture, Oxford.

Dr. Driver's death is felt as a personal loss by students of the Bible throughout the country. A generation has grown up accustomed to look to him for guidance on the many problems raised by the new learning; we had come to depend upon his sanity of judgment, his unrivalled scholarship, his combination of scientific disinterestedness with religious reverence. And now, as we look back over his splendid achievement of work, we recognize the good providence of God in giving us such a scholar, placed in a position of leadership, to educate opinion and keep it on right lines at a critical period of transition. He has saved us from extravagances on the one hand, and from dangerous unsettlement on the other. He has convinced his contemporaries of the reasonableness of the newer methods of study and interpretation.

These he has based upon a foundation of accurate scholarship. First and foremost, he always insisted, must come a practical and intimate acquaintance with the sacred tongue. It was in the region of pure scholarship that he first made his mark. His *Treatise on the Use of the Tenses in Hebrew* (1874; 3rd ed., 1892) may be taken as the starting-point of all that followed; and among the mass of his published writings, this still remains perhaps his most original and creative piece of work. It was the earliest attempt in English to deal with Hebrew syntax comprehensively, on principles at once philosophical and

comparative. It owed much to the imaginative insight of Ewald, who in this department, as in so much else, introduced a new epoch into Biblical studies; but the elaboration and verification of the principles were Dr. Driver's own. He possessed the genius of a grammarian, a sense of values in language, a keen relish for working out the usage and formation of words; consequently his *Hebrew Tenses* became at once a standard work, which has influenced all subsequent Hebrew grammars; and the Hebrew student keeps it always at his side. Dr. Driver's other grammatical studies, outside the notes in the commentaries, have found a place in the Oxford Hebrew Lexicon, where they deal with adverbs, prepositions, conjunctions; it is not too much to say that these masterly articles give to the Lexicon its distinctive and permanent excellence. The emphasis which he laid upon exactness in grammar and philology will not be forgotten by those who came under his direct teaching.

And here we may note a characteristic of Dr. Driver's mind which sometimes caused disappointment to ardent spirits, and seemed to imply a certain lack of imagination, or of the kind of courage which imagination inspires: I mean, his reluctance to be positive, his caution in arriving at a decision. It often requires more real courage, however, to be content to state a probability than to strike out something new; intellectual honesty may not be a dazzling virtue, but it has the first claim upon a scholar's allegiance. Many will think that Dr. Driver's pre-eminent service was to point out, with scrupulous care, the degrees of probability in the explanation proposed. By nature his learning inclined to the conservative side. It was always difficult to extract from him an opinion on some new hypothesis, for he would never commit himself until he had independently investigated the problem. Knowing this habit, some of us turned with curiosity to his commentary on Exodus when it came out, eager to discover his reasoned opinion on certain vexed questions—the origin of the name Jahveh, the Kenite theory, the history of the Passover, the position of Sinai, and so on. We found a careful statement of the arguments on both sides; where we had been accustomed to speak with a good deal of rash assurance, we found him guarded and unconvinced. It was disappointing, perhaps, but most salutary.

An eminent German critic once used the word *umsichtig* to describe Dr. Driver's method. The word was happily chosen; for not only did he make it his rule to look all round a topic, but he never overlooked anything that had been written upon it. His knowledge of the literature on his subject was extraordinarily complete; hence the care with which he kept revising and improving his more important books, such as his *Genesis*, his *Samuel*, and the great *Introduction* (9th ed., 1913). He always made a point of encouraging younger men by drawing attention to their work; and to make it as perfect as possible he would devote an immense amount of time and trouble to helping them in their publications.

As time went on he became more and more interested in Biblical archæology. He kept a keen and watchful eye on the whole field, and with his clear-sighted judgment he knew how to appraise the fresh evidence as it came in. Nothing is easier than to exaggerate the importance of a new discovery and to see it out of proportion to the truth of the larger whole. On several occasions Dr. Driver did good service by laying down the canons which must govern the application of archæological evidence to questions of history and religion; the Biblical student, if he is wise, will continually bear these in mind.

No account of the great scholar who has left us will do him justice that does not notice his lively interest in natural science. As a young man he distinguished himself in mathematics, and the training served him well in the main occupation of his life. He would investigate, in the manner of an expert, the various problems of geology, anthropology and natural history that occur, for example, in the Biblical account of the Creation. Those familiar with his books and lectures will remember his minutely careful discussions of the stages in the development of the locust, of the habits of the wild-ox (by no means the semi-fabulous creature that some imagine), of the great vulture, of the breeds of Palestinian sheep; he was always anxious that we should have trustworthy information on such matters. And this interest continued to the very last. As he lay dying, his mind dwelt constantly on the wonders of nature, the nebulae and the solar system, which he hoped soon to understand as never before. One recalled Hooker on his death-bed, considering the numbers and the orders of the angels.

A few years ago some of his friends and former

pupils presented Dr. Driver with his portrait, an admirable work by Mr. Briton Riviere. In acknowledging the gift, he spoke, in his self-effacing way, of the changes that had come about in the study of the Old Testament since the day when he succeeded Dr. Pusey. Lower criticism, higher criticism, historical criticism had come into existence as recognized departments of the science, involving changes in traditional views, but changes in harmony with the general movement of thought and discovery elsewhere, and all in the direction of a truer understanding of the records of God's revelation. On his own share in this advance he was characteristically silent, but we who listened to him knew how predominant that share had been. It is for others to carry on the task which he has laid down. He has bequeathed to us a high tradition of diligence, concentration, and single-minded devotion to the truth in the service of God. *πρὸς ταῦτα τίς ἱκανός;*

The Great Text Commentary.

THE GREAT TEXTS OF PHILIPPIANS.

Philippians i. 6.

Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.

The Epistle to the Philippians is distinguished by the affectionate warmth with which it was written. It is suffused throughout with the spirit of commendation and good cheer. There is an entire absence of the reproofs and warnings which most of the Epistles contain, and it abounds in expressions of affection and hope, which show how dear the Philippians were to St. Paul's heart, and how responsive they had been to his ministry and to his great message of God's grace through Jesus Christ. With this spirit the text is altogether in harmony. It naturally divides itself under three heads:

(1) God's good work; (2) its perfecting; and (3) the Apostle's assurance.

I.

God's Good Work.

1. 'He which began a good work in you.' This good work, as it is called, is wrought within the soul. The Philippians, it is true, altered some of their outward habits. Instead of observing pagan rites as heretofore, they observed the rites and worship of Christianity; they gave up customs that were idolatrous or immoral, and pursued the way of purity and righteousness. But the work was deeper than these things of themselves implied. They became new creatures in Christ Jesus; there was a spiritual renovation of their whole nature. To use the language of the New Testament, they passed from death unto life.

2. This good work was of God. Every house is built by some man, but He who builds this temple is God. To His skill and influence we are indebted both for framing the plan and for carrying it into execution. Others, indeed, are labourers together with God. Those in whom the work is wrought are themselves commanded to work out their own salvation with fear and trembling, yet they all act under the direction of the great Master-builder, and depend upon the effectual concurrence of His providence and grace for the success of their labours.

Thus the Apostle claims a Divine origin for the experience of the humblest soul; he says that our religious life is a spark from the heavenly fire, our devotion is the result of a wondrous inspiration. By Christian experience we mean the struggles with sin, the longings after purity, the feeling of calm confidence in God, and the personal attachment to the Lord Jesus. These are the marks of true discipleship; they are not the fancies of fanatics, they are not the morbid product of an over-heated imagination, they come to us from the eternal God through our Lord Jesus Christ. The believer knows that his life is changed and glorified by the vision of the Christ. Those who laugh at this experience as an unreal thing, as feeble mysticism which will not stand the searching light of science, simply show the shallowness of a scepticism which seeks to ignore one of the mightiest powers that the world has ever known.

All the great prophets and apostles, leaders and heroes claim that their power to face a hard unbelieving world comes from the indwelling spirit of God. If we could imagine the history of man to be bereft of all that has been created by the fire of religious enthusiasm and by the inspiration of Christian hope, it would present a very dismal picture. Only that which comes from God can lift men heavenward.

We know with certainty that God's covenant of grace is a system of exquisite adaptations and compensations; that it is ordered in all things and sure. And if the mathematician can demonstrate that the leaves of a plant are arranged around its stem so as to give them the fairest possible freedom of access to air and light, and the planets placed at such distances from the sun as to give them the fairest possible chance of revolving around him undisturbed by their neighbours, surely the Christian can prove, from his own experience and observation, that 'God performeth the thing that is appointed,' and adapts His dealings to the necessities of His people. The conclusion therefore is as irresistible as it is welcome, that we need not fear any of the ills of life, for He who has begun the good work in our souls is too wise to err, and has so loved us that He did not spare His own Son, but delivered Him up for us all.[1]

II.

Its Perfecting.

1. There is a ring of certainty in the language of the Bible. Philosophical speculations, dialectics, or guesses at truth are excluded from its pages. This certainty arises from two causes—the action of the Spirit on consciousness, and the action of faith in experience. Divine revelation and conviction of its verity proceed from the first, experimental Christianity from the second. The Apostle was persuaded that the end was contemplated in the initial stages of grace, because the first act embodied plan, substance and action commensurate with the completion of the work. This was true, not only of the Divine order in a general sense, but of the particular case under notice—'this very thing.' The life of the Philippian Church would be advanced by the energy of the Holy Spirit through all its stages to final perfection. God has the end in view from the beginning. Such assurance from such a source was especially helpful to the Philippian Church in its struggles; and a like assurance also on the part of Christian teachers will strengthen men equally to-day in their endeavour to rise to greater proficiency of experience.

[1] Hugh Macmillan.

2. St. Paul's confidence had a deep root. He took his stand upon the principle of life in Christ Jesus, and upon the unchanging love and irreversible purpose of the heavenly Father. This principle was firmly grasped by the Apostle. His conception of the Divine life, involving mystical union with Christ, was such that it carried with it the ideas of permanency and growth. Christ's entrance into the soul through faith was no casual visit, but an abiding presence, an indwelling which nothing could vitally disturb, the beginning of a fellowship which was eternal.

Christianity, by its completely rounded view of the world, guarantees to believers that they shall be preserved unto eternal life in the Kingdom of God, which is God's revealed end in the world.[2]

3. But the same guarantee was given by the unalterable purpose of God. God would not abandon a work which He had begun; that were to entertain most unworthy thoughts of Him, ascribing to the Divine Being a vacillation and fickleness utterly contrary to His nature. With God to work is to finish. The plan by which He works needs no amendment, and can suffer no frustration. As it has been well summarized: Human need remains to the end; God's purpose holds to the end; Divine love persists to the end; and the Almighty arm is strong to the end.

The principle is that the work of saving grace clearly begun by the Spirit of God shall not be destroyed and come to nothing, but shall be carried on to complete salvation. This principle is not received by all Christians as part of the teaching of Scripture; but it seems to be recognized not merely in a few, but in many passages of the Bible. We have, for example, our Lord's word in Jn 10^{28}: 'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' And there is hardly one of St. Paul's Epistles in which the same principle is not presented to us, stated in express terms, or assumed in stating other doctrines, and applied to the comfort of believers (1 Th $5^{23.\ 24}$, 1 Co 1^{8}, Ro 8^{30}). The ultimate salvation of those in whom a good work is begun is, in this view, conceived to be connected with the stability of God's purposes, the efficacy of the Son's mediation, the permanence and power of the Holy Spirit's influence, and the nature of the covenant under which believers are placed. And the perse-

[2] Ritschl, *Justification* (Eng. trans.), 200.

verance thus provided for is supposed to be made good through the faith, patience, fear, and diligence of those who persevere, and by no means without these. As to the place before us, whatever exceptions and whatever distinctions may be taken on the subject, it must be owned that, gladly recognizing Christian character and attainment as a fact, the Apostle finds therein a warrant for emphatic confidence about the future, even to the day of Christ.

As an architectural achievement, Cologne Cathedral doubtless is the expression of a sublime idea. The history of its erection also is singular and significant, and its formal completion in 1880 was a great event. The first stone was laid in 1248, and notwithstanding the lapse of all these centuries, including long periods of forgetfulness, neglect and intentional delay, the building has at length been finished according to the original plan. The thought of that one man Gerhard von Riehl, who was laid to rest more than half a millennium ago, has been carried out from the ground plan to the loftiest arch and the last pinnacle. So that this Cathedral will always stand as an impressive illustration of the persistent vitality of a true, harmonious and beautiful idea. So also where the work of saving grace has been begun by the Spirit of God, we believe that in accordance with the stability of God's purpose, that work in faithful persevering hearts will go forward, in spite of many doubts and fears and drawbacks, until God's work is carried out to complete salvation.[1]

4. There is one further reason, hinted at rather than distinctly stated, why the Apostle's utterance was so strong—that derived from his view of the Day of Christ. It was a day when Christ's work would be exhibited in all its fulness; when the harvest would be reaped; when the dispensation of grace below would issue in the Kingdom of our God and His Christ. The Day of Christ, without redemption, would indeed be a dark day. Where is redemption consummated, except in the perfecting of this work in the individual sinner? Where do you find redemption, if not in the redeemed? And, if this work be not perfected, what will there be to make the day of Christ a blessed and glorious day? The day of Christ without redemption consummated (and it can be consummated only in the perfection of individual sinners) would be a day of blackness instead of a day of brightness.

Great Master, touch us with Thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let
Hidden and lost Thy form within us lie.
Spare not the stroke, do with us as Thou wilt,
Let there be nought unfinished, broken, marr'd;
Complete Thy purpose that we may become
Thy perfect image, O our God and Lord.

[1] F. Cowles.

III.

The Apostle's Assurance.

The Apostle's assurance of the ultimate salvation of the Philippians had, as we have shown, deep roots. It was not a mere hope or generous assumption, it rested upon the nature of the Gospel, and the character of God. But it was no hard-and-fast dogma, such as some schools of thought have endeavoured to maintain, and which, embodied in the phrase, 'Once in grace, always in grace,' was made an excuse for sin. St. Paul looked at it in a very different light. It made him all the more solicitous about the Philippians, that they should stand fast in the faith, and press toward the mark. Rightly viewed, therefore, this assurance is a help to devotion and Christian progress.

1. *Hope itself will stimulate the soul to put forth its best efforts.*—If we are haunted by the fear of falling short at last, it may preserve us from some transgressions, but it will not help us much in pressing onward. Hope points before; and when discouragement from past failure hinders us, it will revive our courage, and enable us to reach forth again to the prize which Christ offers to him who overcometh. It is so with our heart. It will often seem to us that it has gone back into a desert state; but spring will return—the blossoms will come out again—and it will be God's garden at last.

2. *This assurance constrains us to be ever looking to God.*—We are not fighting our hard battles each for his own hand, in his own strength, with none to uphold, none to care whether we stand or fall. We are in God's school, under His discipline. Every trial (or temptation, as we call it) is allowed, measured by Him. He cares—cares infinitely—that we should be good. The work is His—His in conception. It is He who had faith in us, and so put faith into us, who makes us His children, and bids us live as His children—His in performance. He is ever at hand to suggest, inspire, protect, strengthen. The work is His. This is the persuasion in which St. Paul rests. What other hope were there for any who look on anxiously at the life-struggle of others, seeing possibilities and promise of good, but seeing also actual failure, shortcomings, disappointments without end? What other hope were there for ourselves?

Mrs. Harriet Beecher Stowe relates a striking incident which once gave to a speech which Frederick Douglas was

delivering a startling and almost overwhelming power. Douglas was descanting in his usually impassioned manner upon the wrongs and miseries of the negro race. Warming with his subject, and waxing more and more indignant with their persecutors, he seemed to lose all patience, and at last said that they must henceforth trust in the strength of their own right arm, seeing that it was in vain otherwise to hope for deliverance. At this moment there arose a tall aged negress who, while perfect silence reigned throughout the hall, said in a voice, not loud but deep, which thrilled every heart in that excited assembly, 'Frederick! is God dead?'

Lord, many times I am aweary quite
Of mine own self, my sin, my vanity—
Yet be not Thou, or I am lost outright,
Weary of me.

And hate against myself I often bear,
And enter with myself in fierce debate:
Take Thou my part against myself, nor share
In that just hate.

Best friends might loathe us, if what things perverse
We know of our own selves, they also knew:
Lord, Holy One! if Thou who knowest worse
Shouldst loathe us too.[1]

3. *This assurance will teach us to use all means necessary for steadfastness and progress.*—For the assurance is of a kind which by magnifying God's grace in Christ, obtains a clear view of the difficulties which that grace has to overcome. So we shall wait upon God day by day, realizing the need of prayer, and of keeping in close touch with Jesus Christ, lest some temptation should take us unawares. But we shall use the means freely not slavishly, as a privilege not as a task, finding in fellowship with God its own blest reward.

[1] R. C. Trench.

Literature.

Davies (J.), *The Kingdom without Observation*, 69.
Davies (T.), *Homiletic Expositions of Philippians*, 18.
Harper (F.), *A Year with Christ*, 191.
Jordan (W. G.), *The Philippian Gospel*, 42.
Jowett (J. H.), *The High Calling*, 12.
Kuegele (F.), *Country Sermons*, iii. 244.
Martin (S.), *Fifty Sermons*, 72, 76.
Meyer (F. B.), *The Epistle to the Philippians*, 27.
Paxton (W. M.), in *Princeton Sermons*, 75.
Rainy (R.), *Philippians* (Expositor's Bible), 25.
Sauter (B.), *The Sunday Epistles*, 530.
Spurgeon (C. H.), *Metropolitan Tabernacle Pulpit*, xv. (1869), No. 872.
Stennett (J.), *Discourses on Personal Religion*, 430.
Stevens (H.), *Sermon Outlines*, 300.
Vaughan (J.), *Sermons*, No. 744, 13.
Sermons for the People, vii. 173 (T. B. Buchanan); vii. 150 (E. C. Wickham).

An Important Reading in the Diatessaron.

By J. Rendel Harris, Litt.D., LL.D., Woodbrooke Settlement, Birmingham.

Any person who expects to solve the problem of the diversity of the New Testament text in the second century, without employing in the solution the Old Syriac and associated versions and the closely connected Diatessaron of Tatian, is, no doubt, the victim of a delusion; and with almost as great a sense of hallucination, we may say that the person who attempts to clear up the New Testament problem with the aid of both Old Syriac and Diatessaron, is mistaken, unless he can include in his preparation for the problem some greater acquaintance than ordinary with the genesis of both of the explanatory factors. This last remark is not meant to be in disparagement of the attempt of Professor von Soden, of whose co-operation we have been recently bereft, to explain striking variants by the influence of the Diatessaron; what we want to say is that, if Professor von Soden was right, then we ought to know a great deal more about the Diatessaron and the associated Syriac Versions. Nor was the former remark as to the necessity of acquaintance with Syriac texts meant to be offensive to my friend Professor Souter, though I must admit that his book on the *Text and Canon of the New Testament* amazes me, both by the thoroughness of its treatment of the Latin Versions and by the inadequacy of its references to the Oriental texts; Professor Souter must build broader, before he builds higher; already his centre of gravity is in danger of falling outside his base.

What then is necessary by way of guidance, if we are to move towards a sufficiently considered and adequately supported solution? My impression is that we need to spend much more time on the Diatessaron and its comrades. For those who

are not familiar with the investigations that are going on we need some fresh statement of the existing and already registered evidence and some attempt at its re-interpretation. The first thing that the student needs is to re-examine the evidence for the following proposition:

The Peshito version of the Old Testament is, in part at least, anterior to the Diatessaron and to all known Syriac Versions of the New Testament.

In connexion with that statement I am going to write a note upon one particular reading of the Diatessaron, which will serve as a commentary on the statement, and will incidentally throw a ray of light upon the relation between the development of the New Testament text and the parallel development of the institutional life of the Church; for I think it can be maintained that there is no peculiar phenomenon in the text which has not a conjugate phenomenon in the history of the Church.

Our knowlege of the Diatessaron is, in the main, our knowledge of the Commentary upon the Diatessaron made by Ephrem the Syrian, in the latter part of the fourth century, and translated, at a very early date, into the Armenian language, in which it is now preserved, with its underlying text. As we say, most of our certain knowledge of the Diatessaron comes from this source. We have the text and commentary of Ephrem translated into Armenian and from thence done into Latin, by Professor Mösinger; from the Latin of Mösinger, the text has been extracted and done into English by Mr. Hamlyn Hill; however convenient this may be, it is quite inadequate for close study, as the text cannot often be understood or even determined apart from the Commentary.

On p. 137 of Mösinger's edition we have the following sequence:

> Qui maledicit patri suo aut matri suae, morte moriatur (Math. 15, 1–12) et qui blasphemat Deum, crucifigatur. Quibus verbis Deus honorem parentum cum suo honore comparavit, quam comparationem et propheta fecit, dicens, etc.

Here the Commentary shows that Mösinger should have spaced the words, 'And he that blasphemes God, let him be crucified,' and not have ended his quotation with the words from Matthew, 'He that curseth father or mother, let him die the death.' For the commentator (Ephrem) goes on to explain that with these words about the crucifying of the blasphemer, God joined the honour due to parents with His own. Mr. Hamlyn Hill saw this, and in his *Ephrem's Gospel Harmony* he printed the whole passage among the Ephrem Fragments.

Now, if we turn back to Mösinger, we find him perplexed, and rightly so, as to the origin of the added clause about the crucifixion of the blasphemer. In a footnote he says:

> Forsitan alludit ad Lev. 24, 16, 'Qui blasphemaverit nomen Domini, morte moriatur.'

One's natural comment upon this bit of Latin (which is not exactly Ciceronian) is that *forsitan* is too strong a word to use, in view of the discordance of the quotation and its supposed original. Evidently Mösinger has sinned, in the Greek sense of not hitting the mark.

Suppose, however, we turn to the Peshito version of Dt 21^{23}, we shall find the very words used by Tatian, and commented upon by Ephrem; for the passage of Deuteronomy, which in our English Bible appears in the form:

> 'His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;)'

appears in the Syriac Old Testament, with the parenthesis in the form:

> 'for he that curses [or insults] God shall be crucified.'

Here then is the passage which Tatian incorporated in his Gospel Harmony; and it follows that the Syriac Old Testament is anterior to Tatian. The peculiar reading was, in fact, known to the observant Syrian commentators: I was pleased to find the confirmation of my identification of the passage, so far as the proof of the coincidence with Deuteronomy goes, in Isho'dad's commentary upon the Epistle to the Galatians; as the following quotation will show:

> '*It is written, Cursed is every one that hangeth on a tree.* And it is asked, Where is it written? It is written in Deuteronomy, If a man is guilty of a mortal sin, and is crucified on the tree, and dies, his corpse shall not remain till the morning; but bury him on the same day that he is crucified, because *he who*

blasphemes God shall be crucified, or, *it is a disgrace to God, that he should hang*, as the Hebrew says.'

The inquirer in the text is clearly a Syrian, he does not know that Paul was quoting the Septuagint; and he is informed that the Syriac reads it this way, and the Hebrew this way; and a reference to the Hebrew shows that the Hebrew really has, 'an insult of God [or, a curse of God] is the crucified [*or* hanged].'

When we have satisfied ourselves that Tatian is quoting the Syriac Old Testament, we are raising other questions. For example, how does it happen, in view of such a quotation, that some persons have assumed that Tatian made his harmony in Greek? and, to change from criticism to dogma, how did a passage, susceptible of such a pro-Jewish application, ever find its way into a Christian Bible, or a Christian Harmony? The answer to this last question seems to be that the Syriac Bible was not made, as is commonly supposed, for Christians by the aid of Edessan Jews, but that it was actually made by Edessan Jews for their own use, and passed from them to the Christians. Ought we to say, that the translation in question was anti-Christian? It is not easy to decide: certainly Jesus was condemned on a charge of blasphemy, and He is still known among the Jews as Taluy (the Hanged or Crucified), according to the word used in the Hebrew of Deuteronomy. Moreover, the early Christian literature is full of evidence for the existence of violent disputes whether Christ was the Curse or the Cursed, which show that this was one of the questions between Church and Synagogue. What is really difficult is to imagine how a Mesopotamian Christian could have transferred such a text from his Syriac Deuteronomy into his Gospel.

We have said enough to show the importance of the reading to which we have invited attention. If I have ever pointed the verse out before, I hope the repetition will be attributed to a lapse of memory. The passage is sufficiently important to invite further study.

Recent Foreign Theology.

The Russian Sects.

THE investigator of religious pathology will find abundant material in the second half of the second volume of K. K. Grass's *Russische Sekten*, which has just been published (Hinrichs, Leipzig; M.14.50). This completes the author's study of the Skopzi, who base their sect on a literal interpretation of Mt 19^{12}. The history of these repulsive fanatics is given with great detail from 1832, and the historical survey is followed by a very complete account of the legends of the sect, their eschatology, way of salvation, ascetic and ecstatic practices, secret discipline, forms of worship, and organization, attention also being given to the sub-sects and the Neo-Skopzi. The key of the whole system is the endeavour to check the sexual impulse by castration, and the underlying principle of the Skopzi is of interest as being an ignorant recrudescence—in extreme form—of ancient heretical asceticisms. The book is of value for the folklorist as well, for the Skopzi legend of the Czar Peter III., who is more or less confounded with Ivanoff (or Selivanoff), the founder of the sect, is of marked worth as an instance of historically traceable development of a myth. A Napoleon myth likewise plays a part, for he is declared by the Skopzi to be Antichrist and to have been the natural son of the Empress Catharine II., who first educated him in the Russian Academy of Sciences, and later sent him to France. The author's mode of treatment is of the most admirable German type—impartial and exact—and his work, which, it is to be hoped, will deal not merely with the Chlysti and Skopzi, but also with the minor sects, bids fair to supersede all previous discussions of the theme.

LOUIS H. GRAY.

Jesus in Non-Christian Sources.

THIS is one of the latest additions to the publishers' well-known *Kleine Texte*, which have

already earned the gratitude of Biblical scholars. It consists of the references to Jesus in non-Christian authors, and documents emanating presumably from personages who were not recognized adherents of Christianity. We have here the Syriac letter of Mara to her son Serapion (printed in Cureton's *Spicilegium Syriacum*, 1855) in German translation, the salient passages from Josephus, Pliny the younger, Tacitus, and Suetonius, the forged letters of Abgar (Greek, Latin, and a German translation of the Syriac version which is more detailed than the others), of Pilate (Latin and Greek), and of Lentulus, and as an appendix the Christ passages from the Talmud (text and German translation). An all too short introduction prefaces the collection. The book deserves a hearty welcome from all New Testament students since it is a valuable addition to Christological literature at a very cheap price. The passages given add little indeed to our actual knowledge (the Abgar letters give additional weight to the identification of Thomas with the other Judas), but they are here conveniently collected, and collectively are of much importance to the history of Christian development. Even the forgeries have their merit if only for the use to which they have been put by Solomon Reinach (*Cultes, Mythes et Religions*, ii. p. 441) to disprove the historicity of the Crucifixion. In connexion with the letter a certain Lentulus was supposed to have written to the Senate describing our Lord's personal appearance, and it is interesting to note that the description 'with the hair smooth to the ears but thereafter falling in round curls on the shoulders' is literally true of the Jews in Austrian Poland at the present day. Faults are singularly few. On p. 25 *briefwechsel* is wrongly printed, and on p. 37 *Lentulus*. On p. 25 *Abdun* the MS. reading ought to be corrected as in one MS. to *Abdum*. In the letter of Lentulus the comma at the end of l. 3 makes nonsense of the sentence, and the genitive in 'e' for 'ae' ought not to have been left in l. 7. The omission of the Syriac texts and of the Syriac interpolated Jesus passages from the Slavic translation of Josephus is a blemish, but considerations of printing doubtless had too much weight with the editor. Also one must register a protest against the concealment of E. G. Hardy under the extraordinary form Hardaeus. This Latinizing of the names of modern writers has been given up by the best scholars. As a textual point on p. 21, l. 8, τὸν τοῦ Ἀβδοῦ ought to be supplied after Ἄβδον.[1] It is in Rufinus' Latin Version which is translated verbatim from Eusebius.

R. T. Clark.

Munich.

The Old and New Testaments.

Professor Lucien Gautier, of the University of Geneva, has prepared and published the second edition of his *Introduction à l'Ancien Testament* (Lausanne: Georges Bridel; 2 vols., Fr.20). He has revised the work throughout, and rewritten portions of it under the influence of the literature which has appeared during the eight years that have elapsed since the issue of the first edition. Throughout all these years he has been working hard upon the subject, and has endeavoured to let no literature of any value escape him. Critically, however, he stands where he did. He is a higher critic, but a higher critic of a moderate quality. The latest hypotheses he is willing to leave to the future historian. Meantime he is thoroughly convinced, after forty years' study of the Old Testament, that the moderate critical position will never be moved. 'The Books of the Bible are not all the work of the men whose names they bear; the real date is not always that which we have been in the habit of attributing to them; certain facts stated in the Old Testament writings, and even certain of these writings in their entirety, are not to be regarded as veritable history.' But Professor Gautier is thoroughly convinced that these results of historical criticism make the Old Testament not less but more authoritative than before. They carry its authority from the outside to the heart and the conscience.

In the series entitled 'Scripta Pontificii Instituti Biblici' there appears a new commentary on the Book of Genesis, by L. Murillo, S.J., Professor in the Biblical Institute. The title is *El Génesis* (lire 9.60). The volume—a handsome one of nearly 900 pages, and beautifully printed—contains also an introduction to the Pentateuch. This introduction is written on conservative lines, although the writer is by no means ignorant of the work that has been done by criticism. The argument on behalf of the Mosaic authorship of the Pentateuch which carries weight with him beyond

[1] *Antike Jesus-Zeugnisse.* Vorgelegt von Dr. J. B. Aufhauser, 51 pp. Marcus & Weber, Bonn. M.1.30.

all other arguments is the fact that our Lord deliberately accepted the opinion of His time, which undoubtedly attributed the whole Pentateuch to the pen of Moses. He elaborates the Jewish tradition through many pages in order to show that this opinion was right. This attitude affects the commentary, of course, but by no means so much as one would have expected. As the commentary proceeds we begin even to doubt if the author's mind is so entirely at rest on the Mosaic authorship. At every turn his undoubted scholarship is on the point of driving him into conflict with it. The commentary is not the word for word explanation with which we are familiar. A paragraph is taken and expounded as a whole, the words falling naturally into their place in the exposition. The author is unfortunately unacquainted with English. We have not found one of his references to English books quite accurate; and although he knows of the existence of a good many, he is unable to separate the good from the bad.

In the same series there appears a critical thesis on the Book of Proverbs, by the Rev. Giacomo Mezzacasa, Doctor in Theology and in Sacred Scripture. The thesis contains an elaborate comparison of the Hebrew and Greek texts of Proverbs. The Greek text employed is that of Swete, but the author has evidently worked independently on the sources of that text, and he has learning enough besides to use the Ethiopic, Coptic, and other versions and paraphrases. Altogether it is a work of amazing scholarship, and therefore limited appeal. The student or commentator who has scholarship enough to use it will find the work of immense service and will be thankful that it did not escape his notice. The title is *Il Libro dei Proverbi di Salomone* (lire 5.20).

But the Pontificio Instituto Biblico of Rome has on hand a much larger undertaking than any of those. This is no less than a library of Christ; the general title is 'Christus, Lux Mundi.' To this library the Rector of the Institute, Leopold Fonck, S.J., contributes the first volume of an introduction to the study of the miracles in the Gospels. This volume deals with the miracles of nature wrought by our Lord. We have called it an introduction to the study of the miracles rather than a commentary on them; but it is that also. The Greek text and the Vulgate version of each miracle are set out in parallel columns, and are immediately followed by the textual variations of both. Next comes an account of the circumstances in which the miracle was performed. This account is occasionally broken by interesting geographical and antiquarian notes. Then the miracle itself is described and its place in the teaching and work of Jesus is pointed out. Last of all a full and competent estimate is given of the value of modern criticism of the miracles. Unlike Professor Murillo, Dr. Fonck is thoroughly acquainted with English. He knows the best literature, and he knows it accurately. His bibliography at the beginning of the book is of very great value, and of no less value are the admirable series of indexes which close it. It would not be difficult to add to the bibliography, and to add the titles of books worth adding, but that could be said of any bibliography in any language. Like all the work of the Biblical Institute, the volume is printed on good paper and in the most attractive type. The title is *I Miracoli del Signore nel Vangelo.* Volume Primo: *I Miracoli nella Natura* (lire 4.50).

The first volume has been published of a work in which the Vulgate Psalter is to be compared minutely with the Hebrew text and the Greek versions. The title is *Psalterium Latinum cum Greaeco et Hebraeo Comparatum* (Florence: Libreria Editrice Florentina; lire 3.50). The author is Joseph Bonaccorsi, M.S.C. This first volume covers only eleven Psalms, so that there must be a good many volumes to come. But if the work was to be done at all it had to be done thoroughly; and so far as we can make out Dr. Bonaccorsi has simply left nothing undone.

A commentary on the Epistles to the Thessalonians, to Timothy, Titus, and Philemon, by the Rev. Joseph Knabenbauer, S.J., has been added to the series which goes by the title of 'Cursus Scripturae Scarae,' and is edited by Knabenbauer himself, along with Cornely and De Hummelauer (Paris: P. Lethielleux; Fr.7.50). It is manifest from this volume that Knabenbauer has the interests of this series thoroughly at heart. The introductions to these Epistles are scholarly but brief; the authors' strength is given to the commentary itself. The commentary is exegetical; every phrase has its meaning discussed historically, philologically and theologically, and all the opinions of all the great commentators are reckoned with. No man could do many works like this in a lifetime.

Sin and the Atonement.

By the Rev. John M. Shaw, M.A., Logiepert.

Sin is fundamentally and essentially the introducing of a great cleft or rupture into God's world through the misuse of what Dante called 'the dread gift' of free will. Religious history everywhere, outside Christianity, shows us man under the sense of guilty responsibility for this fatal 'fall' from God's purpose and rebellion against His will, attempting to knit up the rupture and overcome the cleft, and so bring himself back into the great Fellowship.

Now the foundational proclamation of the Christian religion is that what man in all ages and races and conditions has been, and is, attempting by propitiation and sacrifice and self-torture, but attempting vainly, to do, God Himself in His Infinite Love and Grace has done, and done once for all. He has provided the Atonement, so that there remaineth now no more sacrifice on our part for sin. When we ask how God has done this, we come to the great fact which is the primal wonder of the Christian Gospel, the fact of what is called the Incarnation—God manifest in the flesh—that fact, the essential meaning of which has been expressed by the poet thus:

> 'He sent no angel to our race
> Of higher or of lower place:
> But wore the robe of human frame
> Himself, and to this lost world came.'

As saith the Scripture: 'In the fulness of time'—that is, at the end of a long process of development or preparation, a preparation or development directly in the history of Israel, but indirectly in religious history outside Israel—'God sent forth his Son, made of a woman, to redeem' a sinful world; sent Him forth from His eternal Presence and Glory, Very God of Very God, to take upon Him our human nature, becoming born into this sinful world of ours a little child, and growing up through childhood to boyhood and then to manhood, that thus born and thus growing up, very man of very man, He might in our human nature, and from within humanity, offer the sacrifice well pleasing to God for our redemption, and thus knit up the rupture and bind back God's world again to Him.

The chief work of the latter half of the nineteenth century—of the last sixty or seventy years—has been the re-emphasizing of the genuine historical humanity of Jesus, and with that the re-discovery of what is called the Gospel of the Incarnation, the Gospel of the Life. The full results of this great re-discovery we have not even yet entered truly into. But, with all the great services which it has done, and has still to do, this recent almost concentrated emphasis on the Incarnation has been apt to call attention off too much from the great fact in which the Incarnation issued, and in which the significance of the Life is uniformly represented in the N.T. as alone having its true consummation or completion, namely, the Death on the Cross. To the N.T. writers, both of Gospels and of Epistles, the Death was the predominant fact, the fact of supreme importance in the manifestation of Jesus Christ. This is reflected even in the proportion of space given in the Gospel records to the story of the last week of our Lord's earthly life and ministry, what is called the Passion Week. Taking an ordinary Bible, what do we find? Out of thirty pages of the Gospel according to St. Matthew, ten are given to the record of the last week. In St. Mark, out of nineteen pages, six are given. In St. Luke's Gospel, the proportion is a little less, but in St. John it is more. Out of twenty-four pages taken up with the whole story, ten are concerned with the last few days. Not only so, there are ample indications that in Jesus' own thought His death held a corresponding place as the fact of supreme importance and significance, the great fact and act of His life. Most of us, I dare say, have seen Holman Hunt's picture entitled 'The Shadow of the Cross.' The picture represents the interior of the carpenter's workshop in Nazareth, with Joseph and the boy Jesus at work. The boy pauses for a moment's rest from His work, and, as He stretches Himself in the doorway, the shadow of a cross is thrown by the sun on the wall behind. The picture may be fanciful in form, but the underlying idea is true to the facts. We cannot read the Gospels with any degree of attention without observing how from an early stage in His life, at the very latest from the beginning of His public ministry, the thought of His death was ever present to His mind as involved in His business or 'vocation' here on earth, as the culmination or

concentration of it indeed, the thing for which above all He came into the world. This great fact, and the meaning of it, is what we are to consider together now.

And first, and to begin with, let us remind ourselves that, in dealing with the death of Jesus, we are dealing with a veritably historical fact, not a legend, but something that actually happened, a fact of human earthly history. This it is needful to say at the outset, for in the religions of the pagan world we come across legends of gods who came to this world and died — Attis, Adonis, Osiris, and others,—and sometimes the case is represented as if the N.T. story of the death of Jesus has been shown by the comparative study of religions to be on all-fours with, and indeed a reflection of, these conceptions or ideas which were prevalent in the Græco-Roman world when Christianity came upon the scene. The cases, however, are altogether different. Attis, Adonis, Osiris, and the others are in no sense historical figures, and the legends of their coming to earth, and dying, and rising again are but figurative embodiments of the birth, decay, and reanimation of nature year by year. But, in the case of the death of Jesus, we are face to face with a plain, human, historical fact. 'Jesus of Nazareth was put to death in the reign of Tiberius, when Pontius Pilate was procurator of Judea.' Where do we read that? We read it in the records of the Roman historian Tacitus. The death of Jesus, that is to say, is a fact of human history, a fact of Roman history, recorded as such in the Roman historical books. Now, viewed thus, it was looked upon as the death of a criminal, of one who died not of old age, or of disease, or by accident, but of one who was put to death, and that the most violent and criminal death, in the prime of life, while still a young man. And this is all we can say of the death of Jesus from the point of view of purely secular history. We may say His murder was unjust. Lawyers acknowledge this. No two witnesses, the records tell us, could be found to agree together as to the charge brought against Him. Pilate declared that he found no fault in Him, and even Herod had not a word to say against Him. We may even say His death was a martyrdom, the highest or noblest instance in human history of a man who faced death itself rather than compromise with truth and righteousness. That, at most, is all we can say from this point of view. But, when we pass to the Gospels and the Epistles, how differently the death is looked upon there. What a wide divergence, what a gulf even, there is between the point of view of the Gospels or the Epistles and the point of view of Tacitus! There the death is looked upon, not as the death of a criminal, not merely as an unjust murder, not even as a martyrdom, but as something very much more than that. It is represented as a fact of Divine history and significance. God Himself was in that fact, and in it in a unique way. 'God was in Christ reconciling the world unto himself.' 'Having made peace through the blood of his cross,' He 'hath reconciled us to himself through Jesus Christ.' The death, indeed, is looked upon as the supreme revelation of the love of God to a sinful world; the fact through which, above all, we have the Atonement, in such a way that the Gospel is concentrated in it, and the Gospel which we are called to preach is not merely the Gospel of the Incarnation — the Gospel of the Life — but above all, 'the Word of the Cross.' 'We preach Christ crucified, the power of God, and the wisdom of God.' And the question we have to ask ourselves is this: how such a death—a death which, looked at from the purely secular historical point of view, is a murder, at most a martyr's death—could come to be represented as a fact of religious history and significance like that?

Now the best way, I think, and the simplest way, in approaching an answer, will be to start from the oldest statement of the case, namely, the apostolic interpretation and explanation. This finds varied expression, but the truth expressed is the same. 'Christ died for our sins.' 'Christ hath suffered for sins once, the righteous for the unrighteous, that he might bring us to God.' 'He is the propitiation for our sins.' 'Our passover also hath been sacrificed, even Christ.' 'In whom we have our redemption through his blood.' This is the uniform apostolic representation and interpretation of the fact. Sometimes it is spoken of as if it were Paul's peculiar doctrine, and no doubt it is in Paul that we have the fullest and the clearest and the most developed statement of it; but it is the teaching equally of Peter and John and all the Apostles. Moreover, it is in line with Jesus' own interpretation. It is very often said to-day that the Apostles gave a new emphasis to the death of Jesus, an emphasis which He Himself did not give, and that to this extent they distorted His teaching. So

we have, for example, in some quarters the contrast drawn between what is called the 'Gospel of Jesus' and the 'Gospel of Christ'; and Paul in particular is spoken of as 'the founder of Christianity as a Gospel of Redemption.' Now there is indeed less perhaps than we might have expected of explicit teaching from Jesus Himself as to the meaning of His death, so far as our records go. And the explanation for this is sometimes stated in this way: that 'Jesus came not to preach the Gospel, but that there might be a Gospel to preach.' And that is very true. But let us remember also, what is so clearly reflected in the Gospels themselves, namely, the utter inability of the disciples to understand the significance of their Master's death. Not only were they unable to grasp its meaning, they refused even to believe that it could ever happen. And so Jesus had to say to them, 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth.' It was only after the death, through the interpretation of the Spirit succeeding on the Resurrection and Ascension, that the meaning of the fact came to be understood by them. Jesus in the very nature of the case, therefore, was limited or restricted in His teaching of His disciples in regard to His death. He had to accommodate His teaching to their state of mind. And yet, with all that, there are at least two great occasions recorded in the Gospels on which our Lord plainly indicated the sacrificial or atoning character of His death. One was when the disciples were quarrelling about precedence in the Kingdom, and Jesus said unto them: 'Whosoever would be first among you shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Mk $10^{44f.}$). The other occasion was at the Last Supper, when, on the night before the Cross, He made one last great attempt to lead them to understand the meaning of the great fact of the morrow. Taking the cup, we are told, He said: 'This is my blood of the new covenant, which is shed for many.' The 'new covenant' established in the death of Jesus—that was just the restored bond, the union between God and man reconstituted on the basis of our Lord's sacrifice for sin. In both cases we see Jesus Himself plainly indicating that His death would possess a sacrificial, atoning, or propitiatory efficacy. 'Sacrifice,' 'Propitiation,' 'Passover,' 'Ransom'—such, then, is the circle of ideas used in the N.T. both by the Apostles and by Jesus Himself to explain or represent the central significance of the death on the Cross.

Now, to-day, it is often said that these are ancient or primitive ideas. To speak of the death of Jesus as a 'sacrifice' or a 'propitiation' is, it is said, to use ideas or figures borrowed from O.T. ritual, and thus to run N.T. thought into O.T. moulds. To connect the death of Jesus with the sacrificial ritual of the O.T., that, it is represented, may have been natural enough for a Jew, but for us to-day it is old-time and obsolete. Now we may admit that sometimes too close a parallel is attempted to be drawn between the details of the O.T. ritual and the death of Jesus. Though, let it be said, if we believe the O.T. to be a preparation for the New, then we may well hold that the O.T. ritual was itself meant to be a preparation for the understanding of Christ and His saving work. But let us get behind forms and figures and ritual, to the facts on which the interpretation is based. The comparative study of religions shows us that sacrifice is a universal fact, a phenomenon of the religious history, not of Israel only, but of every people. And the deepest and the truest element in this universal practice of sacrifice is not merely the expression of man's sense of dependence on, and gratitude to, God, but the feeling of the dis-union or dis-harmony between the human and the Divine, and the consequent need for making propitiation or reconciliation of some sort. The practice of sacrifice, that is to say, is the testimony of history to man's universal sense of the fatal rupture—a rupture for which he is responsible, and therefore guilty, and for which he feels some atonement or reconciliation necessary. It is this need, the deepest need of man everywhere and always, that is claimed to be satisfied, and alone adequately and for ever satisfied, by the death of Jesus. And this it is that is the essential and abiding truth behind the view of Christ's death as sacrificial or atoning.

Now to explain how Christ's death accomplished this Atonement, and the necessity of His death for Atonement, this brings us to the consideration of what are called 'Theories of the Atonement.' We cannot here enter into these in detail. Suffice it for the present purpose to say that, many and varied as these theories have been and are, they divide themselves into two great classes. They range themselves on either side of one great dividing line. On the one side, we have that class

of theory which finds the chief atoning efficacy of the death of Jesus to consist in its influence on man, and on man's attitude to God. On the other, we have those theories which, while recognizing the element of truth in this class of theory, lay stress rather on the influence of Jesus' death on God, and on God's attitude to man. The former, which emphasize the manward aspect, are called 'subjective' theories of the Atonement; the latter, which lay stress on the Godward aspect, are called 'objective' theories of the Atonement.

To refer to these briefly, and to take the former first—the 'subjective' theories. These theories find the atoning efficacy of the death of Christ to lie chiefly in the fact that there we have the manifestation or demonstration, the supreme manifestation or demonstration, of the love of God to a sinful world—the proof that God still loves and cares for man, even in his sin, and seeks his holy welfare. In the life and in the teaching of Jesus we have the first revelation of this fact, of God's holy love suffering because of sin, and yearning over the sinner. But it is in the Cross we have the supreme manifestation or demonstration of it. For there we see the length to which God's suffering love will go in seeking to convince man of His reconciling love, and, as such, the death of Jesus is fitted to make to man a commanding moral appeal to lead him to repentance and new obedience. The chief efficacy of the death lies, that is, in the moral influence it is calculated to have on man in the way of reconciling him to God. So these theories are sometimes called by the general name of 'moral influence' theories. Now, let us recognize the great element of truth for which this class of theory stands. It conserves evangelical truths which the other class of theory has often tended to do less than justice to. This truth, to begin with, that Christ is not to be conceived as coming in between an angry God and a sinful world, and by His suffering and death appeasing an else irreconcilable God. Christ's death has sometimes been represented in that fashion, as 'softening the heart of the Judge,' as if it was Christ's sacrifice that evoked God's love to man, and made Him willing to be reconciled. That is an altogether unscriptural representation. The uniform N.T. view is that it is God's Fatherly Love that is the primal spring and source of the Atonement. The atoning work began on the Father's side; God the Father loved, and so provided the Atonement. As Jesus Himself said, 'God so loved the world that he gave his only begotten Son.' 'God was in Christ reconciling the world unto himself.' This great foundational truth of the N.T. this class of theory conserves. And also this further truth, that, if we are to do justice to the atoning efficacy of Christ's death, the death must be viewed in close organic connexion with the life. The suffering and sacrifice of the death was but the culmination and consummation of the suffering and sacrifice of the life, and as such only, as the death of such a life, had it atoning efficacy. The tendency of evangelical Protestantism has been, I fear it must be confessed, to give too exclusive attention to the death of Christ out of this organic connexion with the personality and the life.

But, with all this truth, the question remains: Is this an adequate, or sufficient, explanation or representation of the atoning efficacy of the Cross? True, so far, with a great element of truth, is it the full truth, is it the deepest truth? The question, it seems to me, cannot but be raised: If this is all, and if this is the deepest element in the atoning work—the influence, namely, of the death on the mind of man, an appeal to him to be reconciled to God because of this supreme demonstration of God's suffering love—how could Christ's death show God's love? If I may take a homely illustration which I hope will not be considered irreverent. Supposing, in crossing the Atlantic last week, some fellow-passenger had come to me on deck and said: 'I have a great friendship for you, and, to prove the genuineness of my friendship, I am to cast myself overboard into the sea and be drowned.' How, we ask, could such an act prove that person's friendship for me? Would it not seem an altogether arbitrary, even a suicidal act? But suppose, on the other hand, that by accident I had fallen overboard and was in danger of being drowned, and that then my friend had cast himself overboard to save me; that were an altogether different situation. There would be a connexion then between his act and his friendship. The only suffering, that is, that can truly reveal or demonstrate love is that which is necessarily involved in love's purposes. There must be some necessity, some 'needs be' about the act, else it can appear only arbitrary. And what we feel about the merely subjective theories of the Atonement is that by themselves alone they do not satisfy this elementary demand

of our moral reason. More than that, however, they are not adequate to Jesus' own representation of the case. His death, in His own view, was not an accidental fact. 'The Son of Man must suffer many things, and be killed,' He said. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in him not perish, but have eternal life.' There was to His own mind, apparently, a necessity about His death—a necessity that was no mere outward compulsion. In that sense it was voluntary. Did He not say, 'I lay down my life of myself: no one taketh it away from me'? 'Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? But how then should the scriptures be fulfilled, that thus it must be?' The necessity or 'needs be' of His death was an inward, objective necessity as represented by Christ Himself, especially in His sayings, referred to above, about the 'ransom for many' and 'the blood of the new covenant.' Like the sufferings of 'the Servant of the Lord' in the O.T. evangelical prophet, His sufferings and death were expiatory, or propitiatory. Indeed, it is significant to note that there are indications that it was this very prophecy of the Servant of Jehovah, who, saved by suffering for his people, as depicted in the 53rd chapter of Isaiah, which He knew Himself to be fulfilling in His death. The necessity of His death, that is to say, was not merely manward but Godward. It was involved in His 'vocation' of restoring man to reconciled, saving fellowship with God. What this necessity was, we may not be able to define with any great exactitude. But, at least, we can see the direction in which it lay. It was the outcome of God's Holiness, and of God's holy loving purposes for His sinful children. God being who and what He was and is—He in whom the moral order and the moral purposes of the universe are constituted—His forgiveness could be granted, and can be granted, to sinful man only on such terms as should on the one hand do right by His own holiness, and on the other ensure ours. That means, the forgiveness that can be bestowed on sinful man must be a forgiveness that at once ensures respect for the righteous order of the unwise violated by sin, and induces true penitence and moral amendment on the part of the sinner. And Jesus, by His suffering and death, satisfied this twofold requirement. He made it possible for God to be at once Holy and Just, and yet the Justifier of him that believeth in Jesus. The atoning efficacy of His death on the Cross lay therefore in the influence it had not merely on man's attitude to God, but, first and foremost, on God's attitude to man. This is the inalienable truth for which the so-called 'objective' theories of the Atonement stand—the truth which we must maintain and conserve at all costs, if we are to do right at once by Jesus' own representation and that of the whole N.T., and by the demands of the morally awakened conscience.

Now the objection has sometimes been raised that this 'objective,' or, as it is often called, 'substitutionary' view of the Atonement is, in the very nature of the case, immoral. It is contrary to our moral sense—so it is sometimes represented—to suppose that one could suffer in this way for another, and so let that other off the due reward of his or her wrong-doing. And I must frankly confess that this objection does seem to me to be valid against certain statements of the theory—for example, against the Reformation doctrine of Substitution. If Jesus be but one more in the race, one individual suffering for other individuals, I do not see how the objection is to be answered. But if He be such an One as He claimed to be, the 'Son of Man' Himself, not one man more in human history, but He in whom humanity itself is summed up and represented, and, as such, One who is not an outsider to any man, then the objection falls. For then His vicarious suffering is a case not of simple substitution, a mere *quid pro quo*, but rather of identification. As 'Son of Man,' the 'Second Adam,' He could identify Himself with sinful humanity, and did identify Himself, in such a way as to 'say Amen from within humanity' to the condemnation of God on sin, and suffer all that this involved. The place of such vicarious suffering, the suffering that comes from identification, as a factor in the moral development of the race and the moral order of the world, evolution has shown us more clearly than ever—the father, for example, suffering in and for his son, or the mother for her child. There is nothing arbitrary about such suffering. It is the necessary outcome of the organic constitution of the human race. And Christ's vicarious suffering is but the highest instance or illustration of this law of the organic moral order. For being such an One as He was, He could come, and did come, into such relation

to the human race as to be more utterly identified with it than even a father can be with his son, or a mother with her child. What this identification of Christ with sinful man in His life and above all in His death involved—all that it involved—we cannot tell. We would need to be God Himself to tell that. The mystery, the unfathomable mystery, of the suffering of Christ involved in His redemptive work is impressed on us, especially as we read the story of the agony in Gethsemane, with its complex of sorrow and conflict and submission, and then as we ponder His cry on the Cross, 'My God, my God, why hast thou forsaken me?'—that, coming at the end of His wonderful life of holy fellowship and perfect faith and obedience. We feel that here we are in the presence of something altogether different—different indeed by the whole diameter of difference—from ordinary human suffering and death. It was, let it be said, not merely the physical sufferings of His passion and death on the Cross that led to that agony and conflict. These were not of the essence of the case; these were not His chief or deepest sufferings. It was the inner agonies of a holy soul like His in the concentrated grapple with the consequences of man's sin, in His work of making atonement and reconciling us to God, being 'made of God sin on our behalf,' and in it going through an experience of unthinkable loneliness, an experience of spiritual forsakenness and abandonment even by God Himself. This is an awful thing to say, the very essence of awfulness, and yet to say less—to say that Jesus in uttering these words was but taking up the words of the Psalmist in a momentary mood of depression like his—is to involve us in the much more incredible acknowledgment that, in the culminating moment of His work, Jesus' faith in His Father for the first time was less than perfect. It was a forsakenness and a desolation which He experienced in order that it might never have to be ours. In Mrs. Browning's striking and solemnizing words:

'Yea once Immanuel's orphaned cry, His universe hath shaken—
It went up single, echoless, "My God, I am forsaken!"
It went up from the Holy's lips amid His lost creation,
That, of the lost, no son should use those words of desolation.'

It cost God that, it cost Christ that, to knit up the rupture caused by sin and thus make possible the fulfilment of His chief end and aim in the whole evolutionary process. And the only fit attitude on our part, in relation to it, is the attitude of adoring wonder and whole-hearted surrender.

'Love so amazing, so Divine,
Demands my soul, my life, my all.'

Literature.

THE INTERNATIONAL THEOLOGICAL LIBRARY.

Last month we noticed a volume of the 'International Theological Library'; this month we are able to notice other two. They are (1) the first volume of Professor George Foot Moore's *History of Religions*, and (2) *The Philosophy of Religion*, by Dr. George Galloway (T. & T. Clark; 12s. each).

Professor Moore has been best known as an Old Testament scholar. His commentary on *Judges* in the 'International Critical' series gave that series not a little of its fame. But some years ago he was transferred to the Chair of the History of Religion in Harvard University, and has given himself with his wonderful powers of study and insight to that fascinating subject. Readers may rely upon the information which his volume contains being up to date, and they may be sure that his whole attitude will be in accordance with the best special knowledge available. He does not profess to be a first-hand authority on all the religions which he describes in this volume; but he does profess to have studied the authorities with all his might.

This volume contains a history of the religion of the following countries: China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. The order is nearly from East to West—a non-scientific order perhaps, but very convenient—and it is not possible yet, if ever it will be possible, to take the countries of the world in any order that could be spoken of as strictly scientific.

Together with its reliability of fact the volume has the welcome characteristic of a clear, nervous English style. It is a joy to read it, and the

pleasure of reading it does not make its study more difficult.

Dr. Galloway is the author of a volume of *Studies in the Philosophy of Religion*. It was on the merits of that volume, and of sundry striking articles in the magazines, that he was chosen for so difficult and central a subject as the Philosophy of Religion. He has recognized his opportunity. There is not a sentence in the book that is addressed to the globe-trotter in literature, and there is not a sentence that is useless for the student. With the command of an extensive and graphic vocabulary, and with a clear head, Dr. Galloway works his way through the history of the Philosophy of Religion, describes its bearings in the present, and indicates the direction in which we should look for its progress in the future. He is able to criticize great thinkers and does so, and he states his own philosophical position. 'In the matter of philosophical principles,' he says, 'the author is in general sympathy with the movement called Personal Idealism; and he has learned much from writers like Lotze, Professor James Ward, and Professor Stout. At the same time, it is hard to resist the conclusion that even a monadistic type of idealism requires modifications, if it is to do justice to the realistic implications of experience. A speculative theory of religion, however, must be judged mainly by the fairness with which it interprets, and the adequacy with which it explains, the religious experience as a whole.'

A momentous section of the book is that which explains how it is that Christianity has a right to the title 'Universal' beyond all the religions of the world.

CLEMENT OF ALEXANDRIA.

The Croall Lecture for 1899–1900 was delivered by the Rev. John Patrick, D.D., Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh. The delay in publishing it has been due to ill-health. But the author has not been idle. He has read the relevant literature as it appeared and made the necessary corrections and additions. And then, most important of all, he has been able to use Stählin's text and introduction, a priceless advantage which would have been lost had he published the Lecture at once.

Text and introduction of what? Of the works of Clement of Alexandria. For *Clement of Alexandria* is the subject of the Lecture and the title of the book (Blackwood; 7s. 6d. net). Now, that *Clement of Alexandria* is worth so large and likely a volume as this will be proved by the following quotation from Hort's 'Ante-Nicene Lectures': 'Large portions of his field of thought,' says Hort, 'remained for long ages unworked, or even remain unworked still. But what he at once humbly and bravely attempted under great disadvantages at the beginning of the third century will have to be attempted afresh with the added experience and knowledge of seventeen centuries more, if the Christian faith is to hold its ground among men; and when the attempt is made, not a few of his thoughts and words will shine out with new force, full of light for dealing with new problems.'

This attempt has been made by Dr. Patrick. And the very thing that Hort prophesied comes to pass: in Dr. Patrick's hands not a few of Clement's thoughts and words shine out with new force, full of light for dealing with new problems.

The value of the book will be recognized by the student of Church History, all the more so if he is also a student of theology. Three of the chapters are theological wholly. They deal with the Nature and Attributes of God, the Person and Work of Christ, and Scripture: Its Nature, Interpretation, and Extent.

MACAULAY.

The second volume of *The History of England from the Accession of James the Second*, by Lord Macaulay, edited by Charles Harding Firth, M.A., and illustrated, has been published (Macmillan; 10s. 6d. net). It contains one hundred and sixty-one illustrations in white and black, most of them filling their page, and eight illustrations in colour. But the number of the illustrations would be nothing if they were thrown upon the pages indiscriminately. The volume might then be easily surpassed by any popular book of science or of art. Certainly they are very beautifully executed, but that alone does not give them their value. Their value consists in the care with which they have been selected, the trouble and expense which the editor and his publishers have not grudged in order to illustrate every event, and even every prominent person in the History.

Thus this edition of Macaulay is far removed from the modern illustrated book which has become so plentiful, and seems to be so easy to throw on the market. It is a great history, beautifully printed as well as carefully edited, and illustrated in such a way that, for the first time since its publication, the reader is placed as nearly as possible in the same position as the author, who studied pictures, plans, ballads, and much else, to make his work true to life.

THE CONCEPT OF CONSCIOUSNESS.

Messrs. George Allen & Co. are the publishers in this country of a volume of philosophy which deserves publication for three reasons: The subject is fundamental, the thinking is clear, the style is exhilarating. The author of the book is Professor Edwin B. Holt of Harvard University. Its title is *The Concept of Consciousness* (12s. 6d. net).

Professor Holt sets out in a breezy manner to discover what consciousness is. Can we discover? Can we sit outside our own consciousness and see it working? He believes that we can. We can do it because of the fact that one consciousness somehow overlaps another, or because of the fact that one's present consciousness recalls an incident of one's own past, and now supplements that memory with items which one had not known then. 'Without such glimpses of other minds, or of one's own mind in the past, this knowledge of knowledge, in short, the attempt to define consciousness would indeed be vain in principle. But we do have these glimpses.'

Professor Holt is most particular that we should understand his object. He has no desire to make a system of philosophy. He has no affection for systems. He does not see the use and not always the beauty of them. His aim is entirely practical. Looking on the world about him, 'the folded earth and the brave canopy of heaven,' he desires to account for all this and to see behind the maddening variety that unity which something prompts him to believe is there.

He is a follower—if follower can be used of so independent a thinker, a thinker who is not afraid of the mightiest—of James, Royce, and Münsterberg; or at least he is a follower of the last, and owes much to the other two. He is not afraid, we say, of the mightiest. After referring to two motor-theories of the dependence of consciousness on nerve activity—the Action-Theory of Münsterberg and the Drainage-Theory of M'Dougall—he adds: 'It is said that a third has been devised by Dewey, which I regret my inability to discuss because after careful perusal of the words I have been unable to gather a connected meaning.'

THE WAYS OF THE SOUTH SEA SAVAGE.

Mr. Robert W. Williamson, M.Sc., has written a record of travel and observation among the savages of the Solomon Islands and the primitive peoples of New Guinea, and Messrs. Seeley have published the volume in their handsome and fully illustrated travel series under the title of *The Ways of the South Sea Savage* (16s. net). Mr. Williamson is a member of the Council of the Royal Anthropological Institute, and may be supposed to know the things that the student of man should attend to when he goes travelling among primitives. But he is a traveller first and a man of science after that. His joy is just in passing through unknown regions and enduring unheard-of hardships. After a lively and rather gruesome description of the pests (insect and other) from which the traveller in these countries suffers, he says: 'The reader may ask, What on earth is the good of deliberately exposing oneself to all these discomforts and pains? The question has often been asked before, and the answer is always the same. The fascination of travelling in strange, wild countries compensates for everything. You may be a geographical explorer, or a naturalist, or your interest may be, as mine was, the study of some primitive branches of the human race; it matters not what you have gone out for to see, as in all cases the great interest of it all buoys you up through the most trying discomforts, and you feel that the game is well worth the candle.

'To me the interest was intense. I was travelling among the modern, living representatives of primitive races of prehistoric times. We, at home in Europe, dig up the bones and implements of these people, exhibit them to the learned, read papers about them, expound our theories as to who and what the people were, how they lived, what they did and thought, and dispute the theories of our friends; and how little do we really know about them!

'But in the Solomons and New Guinea one is

actually living with such people, talking to them, observing their every movement, watching the daily current of their lives, studying their social system, noting their culture and technology, learning a little of what is in their minds, of their beliefs and superstitions, and getting to know something of their ceremonies and the meanings of them. No careful reconstruction of dry bones, or ingenious conclusions, based often on very slender and doubtful premisses, are needed here, for one has got the living, moving, working, playing, talking, thinking man himself.

'This aspect of the matter was ever in my mind during my travels, and added a sort of wondering sense of mystery to it all; it was to me something more than mere cold, scientific, ethnological observation and recording of data; and even now, as I look back upon it, this is the side of the picture to which my memory clings.'

MABEL DIGBY.

Mr. Murray has published the biography of *Mother Mabel Digby*, by Anne Pollen (12s. net). It is the story of a high-born, high-spirited, and pronouncedly Protestant English girl who became the Superior of a French nunnery at the age of thirty, passed through some of the worst horrors of the Franco-German War, was for many years in the responsible position of Superior General of the Society of the Sacred Heart, suffered expulsion from France, and was buried at Roehampton on the 24th day of May 1911.

What brought about her entrance into the Roman Church is not clearly stated. Educated in France, her friends were mostly Roman Catholic. One of them, Eugénie de Montijo, a graceful and accomplished horsewoman, would often join in Mabel's rides through the Pyrenees, and confided to her sympathies that troublesome affair, the persistent attentions of young Louis Napoleon, whose 'prospects' many thought uncertain. 'Fancy the impertinence of the man wanting to marry me!' she would exclaim. This was, perhaps, the 'protest in form' before yielding up the fortress; for the marriage was eventually an *affaire de cœur* on both sides, not a mere bargain for a crown.

Some of these friends were keenly solicitous for Mabel's 'conversion,' and enticed her into a Catholic church to listen to 'a troup of musical mountaineers.' The music was not very musical, but 'the bell tinkled as the Blessed Sacrament was now raised in benediction. In an instant Mabel Digby had slipped from her seat on to her knees and flung her arms across her breast with a clutch that gripped both shoulders. Her face seemed to be illumined; her tearful eyes were fixed upon the Host until the triple blessing was complete, and it was replaced in the tabernacle. Then she sank crouching to the ground, whilst the last short psalm was intoned; she remained bent low and immovable.' An edifying story was published by Père Ramière of the Society of Jesus, more edifying than truthful; the biographer says most of it was passionately denied by the girl herself, who 'tore up every copy of the magazine containing it, which she could lay hands upon.'

The story of her life is told with English plainness and good taste. Her strength was sufficient for her own needs and for the weakness of innumerable other persons to lean upon. 'Mother Kenney was seized with a fatal disease of the throat. Tours possessed the best resources of medical science—still, it was that of the sixties. The remedy prescribed was that the injured part should be cauterised with a red-hot metal disc the size of a shilling. The poor patient declared that she could not face this agony. If death were the alternative, let it come. Mother Digby pulled up her own sleeve, and held out her arm. Upon the bare flesh she dropped the red-hot disc, and bore unflinchingly its action. Mother Kenney was strengthened to go through the remedy, and was cured. Of her Superior she spoke ever after as of gold that comes out tried from the furnace.'

She was not highly educated and had no interest in literature, yet she was successful as a teacher. She neither gave nor received the usual signs of sympathy, yet she was successful as an administrator. Her common sense never failed her, and her gift of humour was an invaluable aid. Says the biographer: 'With all her advocacy of suffering, her joyousness of spirit was something singular. She had the keenest sense of *humour*, and would laugh till she almost cried over any absurdity that came to pass. People with a sense of fun always found themselves in sympathy with her. Her childlike buoyancy, her elasticity of mind perhaps it was that prevented so great a load of responsibility from weighing her down, and her gaiety, consciously or unconsciously, overflowed upon all around. Even in the midst of the most solemn private interviews,

a burst of hearty laughter would be heard by those waiting outside the door for their turn.'

In later life Mother Digby became more manifestly devotional. Some verses 'which she found in an old English missal,' expressed more than anything else her religious life.

> For ah! the Master is so fair,
> His smile so sweet to banished men,
> That they who meet it unaware
> Can never rest on earth again.
>
> And they who see Him risen afar
> At God's right hand to welcome them
> Forgetful stand of home and land,
> Desiring fair Jerusalem.
>
> Praise God! the Master is so sweet;
> Praise God! the country is so fair,
> We would not hold them from His feet,
> We would but haste to meet them there.

THE CHURCH REVIVAL.

Under the title of *The Church Revival* (Methuen; 12s. 6d. net), the Rev. S. Baring-Gould has written and published a kind of autobiography. He describes those events of the second stage of the Oxford movement which he himself took part in. And, as is to be allowed to an octogenarian, he describes them in a purely anecdotal and conversational manner.

It is not an uplifting story that he tells. His own outlook is not very wide, and even within his horizon he sees much that is sordid and worldly. Let us, however, leave him to himself and give a fair example, first of his anecdotes, and then of his judgments. Both relate to Archbishop Thomson of York.

'A story was told of him, that when walking one day with the Bishop at Oxford, he remarked on the coincidence in his family affairs with his advancements. How his marriage coincided with the year of his ordination, and each baby as it arrived marked as well a step higher in the Church. "It is devoutly to be hoped, Archbishop, that Mrs. Thomson will stop having more." "Why so?" inquired the Archbishop, flushing angrily. "Because there are only two steps more that you could mount—Canterbury or Heaven. And you are not fit for either."' That is the story. This is the judgment: 'When I left Dalton for the rectory of East Mersea, to which I was presented by the Crown, he told me that he had given a glowing account of my work and a strong recommendation of myself to Mr. Gladstone, who had written to him about me. I was aware of the value of that. He knew nothing of my work, and he wanted greatly to get rid of me out of his diocese.'

The volume is illustrated from *Punch* and other contemporary caricatures, and the illustrations tell chiefly *against* his own party in the Church.

AUGUSTINE.

A translation has been made into English of M. Louis Bertrand's *Saint Augustin*, the French spelling being retained (Constable; 7s. 6d. net).

It is a perplexing book. From the Englishman's point of view it does no justice to Augustine and gives nothing like a consistent picture of him. Yet it is written (and translated) so well that the reader who begins is pretty sure to proceed to the end—protesting at every turn of the page, but reading on with fascinated disapproval, for which it is not easy to account. No doubt the author's descriptive power has something to do with it. Listen to this description of the view which Augustine had from his house at Cassicium, just outside Milan: 'The country, wonderfully fertile and cultivated, is one orchard, where fruit trees cluster, and, in all ways, deep streams wind, slow-flowing and stocked with fish. Everywhere is the tremor of running water—inconceivably fresh music for African ears. A scent of mint and aniseed; fields with grass growing high and straight in which you plunge up to the knees. Here and there, deeply engulfed little valleys with their bunches of green covert, slashed with the rose plumes of the lime trees and the burnished leaves of the hazels, and where already the northern firs lift their black needles. Far off, blended in one violet mass, the Alps, peak upon peak, covered with snow; and nearer in view, sheer cliffs, jutting fastnesses, ploughed through with black gorges which make flare out plainer the bronze-gold of their slopes. Not far off, the enchanted lakes slumber. It seems that an emblazonment fluctuates from their waters, and writhing above the crags which imprison them drifts athwart a sky sometimes a little chill—Leonardo's pensive sky of shadowed amethyst—again of a flushed blue, whereupon float great clouds, silken and ruddy, as in the backgrounds of Ver-

onese's pictures. The beauty of the light lightens and beautifies the over-heavy opulence of the land.'

Then there is the author's oft-recurring aversion to the Jansenists and Jansenism. That meets us on the very first page: it may encounter us anywhere. Even of Pascal he is unappreciative. 'The phrases of the *Pensées*,' he says, 'are only the echo of the phrases of the *Confessions*. But how different is the tone! Pascal's charge against human ignorance is merciless. The God of Port-Royal has the hard and motionless face of the ancient Destiny: He withdraws into the clouds, and only shews Himself at the end to raise up His poor creature. In Augustin the accent is tender, trusting, really like a son, and though he be harassed, one can discern the thrill of an unconquerable hope.'

Only on the Manichees is he more merciless. And it would not do to close this notice of the book without quoting what he says about their way of fasting: 'The Elect of the religion made a great impression by their fasts and their abstinence from meat. Now it became clear that these devout personages, under pious pretexts, literally destroyed themselves by over-eating and indigestion. They held, in fact, that the chief work of piety consisted in setting free particles of the Divine Light, imprisoned in matter by the wiles of the God of Darkness. They being the Pure, they purified matter by absorbing it into their bodies. The faithful brought them stores of fruit and vegetables, served them with real feasts, so that by eating these things they might liberate a little of the Divine Substance. Of course, they abstained from all flesh, flesh being the dwelling-place of the Dark God, and also from fermented wine, which they called "the devil's gall." But how they made up for it over the rest! Augustin makes great fun of these people who would think it a sin if they took as a full meal a small bit of bacon and cabbage, with two or three mouthfuls of undiluted wine, and yet ordered to be served up, from three o'clock in the afternoon, all kinds of fruit and vegetables, the most exquisite too, rendered piquant by spices, the Manichees holding that spices were very full of fiery and luminous principles. Then, their palates titillating from pepper, they swallowed large draughts of mulled wine or wine and honey, and the juice of oranges, lemons, and grapes. And these junketings began over again at nightfall. They had a preference for certain cakes, and especially for truffles and mushrooms — vegetables more particularly mystic.'

Mr. Allenson has published a new and unabridged edition of *Sermons on the Blessed Sacrament*, preached in the oratory of S. Margaret's, East Grinstead, by the Rev. J. M. Neale, D.D. (2s. 6d. net).

It was the habit of Father George Tyrrell to keep what he called a 'Journal' of spiritual and philosophical jottings. Day by day he thus noted down any thoughts that occurred to him; and the result was, sometimes a series of detached reflections, such as we find in *Nova et Vetera*, or *Oil and Wine*, sometimes a consecutive work, such as *Lex Credendi*, which was, to a great extent, drawn from such jottings. The contents of two of these journals, selected and sifted by that most loyal of editors, Miss M. D. Petre, have been gathered into a volume which is entitled *Essays on Faith and Immortality* (Edward Arnold; 5s. net). One journal belongs to the year 1904, the other to the year 1906, so that their contents are recent enough to touch the questions that we are still discussing. Many of them are notes, detached in appearance and of independent value, but connected always by subtle links of personality and experience. Some of them are considerable essays, such as that on 'The Doctrinal Authority of Conscience,' that on 'The Spirit of Christianity,' or that on 'A Perverted Devotion.' The personality of George Tyrrell has taken strong hold of this generation, regardless of Church communion, and this book will surely find many readers.

There is scarcely a doctrine or an idea in Bishop John S. Vaughan's volume of sermons entitled *Time or Eternity?* (Burns & Oates; 5s. net) that is unacceptable to Protestants. There is the doctrine of the Real Presence and there is the Cult of the Virgin—these two are quite incredible and impracticable. But beyond these all is truly Catholic and evangelical. And the value of the book to its readers outside the Roman communion lies in this, that aspects of Catholic truth are emphasized in it which are apt to be lost sight of—the contrast between the Faith and the World, for example, and the persistent conflict which these two must maintain. Do you think that the Roman Church is just the Church to smother that

antagonism? In popular practice, perhaps, but not at all in doctrine or in the practice of the people of God. Then there is throughout the book the odour of sanctity. It may be occasionally a somewhat heavy odour, occasionally almost sickly, but it is often fresh and invigorating, and we would do well to inhale it more than we do. 'Not too wise or good for human nature's daily food' is damnable doctrine.

How many of the students of the Bible realise what they owe to the Cambridge University Press? Their books are ready for the student at every stage of his progress, and they are never allowed to go out of date. To that delightful series of commentaries for schools on the Revised Version the Rev. G. H. Box, M.A., has added a volume on *The Second Book of Kings* (1s. 6d. net).

Those who have read Professor Loofs's recent book *What is the Truth about Jesus Christ?* will have to read his new book on *Nestorius* (Cambridge: At the University Press; 3s. 6d. net). They will understand what it is in Nestorius that attracts Professor Loofs. It is not that he was condemned by the Church as a heretic. Nor is it that he was really orthodox, being quite ready to accept the Chalcedonian creed, though not as interpreted by Cyril. It is that his doctrine of the Person of Christ was very near indeed to the doctrine which is held by Professor Loofs himself.

The little book is deeply interesting. In that Professor Loofs is like Dr. Rendel Harris. Though dealing with matters of utmost difficulty, and watching that every comma is accurate, he holds us in breathless interest to the very end.

In a prefatory note to his *Joshua, the Hebrew and Greek Texts* (Cambridge: At the University Press; 7s. net) Mr. S. Holmes, M.A., says: 'I have to thank Dr. Driver very cordially for his kindness in finding time to look over the proofs.' How many proofs of other men's books did Dr. Driver look over? It is not too much to say that Hebrew scholarship will be less accurate now that he is not here to 'look over the proofs.' His example of utmost conscientiousness is gone; his active co-operation is no more.

But this book is accurate. Mr. Holmes has compared the Hebrew and Septuagint Greek texts of the Book of Joshua minutely. He has come to the conclusion that Dillmann underestimated the value of the Septuagint and set the current of thinking wrong. After setting forth his reasons in an Introduction, Mr. Holmes goes through the book chapter by chapter and verse by verse, commenting on the differences between the two versions. Occasionally he turns the LXX version back into Hebrew and gets a text which is manifestly older than the Massoretic.

There is a principle in textual criticism, enunciated first by Griesbach and accepted thereafter, that of two readings the shorter is to be preferred. Professor Albert C. Clark denies it. Working on the text of Cicero, Professor Clark (he is Corpus Professor of Latin in the University of Oxford) found that it was all the other way. 'In a spirit of curiosity' he turned to the New Testament and found that it was all the other way there also. His words are: 'Nowhere is the falsity of the maxim *brevior lectio potior* more evident than in the New Testament. The process has been one of contraction, not of expansion. The primitive text is the longest, not the shortest.' Omissions are plentiful; additions are rare. It is easier always to omit than to invent. And he has gone over the Gospels and Acts working out this new principle in detail, and has offered his results in a volume entitled *The Primitive Text of the Gospels and Acts* (Oxford: At the Clarendon Press; 4s. net). One result is that a new argument is offered for the authenticity of the longer ending of St. Mark.

The volume on *The Quakers, Past and Present*, for Messrs. Constable's 'Religious Ancient and Modern' has been written by Dorothy M. Richardson (1s. net). Its motto is from Professor William James: 'The Quaker religion . . . is something which it is impossible to overpraise.' Its theme is really the mysticism of the Friends. There is history, but it all gathers round that central theme. And so the book is at this present time of quite unusual interest.

Under the title of *The Beacon Lights of Prophecy*, Professor Albert C. Knudson of the Boston University School of Theology has published a volume of lectures which contains an interpretation of Amos, Hosea, Jeremiah, Ezekiel, and Deutero-Isaiah (Eaton & Mains; $1.25 net). The book will be read by British students of the Old Testa-

ment with particular pleasure. For while Professor Knudson knows nothing among us save Jesus Christ and Him crucified, he is able to take account of and give effect to the critical study of the Bible. He sees how greatly criticism has promoted the truth as it is in Christ Jesus. The inspiration of the Prophets is not less inspiration, and not less edifying when it is found to have its roots in divination. The presence of God in the history of Israel and His hand on the individual prophet is felt more surely. In some ways Professor Knudson takes an independent attitude, as in making eschatology and the Messianic ideas precede literary prophecy. He is independent also in discussing the facts of prophetic history. Against Davidson and other great scholars he rejects the literal interpretation of Hosea's marriage. 'So strange is this story that it is still an open question whether it should be interpreted literally or allegorically. In favour of the former, it is urged that if Hosea actually married a faithless wife and then later, after she had been put away because of her infidelity, restored her to his home, we have in this experience the key to his message of the divine love. "Whence," it is asked, "his conception of the intense and passionate love of Jehovah for his faithless spouse," if it did not come from such experience as this? But such reasoning is precarious. We need to be on our guard against it. It often misleads people. A good modern illustration is furnished in the case of Ibsen. Shortly after his marriage he wrote a drama entitled Love's Comedy, in which he took a rather pessimistic view of wedded life. The work at once called forth a storm of protest, and it was freely asserted that the views there expressed were the outcome of the poet's own domestic infelicity. As a matter of fact, however, this conclusion was wholly erroneous. Ibsen's home life was far from unhappy. Edmund Gosse says that Mrs. Ibsen must be regarded as one of the few successful wives of geniuses. And Ibsen himself said, in reply to the criticisms passed on the above work, that the only person who really understood the book was his wife. The fact is that men of genius do not need, as we of sluggish fancies do, the stimulus of immediate personal experience to direct and inspire their thought. Endowed with the divine gift of imagination, they can project themselves into the lives of others and think their thoughts without necessarily sharing in their experiences. Reasoning thus, there is nothing in Hosea's conception of the divine love for Israel that requires he should have passed through such a tragic experience as is recorded in his book. The idea may well have come to him independently of any such experience.'

Mr. Israel Abrahams has rendered a signal service to all lovers of liturgies, Christian as well as Jewish, by editing and publishing the *Annotated Edition of the Authorised Daily Prayer Book*, which was planned by the late Rev. S. Singer (Eyre & Spottiswoode; cloth, 3s.; leather, 5s.). The volume contains the text of the Daily Prayer Book with Mr. Singer's English translation, carefully printed on opposite pages. With this we are familiar. Mr. Singer's *Daily Prayer Book* was published in 1890; in 1907 it had run into the eighth edition and had exhausted one hundred and eight thousand copies. What is new is the series of notes, for which Mr. Abrahams is responsible. These notes occupy two hundred and seventy-one pages. They are all marked by a scholarship that is both accurate in detail and wide in range, and there is scarcely a note that does not furnish something to the Christian reader. Many of them have to do with the interpretation of the Psalter, and its continued use in Judaism. But there are other notes which are not less interesting. Perhaps it will be best, in order to bring out this fact as clearly as possible, to quote the note on the subject of Prayer for the Dead. It occurs in connexion with the use of the 39th Psalm in the house of mourning. 'That the assembly offers prayers for the soul of the dead accords with the Rabbinic view that such prayers avail (Tanḥuma, beginning of Ha-azinu, on Dt 21^8), just as the prayers of the departed succour their descendants (Taanith, 16*a*). The generations were bound together in filial piety; death did not end or break this bond. The virtues of the fathers worked forwards to mitigate some of the faults of the children, and the virtues of the children worked backwards to remove some of the imperfections of the fathers. Moreover, to pray for the dead is a not unjustifiable corollary of the belief in God's boundless mercy. "Unless we are prepared to maintain that at his death the fate of man is fixed irretrievably and for ever; that therefore the sinner who rejected much of God's love during a brief lifetime has lost all of

it eternally; prayer for the peace and salvation of the departed soul commends itself as one of the highest religious obligations" (S. Singer, *Lectures and Addresses*, p. 72).'

In *Prayer: What it is and what it does* (Harpers; 2s. net) the Rev. Samuel McComb, D.D., gives us a book in which we find the value of prayer in the healing of the body explained, illustrated, and enforced, with great ability and much practical knowledge. The subject is too beset with difficulties yet for the book to be at once accepted and acted on. But Dr. McComb is persuasive. On the debate as to the objective value of prayer he has something to say that may have the effect of altering our ideas but not our prayers. He says that we must not distinguish between objective and subjective as we do.

Among the MSS. presented by Archbishop Laud to the Bodleian Library were three in Latin, written in an Irish handwriting, which he said he had got (among others) from the Swedish soldiers who sacked S. Kylian's Monastery in Würzburg, and possessed themselves of its treasures. One of these MSS., known as 'Laud Lat. 108,' contains the Pauline Epistles. It is the work of six scribes who used Old Latin texts (in one case of a very peculiar kind) which were corrected from the Vulgate. Mr. E. S. Buchanan, M.A., B.Sc., has edited the MS., with a scholarship that seems simply faultless, and has had it published under the title: *The Epistles of S. Paul from the Codex Laudianus* (Heath, Cranton & Ouseley; 12s. 6d. net). The volume is beautifully printed. It contains four collotype facsimiles and an Introduction by the editor which describes the MS. and tells its story.

Mr. Norman Angell's new book on *The Foundations of International Polity* (Heinemann; 3s. 6d. net) is pretty safe for a large circulation, and in anticipation of that, no doubt, the publishers have priced it so low. The addresses contained in it have been carefully arranged so as to work out progressively the one great idea which informs all Mr. Angell's work, and which has made such a revolution, such a beneficent revolution, in men's ideas about war. What that idea is Mr. Angell has described in an essay written specially for this volume. Take these sentences:

'The nations which form the European community are not sovereign, nor independent, nor entities, nor rival, nor advantageously predatory; nor does the exercise or possession of the means of physical coercion determine the relative advantage of each; nor is physical coercion within their borders the ultimate sanction of social organization of law and justice.

'The British Government does not hold its office by virtue of the physical force which it exercises, because in that case it would not withdraw upon an adverse vote of the people, but use the army (which it commands) to retain its power and would only be dislodged when another army—that of a revolution—was brought against it. Where force is the ultimate sanction, as it is in certain military civilizations like some in South America, the conflict is one of military power. But in the civilist polity of more orderly States the sanction is the general will of the community expressed through Parliamentary institutions or otherwise.'

In his Baird Lecture on *New Testament Criticism, its History and Results* (Hodder & Stoughton; 6s.), the Rev. J. A. M'Clymont, D.D., has brought the whole subject of the study of the New Testament up to date. From six eminently readable lectures we obtain a clear conception of the results of the last half-century's work on the New Testament, both in respect of its Lower and its Higher Criticism. The lectures were heard appreciatively by a general audience; a general audience will greatly enjoy the book. That is a signal service to render, for few men can render it. And yet the scholar will not be the last to discover the value of this volume. The trustworthiness of the whole work is most commendable. There are no misspellings of German names here, there is no misattribution of opinions. The list of literature at the end, which Dr. M'Clymont says he owes to the Rev. W. Cruickshank, B.D., is quite unusual, both for its skill in selection and for its accuracy.

Messrs. Charles H. Kelly's latest enterprise is the 'Every Age Library.' Some of the books are quite new; some are not so new. The four already published tingle with life. This is their meaning. They are one answer to the demand for 'more life and fuller.' Not only is there abundant physical life, there is also, and in every one of

them, the life that is spiritual, and not less abundantly. One is *The Call of the Pacific*, by J. W. Burton, Missionary in Fiji; one, *Through Two Campaigns*, by Arthur H. Male, Army Chaplain at Lucknow, who went through the Afghan and Egyptian Campaigns; one, *Four Thousand Miles across Siberia*, by Charles Wenyon, M.D.; and one, *General Gordon, Hero and Saint*, by Anne E. Keeling (10d. net each).

Messrs. Macmillan have published a cheaper edition of Lafcadio Hearn's *Japan* (2s. net). In spite of its (now so amazing) dependence on Herbert Spencer for philosophy and even religion, it is still the book which gives us the best knowledge of Japan. The sympathetic eye made Japan his; the wonderful gift of style makes it ours.

The study of biology is not now so popular among preachers as it was in the days of Professor Huxley. It has given place to the study of psychology and the books of Professor James. But it should not be neglected. More certainly scientific, that is to say its facts more verifiable, it is a better discipline than psychology. And it offers still analogies and illustrations that are not only more reliable in themselves but also appeal more intelligibly to the minds of an ordinary congregation.

For these and other good reasons the preacher of the gospel should study the latest and best scientific manual of biology, which is *The Elementary Principles of General Biology*, written by James Francis Abbott, Professor of Zoology in Washington University (Macmillan; 6s. 6d. net). It is divided into short, clearly expressed sections which cover the whole subject comfortably; and it is fully illustrated with ingenious and excellent drawings.

A volume of very short and very evangelical sermons has been published by Messrs. Marshall Brothers under the title of *The House of the Potter* (2s. 6d.). The author is the Rev. George Litchfield, M.A. It is said that there is little of the hortatory in the sermon of to-day; there is plenty of it in Mr. Litchfield's sermons, and it is very pressing.

The King's Crown (Marshall Brothers; 3s. 6d.) is a large book to contain only twenty-two children's addresses. Are they too long? They are long enough; but that is not the explanation of the size of the book. Some of the addresses are divided into two parts; and then every address is illustrated by blackboard drawings. Every address is illustrated indeed by a complete blackboard occupying a separate page. It is as black as ink, and on it are the drawings in white or red or green or blue, though for the most part they are white. Thus, opposite the text, 'Put on the whole armour of God' there is a blackboard on which is represented a warrior in complete Christian armour.

What a fertile subject of study is Prayer. Yet the literature on it is neither large nor impressive. Unless it be the doctrine of the Holy Spirit there is no doctrine on which there has been so much contradictory and inconclusive writing. This is owing partly to its immediate bearing on life, and partly to its extraordinary richness.

A volume entitled *Purpose in Prayer* has been published this month (Marshall Brothers; 2s. 6d.). Its author is E. M. Bounds, who wrote a book some time ago entitled *Power through Prayer*. This is more restrained though not more original. Its style is quaint, and not always pleasing. For example: 'That the men had quit praying in Paul's time we cannot certainly affirm. They have, in the main, quit praying now. They are too busy to pray. Time and strength and every faculty are laid under tribute to money, to business, to the affairs of the world. Few men lay themselves out in great praying. The great business of praying is a hurried, petty, starved, beggarly business with most men.' Nevertheless, it is a book to be read, a book to pray over, a book to make one pray.

When you want an example of the power of prayer turn to the life of George Müller. All the writers on prayer and all the preachers turn there instinctively. It is the paramount proof of the reality of answers to prayer. But George Müller's prayers cannot properly be dissociated from George Müller's person. If he got his prayers answered it was because they were his prayers. He observed the conditions; he *was* the condition. It is therefore well that all those who desire an answer to prayer should know George Müller. A new biography has been published. Unfortunately it is written in a difficult style, the present tense

being used throughout, giving the impression of that perpetual dropping of water on a rainy day which troubled the author of Proverbs. But it contains the facts. The incidents are here, and in a detached way as if ready for quoting. And the incidents are very wonderful. Yet, as we have said, the man is more wonderful than all the incidents of his life combined. And the man is here. The title is *The Life of George Müller*, by William Henry Harding (Morgan & Scott; 6s.).

Mr. Murray has issued a new and enlarged edition of *The Psalms in Human Life*, by the Rev. Rowland E. Prothero, M.V.O., and at a very low price (2s. 6d. net). The book was originally published in 1903. This is the fourth revised edition, but it has frequently been reprinted. To this edition some general illustrations have been added, as well as more than forty illustrations of the use of the Psalms either by famous men or in famous books or on famous occasions. And even yet the resources are not exhausted.

The Rev. T. Ratcliffe Barnett is for ever singing the praises of the world he lives in. It is this world in which we also live; for his parish and his garden are part of this world. And he sings so well that ever so many people have been charmed. His latest book is all about his garden — his garden with God in it. The title is *The Winds of Dawn and Other Parables from Nature* (Nisbet; 2s. net).

The Life of *William Robertson of the Carrubber's Close Mission* has been edited by his son, the Rev. R. M. Robertson, M.A.; and the Rev. Alexander Whyte, D.D., LL.D., has written a Foreword to introduce it (Oliphant, Anderson & Ferrier; 2s. net). Almost as much as any book recently published, not forgetting Mr. Andrew Murray's books, it raises the question of the reality of special providence in prayer; and more than any recent work we have seen, it demands conversion as an experience which every man ought to go through and *know that he has done so.* The book is mostly autobiographical, but in truth Mr. Robertson was too little interested in himself and too much in Christ to write an ordinary autobiography. For the greater part he tells definite and detached experiences which he himself had, or others whom he knew had, of being born again, and thereafter having wonderful dealings with their Lord. The stories are told with a sincerity and matter-of-fact truthfulness that make unbelief almost impossible. It is a great book; it moves one to the very roots of one's life.

Under the title of *The Mechanistic Principle and the Non-Mechanical* (Open Court; $1.00), Dr. Paul Carus has published a volume containing five essays, the first of which gives its title to the book. The others are 'Mark Twain's Philosophy,' 'La Mettrie's View of Man as a Machine,' 'Extracts from Professor W. B. Smith's article, "Push? or Pull?"' and 'The Spirit in the Wheels: The Mechanism of the Universe as seen by a Theist.'

The third volume has been issued of the English translation of Professor Hartmann Grisar's *Luther* (Kegan Paul; 12s. net). Again one is offended at the prominence given to Luther's morality, as if it were really in question at this time of day. In every case Professor Grisar deals with stories current in Roman Catholic circles, and in nearly every case he has to give them an unqualified denial. If his thorough investigation and definite dismissal of these foul stories would bring their existence to an end one would tolerate their last record here. But that would demand that Professor Grisar's knowledge and love of truth should become more common than it is. With it all, Luther is seen in these not very friendly pages to be a great man, one of the greatest of the earth. And more than that, it is made evident that he did a necessary work. It is much to be desired that those in our own country who have lost touch with Luther and the cause he won should read this book.

How often have we been told that to seek happiness is to miss it? How often have we told it? Yet Dr. Jean Finot has written a big book all for the purpose of encouraging us to enter at once upon the search for happiness, with the assurance that if we seek it properly we shall certainly find it. Where are we to search for it? Not without but within—that is the first thing. The second is, not in cleverness but in goodness. But how is goodness to be acquired? Dr. Finot tells us that it is to be acquired by education. This is the central fact of his work. This is the contribution to thought which is most original in it. And

we must give it in his very words. 'We say innate goodness, but it is chiefly acquired. It grows and perishes in our consciences. Divine in its beauty, goodness nevertheless remains human. It would be necessary to introduce it into souls where it is lacking, and it would require developing where it is only a germ. It would need directing toward worthy subjects, and it would also need to be turned away from things which would make it lose its dignity. A course of goodness in the high schools for the practice of youthful minds! The idea seems paradoxical. The paradox is often only a truth of the future. Let us wish it to triumph. Above all, let us wish that it may find enlightened masters working for the salvation, through goodness, of youthful souls.'

Dr. Finot has the courage of his convictions. He preaches as persistently as any of us the futility of looking for happiness anywhere but in goodness. He tells everybody how ugly all other forms of endeavour are.

'One day, at a social reception, I had the misfortune of scandalising those who were present.

'"A naturalist," I said to the ladies, glittering in all the brilliancy of their toilettes and their sparkling jewels, "has just discovered a singular species of animal. Both males and females have only a single anxiety: to dazzle their neighbours. They make the most comical grimaces to show the superiority of their skin or of their muzzles (*sic*). Intoxicated by these parade effects, some of them fall upon others, dealing numerous blows with their paws. Wounded and bleeding, they repeat the same performance; for the dominant characteristic of this animal is its endeavour to make itself envied by its associates, even at the cost of the great sufferings which are constantly occasioned. So they spend their lives in gratifying their vanity and suffering for it afterward."

'"What is this animal's name?" I was asked in a general chorus.

'"The society woman."'

The book is translated and translated well, the eloquency of the original being retained with scarcely a miss, by Mary J. Safford. The title is *The Science of Happiness* (Putnams; 7s. 6d. net).

The Rev. Sidney M. Berry, who succeeded Dr. J. H. Jowett as minister of Carr's Lane Church, Birmingham, has been contributing papers on some of the Christian virtues to *The Sunday at Home*. He has now allowed these papers to be reprinted, 'with a great deal of reluctance,' and published in a book entitled *Graces of the Christian Character* (R.T.S.; 2s. net). Those who pressed their publication in book form knew what they were doing. The very unconventionality of the chapters is their recommendation. And there is plenty of hard thinking in them too.

A good story should be well told. In *The Salvage of Men* (Revell; 3s. 6d. net) Agnes L. Palmer has fourteen good stories to tell, and they lose not a jot in the telling. The story of 'The Co-ed' is most vivid and entertaining. And then every story is of the lost found, the dead brought to life again. Even Mr. Harold Begbie cannot do better than this, and he has no better material to work with.

The Rev. B. H. Carroll, D.D., LL.D., President of Southwestern Baptist Theological Seminary, has now published the volume on *The Book of Genesis* in his series entitled 'An Interpretation of the English Bible' (Revell; 7s. 6d. net). He introduces the commentary by an account of its origin and a statement of his faith in regard to the Bible. His critical position may be gathered from this sentence: 'Now, concerning the Pentateuch—the first five books. Who is the author? Moses—except the last and connecting chapter which records the death of Moses written by the author of the book of Joshua, Joshua himself.' And with the criticism the exposition agrees.

Dora Farncomb is the author of *The Vision of His Face*, a book in which many a young woman has found life as well as literary grace. Now she issues *In the Garden with Him* (Robert Scott; 3s. 6d. net), in which the beauty of language is not less, nor the fervour of devotion. And the concentration of thought is greater. There is a more evident purpose, and it is held to throughout. The garden is the Ariadne clue. All that is suggested by a garden—beauty and fruitfulness, lilies and forget-me-nots, pruning and watering—is made use of to encourage us to the cultivation of the garden of the soul.

A new edition is published of Canon F. C. Woodhouse's book of practical religion entitled *The Life of the Soul in the World* (S.P.C.K; 2s.

net). It is an encouragement to 'thoughtful men and women' to recognize the soul as well as the body, to give it some place in their thought and life, to be religious as well as to be, not merely to live but to live a full life. The book is divided into forty-six short chapters, each introduced by a text of Scripture and appropriate quotations from devotional writers.

The small volume on *The Meaning of the Doctrine of the Communion of Saints*, by the Rev. John C. Vawdrey, M.A., has reached a second edition (S.P.C.K.; 2s. net). The author has taken the opportunity thus offered to make his book more popular, and has translated the Greek and Latin quotations. He includes the doctrine of Prayer for the Dead, but, as the Ven. T. T. Perowne says in the Introduction, simply as the expression of his own private opinion, not as if it were one of the essential requirements and public ordinances of the Church.

A statement of *What Baptists Believe* has been made by the Rev. O. C. S. Wallace, D.D., LL.D., Pastor of the First Baptist Church in Baltimore, U.S.A. (Nashville: Sunday School Board). It takes the form of an exposition of the New Hampshire Confession.

A book on *Social Problems in Wales* is an unlikely quarry for stimulus to the theologian. But its publication at the Office of the Student Christian Movement makes us look into it. And, behold, here are three original stimulating papers right in the heart of it on 'The Christian Philosophy of Life in its relation to the Social Problem.' One is by Principal Owen Prys of Aberystwyth, the other two are by Professor D. Miall Edwards of the Memorial College, Brecon. There is much else in the book, but each of these essays is worth what it costs (1s. net).

The Rev. James Stark, D.D., has published a pamphlet in which he offers a review of the phenomena of *Spiritualism* (Aberdeen: William Smith & Sons). Without prejudice and with much ability, Dr. Stark gives a distinctly adverse judgment. And he supports his own judgment by that of other able and unprejudiced men. The pamphlet makes excellent reading; but, more than that, it compels us to face the moral question involved.

Methods of Theological Redactors in Babylonia.

By Stephen Langdon, M.A., Ph.D., Reader of Assyriology, Oxford.

The writer returns in this brief essay to a subject which seems to him of far-reaching importance in the controversy concerning the literary composition of the Hebrew Scriptures. He has discussed at length in the introduction to *The Building Inscriptions of the Neo-Babylonian Empire* and in the German edition of the same, *Neubabylonische Königsinschriften*, the methods adopted by the scribes in the time of Nebuchadnezzar. The great literary documents composed in Babylonian at that time are evidently compiled by using earlier sources; the joins of the various documents are obvious, and in many cases we possess these earlier documents also. Scribes like Ezekiel and Ezra, who lived in Babylonia, must have come into contact with the literary men of the renowned literary centres such as Sippar, Babylon, Nippur, Erech, Ur, and Larsa. And in all these schools where grammar, history, liturgy, astronomy, and other sciences were studied, the canons of literary composition were practically identical with those followed in the composition of the Pentateuch, Kings, and notably the 'Book of the Prophet Isaiah,' as they are analyzed by the Old Testament critics. Assyriology lends the clearest support to the canons of criticism laid down by scholars of the school of Wellhausen and Driver, and it must be due to wilful misrepresentation or ignorance when Assyriology is adduced to support the contentions of a passing tradition in these matters. Undoubtedly the Old Testament critics frequently discredit the accuracy of Hebrew documents where the evidence of Assyriology is decidedly against them. But I am speaking now only of literary canons of composition.

In vol. xix. (March 1908) of THE EXPOSITORY TIMES, the writer referred to an early Sumerian hymn to Enlil, the Earth God, whose chief temple was at Nippur, and I was able to produce a redaction made nearly 2000 years later in which the theological tendency of the scribes was evident. A very large number of such redactions have now been published and edited in my *Babylonian Liturgies*, and Radau has edited a few others. In these the scribes insert whole sections from any liturgy which happens to contain passages suited to the liturgy which they are writing. To deny this would be to deny plain evidence, for in many cases we have the composition which the liturgist composed, and one or more copies of the compositions from which he borrowed; and his own philological and theological views are not infrequently represented in variant readings. I am aware that I am writing nothing new for the Assyriologists here. In our science truth has long since prevailed. But I dare say that in the new example of Babylonian redaction which I am able to give in the following lines the material will be found to be entirely new.

The British Museum possesses a tablet in perfect state of preservation, containing a hymn to the Earth God, Enlil, which was, if my interpretation be correct, sung by a choir when offerings of fruit were made on the altar of this god. This composition in classical Sumerian is largely based upon the ideas about Enlil current in the schools from 2500–2000 B.C. and has a distinct monotheistic tendency. It has been twice edited by the writer.[1] Last year Professor Zimmern published a large collection of Sumerian hymns and liturgies of the Berlin Museum, which probably come from the temple schools of Sippar and Babylon.[2] Among them there is fortunately a redaction of the older Enlil hymn of Nippur. The date of the Sippar redaction must be two or three centuries later than the original. The copy is almost literal for twenty-one lines, where the later liturgists omit all references to the offerings for which the hymn was really composed, and go on to the end with nine lines celebrating the attributes of Enlil; these contain the most advanced ideas on monotheism which have been found in Cuneiform literature. Here Enlil is not only proclaimed as the only real ruler of the world, an idea which occurs in the Nippurian original, but the redactors assert that the inferior gods of his court have no real existence.

We may be in proximity to the truth in assigning the original to about 2350 B.C. and the redaction to about 1900 B.C. The lofty conceptions attained by the later schoolmen perished in the cataclysm of the Babylonian Dark Ages which now set in; the Assyrians and Babylonians in the great revival of power and culture do not appear to have regained the high standard of the classical age. But the fact which is most pertinent to our purpose is, that scribes in copying religious texts, especially those which were sung in the presence of the people, did not hesitate to change them so as to incorporate their own speculations. This of course has a particular bearing upon the transmission of Wisdom literature, but it has also a general bearing upon the whole question of the composition of the Old Testament. I offer first a translation of the Nippur hymn, and then the variant of the redaction.

1. Oh lord, who knows the fate of the land, who of himself is glorious.
2. Enlil, lord, who knows the fate of the land, who of himself is glorious.
3. Father Enlil, lord of lands.
4. Father Enlil, lord of faithful word.
5. Father Enlil, shepherd of the dark-headed people.
6. Father Enlil, of self-created vision.
7. Father Enlil, hero who directs his hosts.
8. Father Enlil, who quells the strength of rebellion.
9. Crouching wild ox, bull that rests not.
10. Enlil, herdsman of the wide earth.
11. Lord, who *clothes his hosts*, recorder of the earth.
12. Lord, who causes to abound oil for his people, milk for the newly born.
13. Lord, whose abode is the vast city of weeping.[3]
14. In whose chamber oracles are interpreted.
15. From the mountains of sunrise to the mountains of sunset.
16. In the world a ruler dwells not; thou (alone) rulest.
17. Oh Enlil, in the lands a queen dwells not: thy consort (alone) as queen rules.
18. Exalted one, the rainstorms of heaven and the waters of earth are caused by thee.
19. Enlil, the staff of the gods is granted by thee.

[1] The text will be found in *Cuneiform Texts of the British Museum*, vol. xv. pl. 10, and my last edition of *Sumerian and Babylonian Psalms*, pp. 276–79.

[2] Heinrich Zimmern, *Sumerische Kultlieder aus altbabylonischer Zeit.*

[3] The dead were supposed to descend to the interior of the earth, there to pass a sorrowful existence for ever. This abode in the earth was naturally in the sphere of the Earth God.

20. Father Enlil, master who causes the plants to grow, thou art; master who causes the grain to grow, thou art.
21. Enlil, thy splendour warms the fish of the sea.
22. It fills the hearts of the birds of heaven and the fish of the sea.
23. Father Enlil, with song grandly I come to thee; gifts in a basket I pour out to thee.
24. Oh lord of the land, ruler of the habitations, I come to thee; to offer a basket (of offerings).
25. Father Enlil, the pre-eminent, the rebellious head thou hast crushed.

The redaction copies lines 1–8 literally. For 9–14 it has two lines of different content, and not complete on the Berlin copy. Lines 15–21 are copied with slight and unimportant variants. Lines 22–25 are replaced by the following lines:—

The lord of the earth owns no guide.
Enlil of the earth owns no guide.
Oh lord, thy infancy was not.
Oh Enlil, thy infancy was not.
The lord, great priest-king, lord of the regions,[1] verily exists not.
Thy great . . . mighty scribe of high heaven,[1] verily exists not.
Thy great minister, Enlilzida,[1] verily exists not.

We have, here, an example of a redaction made not by joining two or more older sources together, but by altering an older source so as to conform to the ideas of a new school of theology. Both methods were permitted in all periods, and, in fact, compilations largely replaced original composition in the later periods.

[1] A title of one of the inferior gods.

In the Study.

Mr. Dan Crawford, F.R.G.S., the author of *Thinking Black*, is pretty sure of a reading whatever he now writes. He writes a volume of sermons. He writes it in three parts—Book i. Lord's Supper Reveries; Book ii. Apostolic Christianity; Book iii. Mission Studies. It is called *Thirsting after God, and other Bible Readings* (Morgan & Scott; 3s. 6d. net). There is no better way of opening up its treasures than by quoting one of the Readings:—

PRIVATELY.

A ONE-WORD BIBLE STUDY.

Mark vi. 32; Matt. xxiv. 3.

Glancing at the New Testament, we see this adverb in close and almost sole association with two significant nouns—'mountain' and 'desert.' There, on 'the high mountain apart,' or in 'the desert place,' He appoints the trysting-place with the saints. Surely here is a holy hint that God embraces the extremes of life. This double trysting-place of mountain and desert is His own royal rebuke to the old lie that 'The Lord is God of the hills, but He is not God of the valleys.'

I.

Watch Mark's first use of the word. The sent-ones have come back to the Sender. Where the word of the King had gone there had been power, and they who had seen much of man must now see much of the Master. So to the desert they must go—to Christ's retreat from the strife of tongues. That place of His Temptation is to be the place of their rest; where the Christ was with the wild beasts, even there He gathers the lambs of His flock for rest (Heb. iv. 9).

'God hath His deserts broad and brown—
A solitude—a sea of sand,
Where He doth let heaven's curtain down,
Unknit by His Almighty hand.'

To the desert, then, by ship they go; but as though to mock the idea of hermitic solitude, the crowd take the short cut by land, and lo, the desert is no longer desert!

What then? What, indeed, if not a feast, a table in the wilderness? He who was forty days and nights in the wilderness without bread, will not let them go hungry an hour. For this invitation to come apart shows that Christ had resolved to feast them bountifully in the desert. They, who had no 'leisure so much as to eat,' must come apart to rest, and the resting consists in the feasting and the giving others to feast. Here, then, the Master teaches them the double lesson, that while to be apart privately is the soul's deepest need, it is no easy thing in this desert of life to get apart with Him.

Moral: How many a short cut the world knows, by which to invade our calm of soul!

II.

But the Teacher must finish the lesson. He is the perfect Teacher, because He perfectly lives His own homily. Not even the apostles may break into His privacy. Disbanding the ranks of hundreds and ranks of fifties, He sends them away back again to the bustle of their towns, and even His own He constrains to depart in the ship to the other side. For He who so suffered this interruption of the desert-rest must needs show them how much to be prized above all life's prizes is aloneness with God. There, jutting up into the blue sky is God's mountain, and what the desert denied Him of solitude the mountain afforded. 'He went up into a mountain privately to pray.' Here, then, He teaches where this word 'privately' first leads us. Not to the united prayer of saints, but to life's holiest of all-lone prayer on the lone mountain.

'God hath His mountains bleak and bare,
Where He doth bid us rest awhile;
Crags where we breathe a purer air,
Lone peaks that catch the day's first smile.'

Moral: By every legitimate human contrivance we have to 'set bounds about' this holy mount of ours, that the people draw not nigh.

III.

The next 'privately' is still the mountain; yea, a high mountain, and Christ on it with only three, and not twelve, of His own. He does not go where they may not come, and He would thus lead them into His own way of living life. They must know Him on the mountain as they could never know Him in the desert. 'He bringeth them up into a high mountain' privately, and was transfigured before, alas, not them all, only three, and so suggestively three too! Here is Divine irony indeed. 'For in all ages, not even in the ratio of three in twelve, has Christ been a transfigured Christ to His own.

Moral: How few Robert M'Cheynes and George Müllers there are!

IV.

Pursuing the track of this adverb, we see unity of design, and find ourselves among the same apostles who come 'privately' to their Lord with the powerless query: 'Why could we not cast him out?' 'We' is emphatic; for who are these, if not those who come back rejoicing that even the devils are subject to them? 'We, oh, we! Where is our old-time power?' What a private affair this is! How often we publicly lament our impotence when the remedy is all in our private life. The question they ask in secret is, however, answered by Christ on the housetops for the Church in all ages to hear: 'Because of your unbelief.' Ah, no wonder the power is lost! Power means publicity as to its exercise, and as night wars with day, so publicity wars with privacy.

Moral: How common the swing of the pendulum from power to poverty!

V.

And granted the power bestowed, what so necessary as the last use of our adverb? There are about to be left on this earth the chosen custodians of Christ's truth. From their lips and pens will come anon the Divine 'form of sound words,' and they, in turn, will transmit the same as a Divine unit to faithful men who will be able also to teach others. How necessary then for them, as for all of us, to spurn human creeds, and approach Christ privately on the matter of His own teaching. 'The disciples came unto Him privately, saying, Tell us when these things shall be.' Not to particularize prophecy (though well we might), how little, indeed, is Christ permitted to preach His own truth privately to His own! Nay, He is not spicy enough for itching ears, and the public ministry of the Word often supersedes such private Divine tuition as He loves to give. Yet as now, so in all ages, the greatest need is to be in private audience of our God, that the good Word of promise may be fulfilled in us: 'They shall be taught of God.'

It was only Paul for the desert and the desert for Paul that saved the Faith from black havoc while yet in its infancy. There in the desert, far from the madding crowd, not only of sinners but of saints, God needs Paul as Paul needs God. Yes, and the saints of the madding crowd need Paul too. Even in this holy matter of getting alone with God, he must supply their lack of service. Paul was allured into Arabia with the promise: 'They shall be all taught of God.' Did he regret going? See him emerging from it all

with a shining face and listen to his shout: 'Who teacheth like Thee!'

Moral: It is written: 'They shall be all taught of God.'

Virginibus Puerisque.

The Rev. H. W. Shrewsbury is one of the few truly gifted preachers to children. There is not an address in his new volume, *The Golden Snuffers* (Kelly; 1s. 6d. net), which misses the mark. One of them is called

'Stubs and Reeds.'

'I feared the people, and obeyed their voice' (1 S 15^{24}).
'We ought to obey God rather than men' (Ac 5^{29}).

'I don't know,' said a mother, 'what to do with my lad. He is as stubborn as any donkey.' I wonder, my young friends, whether your fathers and mothers have ever said the same thing of any of you. Ah, you smile! So some of you have a little bit of the donkey in you. Well, take courage. Stubbornness is often a very bad thing, but it is also often a very good thing. In itself it is a very fine quality, and those of you who possess it may thank God for it, if you know how to use it. It is bad when a donkey refuses to move through mere stupidity. But it was splendid stubbornness when Balaam's ass stood stock-still, because it saw better than its master an angel in the way with a drawn sword. The two texts I have chosen for you are each of them the words of a stubborn man, but Saul was stubborn in doing wrong because he was afraid of the people, and Peter was stubborn in doing right because he feared only God. Read the two chapters, 1 Samuel 15 and Acts 5, carefully, and notice how Saul was obstinate, in spite of repeated warnings, in disobeying God, and how Peter was obstinate, in spite of repeated threatenings, in obeying God, and you will understand what I mean when I say that stubbornness is either a bad thing or a good thing according to the use we make of it.

If you look in your dictionary you will find that stubbornness comes from a good old English word, not much used now, stub, meaning the stump of a tree. The branches have long since been broken off by the wind, and the trunk has been cut down to within a few feet of the ground, but how stiff and sturdy that stub stands! The fiercest gales cannot shake it. There it remains year after year, and defies the worst weather. And as you think of these sturdy stubs you will perhaps call to mind another stubborn man mentioned by Jesus. He spoke in words of the highest praise about him, and said to the people, 'What went ye out into the wilderness to see? A reed shaken with the wind?' They went out into the wilderness to see John the Baptist, and they found that, instead of being like a reed swayed in any direction by the breezes of men's blame or praise, he was a stub. Yes, but John was a reed when the breath of God's Spirit touched him. And this is just the difference between men like Saul and men like John and Peter. Saul was a reed when the people spoke, and a stub when God spoke. 'I have transgressed the commandment of the Lord,' he says, 'because I feared the people and obeyed their voice.' John and Peter were stubs when the people spoke, and reeds when God spoke. 'Did we not straitly command you,' said the high priest to Peter and the Apostles, 'that ye should not teach in this name?' And Peter replied, 'We ought to obey God rather than men.' So they got a good beating. And what then? Why, they showed themselves to be real stubs, for directly they were set at liberty, 'they ceased not to teach and preach Jesus Christ.' This is what I want you to get firmly fixed in your minds. If you are obstinate like Saul in doing what you like, your stubbornness will be your ruin as it was his. If you are obstinate in doing what God wills, your stubbornness, like Peter's, will have splendid results.

So let me add a few words about this sanctified stubbornness. I would have you, my young friends, stubborn in two ways, stubborn in going right ahead when God points out the way, however many difficulties you have to face; and stubborn in refusing to move or to turn aside however many temptations lure you, when God puts up His danger signal. Let your word be ON, and when you are tempted to turn aside, read the word the other way about and say NO. Perhaps these lines will help you to remember:

That lad is bound to reach the top,
His progress no rebuffs can stop,
Who makes his motto ON:
Who, when besought to turn astray,
Just reads his motto backward way,
And turns his ON to NO:
This lad, though poor as some church mouse,
May some day dwell in his own house,
And drive his car also.

And that reminds me of a cheering sight I saw one day. A large crowd had gathered in front of a new church for the opening ceremony, when a gentleman drove up in a fine turn-out—a beautiful dog-cart, a lovely, well-groomed, high-mettled horse, and harness of the best. 'That's a splendid animal you've got,' I said. 'Yes,' he replied, 'there isn't a better horse on the road. I call him Temperance.' 'Temperance!' I said; 'that's a curious name for a horse.' 'Well,' he said, 'it's this way. I used to be a hard drinker. I never could say No to a glass. [He was a reed then, swayed by false friends.] But I was always passionately fond of horses, and I always longed to have one of my own. Well, I got converted. Then I gave up the drink. It was a hard struggle at first, but I stuck to it. [He was becoming a stub, you see.] Soon my health and my prospects improved. I made money, and saved money, until at last I was able to buy this turn-out, and so I called the horse Temperance, because I owed everything to the Temperance cause.' That was the outcome of sanctified stubbornness.

And you will need this stubbornness in your daily work. Success in life depends largely upon doing the same tasks over and over again, without wearying, until practice makes perfect. I was shown once the report of a governess upon a child's work. The marks were not high in some subjects, but at the bottom of the report was the phrase, 'Stickability good.' There was a great deal wrapped up in that word 'stickability.' It meant stubbornness in tackling early difficulties, and in later years that stubbornness won many successes. Think of the wonderful stubbornness of those tireless little creatures, the bees. It has been calculated that to collect one pound of honey from clover, 3,750,000 visits must be made to 62,000 heads of clover. There, indeed, is a splendid example for you of 'stickability.' If you do your daily work after that fashion success is certain.

To finish, I will tell you of two splendidly stubborn girls.

A young people's service was being held in a large town Sunday school on Children's Day. The hymn 'Stand up for Jesus' was given out. The speaker asked the young people to remain seated, and appealed to those who were prepared to take their stand for Christ to rise in their places whilst the hymn was being sung. At the close no one had risen. A teacher stepped up to the speaker. 'Brother,' he said, 'give the last verse out again, and repeat the invitation. I am sure some of them want to decide, but they are afraid to stand up.' The invitation was given again. Whilst the verse was being sung, a girl of sixteen, we will call her Hannah, tried to rise. Her companions on either side seized her dress and tried to hold her down. But Hannah was gloriously obstinate. She wrenched herself free, and stood up. Immediately another girl followed her example, then others, boys and girls, until fifty young people, senior scholars and teachers, were standing up, and the result of that afternoon's service was a complete change for the better in the character of that school, and a life-long blessing to those young people. And it was just Hannah's splendid stubbornness that broke through the ice, and led on to those results.

At an anniversary gathering several of the Sunday scholars had prepared recitations. Presently it was Mary's turn. She was only a young girl, and the room was crowded. She had taken such pains over her recitation, and repeated it to herself many a time. But when she felt that the eyes of all those people were turned upon her, her brain seemed to reel, and after the first two lines she could not recall another word. With flushed cheek and tears in her eyes she went back to her place. In a few minutes the lines all came back to her. Meanwhile other children had been called to the front, and Mary's chance seemed to have gone. But she was a plucky girl. Shyly she edged her way round to the superintendent. 'Please, sir,' she said, 'I've remembered my piece. May I try again?' So at the first opportunity Mary was recalled. In the audience sat a man who was a sad drunkard. Often he had promised to reform, but always in vain. But when he saw Mary come back to attempt her recitation again, tears came into his eyes. 'Eh! but she's a brave lassie,' he said to himself, 'and if she succeeds, I'll have one more try.' He fixed his gaze intently upon her. Mary gave a great gulp. For one moment everything seemed to swim before her eyes, and she thought the lines had gone from her again. Then by a great effort she recovered herself. As she proceeded, the man followed her with keenest attention. 'If she breaks down, I'm done for,' he told himself. But Mary did not break down. The splendid stubbornness of her obstinate dis-

position came to her help, and she went through her recitation perfectly. The drunkard went straight from the meeting and signed the pledge. It was a hard struggle to keep it, but he remembered Mary's pluck and persevered. Weeks later, when he had gained the mastery over himself, he visited the school. He told the children what Mary's example had done for him, and he presented to her a beautiful book as a memento.

So now, my young friends, if any of you should happen to be obstinate as donkeys, don't let that fact in itself trouble you. But if, like Saul, you have been obstinate in doing wrong, turn your obstinacy in another direction, and become, like Peter, stubborn servants of Jesus Christ, and great will be your reward.

The Snowdrop.

By the Rev. F. C. Hoggarth, B.A., Girvan.

Mr. Ruskin rather strangely put the snowdrop last in order of his liking, in his list of flowers. He thought it had an unfair advantage, like a boy who secures a long start in a race.

In setting it last, however, he gave the other flowers an unfair advantage, for no matter when the snowdrop bloomed it would be a favourite. We must not refuse honour to whom honour is due.

There are one or two reasons why this 'wee' flower deserves special honour.

I. First of all it is so *thoughtful.*

Most flowers live from hand to mouth. They have to wait each year until they have gathered enough material before they flower. The bulb flowers, however, such as the snowdrop, crocus, and Wordsworth's favourite 'lesser Celandine,' store up their material from year to year. They are little 'capitalists.' It is as if they saw ahead the long stretch of dark days when Nature is all cold and dead. And so instead of coming when all the flowers appear, they prepare to come just when we are in most need.

Such thoughtfulness is very precious, for *when* we do things is nearly as important in life as *what* we do.

'A word in season how good it is.' And how good it is to be ready with some warm token of love when the frosts are about and the days are dark.

II. The snowdrop is also *hopeful.*

In olden days before there were post or telegraph offices, heralds were employed and were held in great honour. Often it was possible to know the nature of the message by the colour of their dress. If a herald was in black, men expected sad news; if in white, then the news was sure to be good.

These flowers are 'angels of hope' with good news. Like the angel that Pandora found in her box when all the little troubles had flown, these also tell of better days. The frosts may yet linger and the days remain dark, but *Spring*—with its flowers and its songs—is coming.

To the old especially is their message sweet. It is the promise of yet another spring, after the dreary threatenings of winter, and one aged friend of mine buys each year the first bunch of snowdrops he sees.

It would greatly cheer the old if children would carry to them some of these white messengers of Hope.

III. Then these first flowers are very *brave.*

The oak tree in the forest defies the storm and so does the frail flower. Before the buds on the trees dare to peep out of their little brown coats, the snowdrop comes right out of doors and stands and grows in the teeth of the wind and the cold. We ought to take off our caps to him for his courage. For that reason alone he must not have the last place in our list of flowers.

There was a show some years ago on the Continent at which there were blooms of almost every variety, large and rich and fragrant, cultured with infinite care. Yet the flowers that were most prized were not these 'children of fortune,' but the tiny storm flowers that had grown high up on the Alps where Nature is very fierce. The little delicate Edelweiss was crowned the queen of the flowers, for she stays and conquers and beautifies the places from which all others have fled; and so does the snowdrop.

'Children,' say the Arabs, 'are the flowers of the world,' and we might pray to be like one of these little ones—thoughtful and hopeful and brave.

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'The bulk of sermons in a parish church must necessarily be of the nature of instruction and exposition; people get sick of exhortations and appeals, and long for facts. There are indeed

churches where large and admiring congregations are kept together by other means—by showy music and the like, but it is not a sight to gladden the heart. This is not Christianity.'—MASON'S *Ministry of Conversion*.

'The beginning of the sermon should instruct those who listen; the latter part should move their hearts.'—ST. FRANCIS DE SALES.

'That preacher knows enough who does not try to appear to know more than he really knows. If we are unable to speak feelingly of the mystery of the Trinity, it is better not to attempt it. If we are not sufficiently learned to explain St. John's, "In the beginning was the Word," let us leave it alone. There are many other practical points to be taken, and we need not attempt everything.'—ST. FRANCIS DE SALES.

'There are truths we must say to all, and truths we should say to some, and there are truths which we can only tell to those who ask.'—FORSYTH'S *Positive Preaching*.

'I should like to say that in my humble judgment the demand for short sermons on the part of Christian people is one of the most fatal influences at work to destroy preaching in the true sense of the word.'—FORSYTH'S *Positive Preaching*.

'All sermons are better short than long.'—ST. FRANCIS DE SALES.

'It is not shorter sermons men want so much as better sermons. That the preacher should grip his hearers and carry them with him, *that* is the essential thing. Within reasonable limits the longer he can do so the better, but when he has ceased to do so the sooner he stops the better.'—ANONYMOUS.

'St. Francis generally approved of short sermons, saying that length is the greatest fault of preachers in our day. Believe me, he would say, I speak from long experience. The more you say, the less people will remember, and the less you say, the more they will profit. Those who load their hearers' memory destroy it. . . . When a discourse is too long, the end makes one forget the middle, and the middle puts out the beginning. Indifferent preachers are bearable if they are brief, but even good preachers become intolerable when they are lengthy. Depend upon it there is no more detestable quality a preacher can possess than tediousness. A little well said and earnestly inculcated is the most effective kind of preaching. Never heed those fastidious judges who are annoyed by the repetition of great truths. He who would work iron must hammer it over and over again. Francis used to say that the painter is never weary of touching up his canvas.'—BISHOP OF BELLAY.

'The art of preaching is to say but little, and that well and with confidence. You must thoroughly love what you teach and believe what you say. The sovereign art is to be artless. Our sermons should be kindled not with vehement gesticulations or an excited voice, but with inward devotion. They should come from the heart rather than the lips. Say what men will it is the heart which speaks to hearts, whereas the tongue reaches no further than men's ears.'—ST. FRANCIS DE SALES.

The Early Development of Mohammedanism.[1]

BY ALPHONSE MINGANA, D.D., CAMBRIDGE.

THE Laudian Professor of Arabic, in the University of Oxford, is continuing the series of his compositions on the widely spread Islamic beliefs, habits, and historical traditions. The book, adorned with the above title, follows two similar books: *Mohammedanism*, and *Mohammed and the Rise of Islam*. We earnestly hope that this instructive and substantial triad is not the last that we are to receive from the prolific pen of the author.

The new book is formed of a course of eight lectures that Professor Margoliouth delivered, in May and June 1913, in the University of London,

[1] Professor D. S. Margoliouth, *The Early Development of Mohammedanism* (Williams & Norgate, London. 6s. net).

at the request of the Hibbert Trustees. The title of the lectures demonstrates how logical is the order followed by the learned writer, who takes Mohammedanism at its very basis, and conducts it to its culminant philosophical system, a system that so vehemently shook mediæval Europe. I. 'The Coran as the Basis of Islam.' II. 'The same continued.' III. 'The Legal Supplement.' IV. 'The Status of the Tolerated Cults.' V. 'The Development of Mohammedan Ethics.' VI. 'Asceticism leading to Pantheism.' VII. 'The Philosophical Supplement.' VIII. 'The Historical Supplement.'

In the first two lectures the author keeps, in a very happy way, a *juste milieu* between the too categorical opinion of Von Hammer and his school, and that of some old Christian writers who, puzzled to explain many points dealing with the Coran, were fond of tossing their readers into the darkest mist of legendary tales.

I regret that I have been unable to avail myself of these two excellent lectures for my Introduction to a study of some Surahs of the Coran, which have been happily found in one of Dr. Agnes S. Lewis's palimpsests, and which will soon be in circulation. But I am glad to find on p. 33 the same conclusion that I reached myself: 'The greater part of the collection (of the Coran) is likely to have been delivered orally. . . . Elsewhere it is hard to say to what extent MSS. materials were employed.' It seems, however, that some long historical narrations dealing with Biblical facts, such as the story of Joseph, the Birth of Christ, etc., might have reached Zaid Ibn Thâbit, the compiler of the Coran, by a Scriptural channel. The only use that I could make of this book was a short reference.

We observe with regret that several books written in our own day, and dealing with such a delicate matter, are more or less full of plagiarisms; and a serious man is often embarrassed to find in them any fresh personal view of the current theme. It is therefore refreshing to see a first-rate scholar, like Professor Margoliouth, who always has in his works a note of originality, and whose books, however popular, and enlivened by a vein of humour which makes them eminently readable, are more than useful to the greatest specialist. In this respect the present book is even better than the previous ones. A glance at the sources perused by the author shows this; and the best Arabist must own that lucubrations from Muḥasibi, Niffari, and Ibn 'Asakir are not in every library.

By his long experience about everything concerning the Near East, and by his accurate knowledge of Hebrew, Aramæo-Syriac, and especially Arabic, nay, even classic Persian, Professor Margoliouth will doubtless play in the United Kingdom the same rôle as that played by Noeldeke in Continental Europe. The learned Professor is sure, then, to find a warm welcome from every serious Orientalist for his disinterested method of work.

We believe that it was for the sake of conciseness that the author did not enter into some piquant details which would have interested many readers. We wish that he had laid more stress, for instance, in Lecture V. on the fact that Sufism is not a mere Mohammedan invention, but an outcome of the philosophy of many an Iranian and Semitic thinker. Several years before the rise of Islam, philosophers of the Vedanta school had laid the foundations of a system of doctrine which Mohammedan believers had only to adapt, sometimes awkwardly, to the Coranic legislation. On the other hand, the celebrated Christian sect of the Messalians (Syriac V., Mṣalliané), which so strangely affected the Eastern Church for many centuries, may truly be regarded as a mint of theories which often exercised the idealistic mind of some Mohammedans. Can we neglect, too, the strong Israelite current which bifurcated into the different streams of Essenism? We should like, then, to have in another lecture of Professor Margoliouth's more information about this capital point. The famous Mazdak, though mentioned on p. 141, is simply put into the mould of an *obiter dictum*, and he is not presented as having been a mere disciple to some teacher of higher mental subtleties.

The pages which seem to have required the greatest amount of time and deep study are those devoted to Lecture VI. Professor Margoliouth argues from the ground of Islamic asceticism and Sufism, and steps gradually forward to a logical theory of a strict pantheism, more accentuated, perhaps, in some Neo-Persian writings. There is a curious coincidence here: the old Greco-Roman and Semito-Aryan pantheistic system was so widely spread in the land of pre-classic empires, that even Christian circles could count well-known writers as influenced by this spirit; and Stephen Bar Ṣudaili is not a despicable instance in the history of the

evolution of Eastern thought. Nothing is more natural for a Semitic mind, deeply religious and fond of the supernatural, than to find God everywhere; an accentuated absolutism of the Deity is, in several Oriental writers, a mitigated pantheism.

Once this too accentuated notion of Deity admitted, the step to Lecture VII., 'The Philosophical Supplement,' becomes natural. In an Eastern conception, God is the omnipotent master of everything; but does this 'Everything' include even the tangled notion of Evil? This insoluble question exhausted the intellectual faculties of several thinkers. Some scholars of the old Mazdaism, better known to us through Zoroaster (Zaradošt), seem to have been so rash as to admit an Evil Principle, perhaps as eternal as the Deity itself, which had directly created evil things. Some others, represented in a later generation by the Eastern Gnostics, especially by the famous Bardesanes, recoiled from this misleading concept of two Deities: The Almighty, the Semitic Elu, Elohim, Alaha or Allah is one, they said, and Evil, physical or moral, is only an accident happening after a previous permission of the Deity, who had ordered all the elements to be directed by 'Fatum,' which the old Iranians call 'Wind of Fortune' (Rozgâr).

When the notion of Evil as being, not a specific entity, but merely a defect of good, appeared in the pulpits of the mediæval scholastic Doctors, this first concept vanished of itself. Here the following sentence of the author finds a good place: 'Yet that Islamic authors added nothing to Greek philosophy seems also to be attested, since when once Western Europe had recovered the Greek originals, it discarded for good the Arabic intermediaries' (p. 229). The main philosophical and somewhat fatalistic schools of Islam are studied in this chapter, and we owe to the author some attractive and often fresh data about the Ḳadaris, the Mu'tazilis, the Ḵharijis, etc., who were about to pull down the simple and unshakeable Coranic bulwark.

In a more concrete ground, that is, in Lectures III. and IV., 'The Legal Supplement' and 'The Status of the Tolerated Cults,' the erudition of the writer, in Arabic literature, is indeed admirable. Unfortunately, the space reserved to our review does not permit us to occupy ourselves with details, but it is sufficient to state that all points dealing with the minutiæ of the Coranic and post-Coranic prescriptions are presented in such a steady way and on such a large scale that the book may be pronounced indispensable to every amateur in the study of Mohammedan religious habits and authorities.

On behalf of every serious Orientalist, we should gladly expect some other publications of this kind, and thank the sagacity of a scholar who is able to write so perfectly and so magisterially on subjects whose study requires a lifetime even on the part of Mohammedan theologians.

Contributions and Comments.

Matthew xvii. 20.

Has ὡς κόκκον σινάπεως a quantitative or a qualitative meaning? The former is the almost universal opinion, and Dr. Moffatt, in his new translation, renders the passage 'if you had faith the *size* of a grain of mustard seed.' The R.V. leaves the question open, as Jesus Himself does. If, however, we accept ὀλιγοπιστίαν (R.V.) instead of ἀπιστίαν (A.V.), in the preceding clause it would appear that a qualitative rather than a quantitative meaning is suggested; for the disciples had a little faith already and it would have been infinitesimal indeed if it were less than that symbolized by a grain of mustard seed. Such an interpretation is further confirmed by the nature of the mustard seed itself. This is not only tiny, but it responds more quickly and completely to the forces of nature than any other. If placed in a suitable soil and in other conditions favourable to growth it will burst its outer covering and begin to sprout in two or three days after being planted; and in proportion to the size of the seed the plant is larger than any other. May not the meaning of the words therefore be: 'If ye have faith as quickly and fully responsive to the forces of the spiritual realm as the mustard seed is to the forces of nature, ye shall say to this mountain,' etc.?

E. Omar Pearson.

Blackburn.

The Book of Enoch.

EVERYTHING that helps in the elucidation of the Book of Enoch helps to our understanding of Christ and the New Testament. In Dr. Charles' recent publication, *The Apocrypha and Pseudepigraphia of the Old Testament*, he says of chapter 42 of Enoch: 'A fragment out of connection with its present context. Where it should come I do not know.' Might I suggest that this little hymn to Wisdom fits in as a sort of keynote to chapter 49, which sings of 'The Power and Wisdom of the Elect One'? Chapter 42 ends with the description of Wisdom, 'As rain in the desert, And dew on a thirsty land.' Chapter 49 commences, 'For wisdom is poured out like water, And glory faileth not before him for evermore.'

I do not deny there is a digressive tendency in the fragment that probably started it on its wanderings; but in this niche alone, so far as I can see, is it able to look a bit at home in this Book of Enoch.

ARTHUR J. PROWSE.

Victoria, Australia.

The Word 'Testament' in Heb. ix.

MAY I suggest a translation of He 9^{15-18} which escapes the apparent confusion of reasoning as read in our English Versions?

Probably I am not the first to do so, but I have not found it in any commentary to which I have had access. The idea of a testament, Roman or modern, in the sense of a 'will,' was so alien to Jewish law and Jewish thought that it would seem entirely out of the field of apostolic teaching; and especially in a writing so thoroughly Jewish as the Epistle to the Hebrews. The word בְּרִית, I believe, in the Old Testament, never in the slightest degree connotes the idea of a 'will.'

I would therefore submit such a translation as this:

(15) 'And on this account He is a Mediator of a New Covenant, in order that, death having taken place for the redemption of the transgressions under the first Covenant, they who have been called may receive the promise of the inheritance of the world to come (*αἰωνίου*). (16) For where there is a Covenant it is necessary that the death of the Covenant-ratifier should be brought about. (17) For it is over dead bodies that a Covenant [becomes] firm, since it is never valid while the Covenant-ratifier is alive. (18) Whence it was that not even the first Covenant was inaugurated without blood.'

This construction takes the participles *διαθεμένου, διαθέμενος*, to apply to the animal slain, in the blood of which the Covenant is made sure. The question may be asked, 'Is this good grammar, or good lexicography?' I would meet it by another: 'Is not the violence (if any) done to either a trifle compared with the violence done to clearness of reasoning, and to probability, by the introduction of the idea of a testamentary disposition?'

T. H. GUEST.

Heaton Norris, Diocese of Manchester.

2 Kings xix. 35 (Is. xxxvii. 36) and Herodotus, ii. 141.

IN Hastings' *Dictionary of the Bible*, vol. ii. p. 513, Professor W. Emery Barnes says that 'the strange tradition with which Herodotus explains the retreat of "Sanacharibus, king of the Arabians and of the Assyrians," from the frontiers of Egypt, supports as far as it goes the Biblical account.'

May not the narrative of Herodotus, when read in the light of recent medical research among tropical diseases, contain a very clear indication of the means by which 'the angel of the Lord smote in the camp of the Assyrians an hundred fourscore and five thousand'? Herodotus says: 'He encamped in Pelusium, for here the entrance (into Egypt) is; but . . . a number of field mice, pouring in . . . devoured their quivers and their bows, and moreover, the handles of their shields, so that on the next day, when they fled bereft of their arms, many of them fell.'

This naturally recalls the fact (1 S $6^{4.5.11}$) that the Philistines of Ekron, some centuries before, sent back with the ark 'five golden tumours and five golden mice—that mar the land.'

The *Bacillus pestis*, or microbe of the bubonic plague, was discovered at Hong-Kong by Kitasato in 1894, and has been carefully studied by many investigators since. As far as India, Hong-Kong, and Shanghai are concerned, the one source of infection seems to be from plague-diseased fleas carried by rats. Through the exertions of the Health Department, Shanghai, of late years (and

the Chinese journals of that Settlement) most of the Chinese of that region, to say nothing of European residents, are well informed as to the connexion between rats and bubonic plague.

We have been accustomed to read that the earliest notice of the bubonic plague dates from the second century B.C. But with this record of Herodotus before us, we may be disposed to find at least two earlier instances of that plague in the Old Testament. W. ARTHUR CORNABY.

Wusueh, Hupeh, China.

Luke vii. 6, 7.

THE characteristic Oriental expression of humility is noteworthy. 'I am not worthy that thou shouldest come under my roof' is a phrase indicating unfitness, probably as a Gentile, to entertain the Great Physician. That would have been a very high honour in a region where the grace of hospitality was practised, and the entertainment of a spiritual guide was deemed a rich privilege.

'Wherefore neither thought I myself worthy to come unto thee,' said the centurion in his message, revealing the depth of his humility. Even to appear in person before the Master was too great a boon. He was satisfied to be represented by his Jewish friends. R. H. WRAY.

Hebburn-on-Tyne.

The Loss of the Gadarene Swine.

THERE are few more interesting problems in the Triple Tradition than those that concern the healing of the demoniac referred to in Mt 8^{28-34}, Mk 5^{1-20}, Lk 8^{26-39}. Until these narratives are closely examined, there may exist a prejudice against them and a feeling that the Gospel story would gain by their excision. Probably, however, most students will endorse the verdict of the late Dr. Salmon: 'The more I study the Gospels the more convinced I am that we have in them contemporaneous history. . . . There is much in this narrative (the Gadarene) which I consider must be accepted as historically true by any candid inquirer, whether he believes in the possibility of miracle or not' (*The Human Element in the Gospels*, pp. 274–5). Similar testimony is given by Dr. Alexander in his very skilful reconstruction of the incident from the medical as well as from the critical point of view (*Demonic Possession in the N.T.*, p. 76). Most of the difficulties may now be regarded as cleared away, and the only considerable loss involved in this process is that Matthew's plural form of the story —'there met him *two* possessed with devils'—has to be abandoned. The one serious objection which remains is the so-called 'moral difficulty.' 'Everything that I know of law and justice,' said Huxley, 'convinces me that the wanton destruction of other people's property is a misdemeanour of evil example.' It is with that difficulty this note is concerned.

One of the fullest treatments of the subject is that of Dr. Plummer in the *International St. Luke* (pp. 228–9). But nothing that is there said is quite satisfactory. Godet's dictum, endorsed by Dr. Plummer, that 'the power to execute the sentence guarantees the right of the judge,' and Dr. Salmon's remark, 'We might as well bring an indictment against Providence for having permitted a Highland shepherd to lose a large number of lambs in a winter snowstorm' (*op. cit.* p. 275), are both fundamentally unsound: for the Incarnation is not the Incarnation either of Omnipotence or of Providence, and this is a case where most surely the lines of Whittier apply,

> 'But nothing can be good in Him
> Which evil is in me.'

Dr. Alexander certainly lightens the difficulty by showing that the narratives themselves contain interpretations of our Lord's action which go beyond what He actually said and did. The word of Jesus was first of all a simple command to the evil spirit to come out of the possessed man, and then, finally, it was but a single word, ὑπάγετε, 'Begone!' (Mt 8^{32}). Dr. Alexander is surely quite justified when he affirms, 'Neither direction to enter the swine, nor permission to do so . . . can be thought of here' (*op. cit.* p. 206). There remains, however, the fact of the loss of the owners *as arising indirectly out of the cure.* And this part of the story must be regarded as of equal historic value with the main incident. In any similar circumstances would not a claim for compensation quite properly arise?

Obviously the whole thing happened in a very few moments. The information is fragmentary, and no very clear estimate of the owners' loss can be made. It may be observed, however, *first*, that the market price of swine in a country where at

least half the population (the Jewish half) had no use for such animals cannot have been great. *Secondly*, the entire countryside was undoubtedly benefited by the cure effected. This is a very important consideration. The record of the demoniac was extremely bad. He had been 'often bound with fetters and chains' (Mk 5^4). Now these repeated endeavours to abridge his liberty would not have been made if he had been harmless. The Syrian tendency to regard insane men as holy, or inspired, would have precluded such indignity. It is practically certain, therefore, that he had destroyed property before. This herd of swine may not have been the first herd that had been driven into the sea by his frantic mania. Indeed, the final feeling of the owners of the herd may have been one of thankfulness that the hillsides were at last made safe for all live stock. Then, too, the change effected in the man was a personal gain for every one belonging to the locality. Matthew's statement that previously, 'no man could pass by that way' (8^{28}) is only a confirmation of what the older narrative in Mark would lead us to suppose. Thus for herdsmen and others having duties or occasions of travelling about those places the boon was great. And in this general public benefit we may fitly surmise the owners of the herd were sharers and found a real compensation for their loss. This general conclusion is not affected by the request of the people that Jesus should depart from their borders. Obviously it was the sense of the supernatural (cf. Lk 5^8), rather than a fear of any further loss, that animated them.

A. D. MARTIN.

Edinburgh.

'The Disciple known to the High Priest.'

IN his *Miscellanea Evangelica*, Dr. Abbott cites, from the metrical paraphrase of the Fourth Gospel by Nonnus (Migne, *PG* 43, 892), a passage which shows that 'the other disciple who was known to the high priest' (Jn 18^{16}) was indeed very well known. His translation runs:

'And a young man, another companion (of Christ),
who from his trade of fishing
Being a friend renowned of the accustomed high priest,
Running with Christ, came within the God-receiving courtyard.'

And in regard to the word *fishing*, Dr. Abbott notes: 'This apparently refers to the occupation of John, the son of Zebedee. But how Nonnus supposed that this could make him "a friend of the high priest" I cannot imagine.'

Dr. J. B. Mayor (*Expositor*, Jan. 1914) translates:

'And another, a young comrade, who, being from his trade of fishing a well-known acquaintance of his customer, the high priest (literally "the customary high priest"), came hastening with Christ within the God-receiving court.'

We think with Dr. Abbott (*Expositor*, Feb. 1914) that Dr. Mayor has shown more ingenuity than scholarship in the twist he thus gives to ἐθήμων, which neither in Attic nor in Hellenistic has the meaning *customer*. The ingenuity is due to an effort to explain the connexion between John's fishing and friendship for the high priest. Dr. Abbott cannot imagine what connexion Nonnus had in mind; Dr. Mayor imagines, but not rightly. The solution of the difficulty lies in the fact that neither Dr. Abbott nor Dr. Mayor has rightly understood this connexion.

The words of Nonnus are:

Καὶ νέος ἄλλος ἑταῖρος, ὃς ἰχθυβόλου παρὰ τέχνης
γνωτὸς ἐὼν ἀρίδηλος ἐθήμονος ἀρχιερῆος, κτλ.

Both Dr. Abbott and Dr. Mayor take παρά with the genitive to mean *from*, *because of*; they seem to have been misled by the Latin prose translator's 'qui piscatoris ex arte Cognitus existens manifestus consueto pontifici' (cf. Migne, ed. *l.c.*). But is this meaning of παρά with the genitive allowed? May not one just as readily assume that παρά with the genitive here follows the analogy of παρά with the accusative? The meaning then is *besides*. The trade of John was known from the tradition of his call to the apostolate (Mk 1^{19}). Nonnus contrasts this trade with the new phase of the character of the son of Zebedee: 'Who over and above his trade of fishing was a well-known acquaintance of the accustomed high priest.' This latter usage of παρά is not listed in lexicons; nor is that which is accepted by Dr. Abbott and Dr. Mayor.

παρά with the genitive properly denotes motion *from the side of*, *from beside*, *from*, French *de chez*; motion *from* place, person, or occupation. The ready meaning, then, is that, according to Nonnus,

John had become very friendly with the high priest after having plied his trade of fisherman; the trade of fishing is the *terminus a quo*, the friendship with Caiaphas is the *terminus ad quem*; the former preceded the latter; the former did not cause the latter. In this interpretation Nonnus says that John, 'after his trade of fishing, was become a well-known acquaintance of the accustomed high priest.' John had not desisted entirely from his trade; but Nonnus may have heard or read that, before being called by the Master, the young apostle had entered upon some function in the household of Caiaphas. There seems to be a striking contrast between the refinement of John and the fisherfolk manners of his brother Galileans. May it not be that the refinement was due to the culture of the life in the household of the high priest? In this event, there is no need to accept Dr. Abbott's use of Nonnus to bolster up his theory that Judas was 'the other disciple who was known to the high priest.'

WALTER DRUM, S.J.

Woodstock, Maryland.

Entre Nous.

S. R. Driver.

The article on Dr. Driver in this month's issue of THE EXPOSITORY TIMES is written by his successor in the Regius Chair of Hebrew in the University of Oxford.

The tributes to his personality and service have been marked by sincerity and affection in an exceptional degree. It is, however, enough to refer to these two: first, the sermon preached by Canon Sanday in Christ Church Cathedral on March 8, and afterwards published at the Clarendon Press under the title of *The Life-Work of Samuel Rolles Driver* (6d. net); and a note in *The London Quarterly Review* for April by Professor James Hope Moulton. Dr. Moulton says: 'The most weighty of all British critics of the Old Testament, his name became a rallying-cry in the controversy between those who accepted the new knowledge and those who, with or without understanding, rejected it. The Driver legend, as elaborated by furious anti-critics of the Wiener stamp, seems curiously grotesque to those who know the real man. There is some excuse for hot feeling directed against a giant like Wellhausen, rough and dictatorial, and prone to ride roughshod over the tenderest convictions of lesser men—with religious belief, moreover, attenuated beyond any limit with which orthodox Christians could ever be content. Driver was the very opposite of all this. Profoundly reverent in all his handling of the Old Testament, he came to the New as a disciple and a believer. The very bitterness with which extremists pronounce his name is witness to the fact that he more than any man taught reverent but progressive Christians that the literary criticism of the Old Testament, and the new outlook on the religion of Israel that goes with it, mean no underestimating of the Divine therein, still less disloyalty to the central Figure of the Bible. His little book of Sermons on the Old Testament is an effective evidence of all this to non-expert readers; and it would be a revelation to many whose ideas of the great critic need correcting by solid fact. I have myself a special association with it, from Sunday evenings on holiday with my father twenty years ago, in a little place where no Methodist service was accessible, and he took delight in reading those sermons aloud to the family circle.'

The Christ of History and of Experience.

Dr. D. W. Forrest has published a new edition of his book *The Christ of History and of Experience* (T. & T. Clark; 6s.). It has been one of the most successful, and one of the most influential books of our time. This is the seventh edition. Steadily it has been bought, and as it has been bought it has been read. Every book that touches its great subject makes reference to it. But most of all has IT influenced the preacher, steadying his faith and stimulating his mind.

In the Preface to the new edition Dr. Forrest surveys the work that has been done on the personal and historical Christ since his book first appeared in 1897.

The Neo-Hegelians, led by T. H. Green, 'in his remarkable address on *Faith*,' and strengthened by Edward Caird in his Gifford lectures on *The Evolution of Religion*, have made much of the ideal Christ which Christian experience demands,

a Christ both Human and Divine, but has held no firm hand on His historical personality. The criticism of the Gospels, while compelling us to reconsider details, has completely failed to eliminate the Supernatural. 'The doctrine of Christ's pre-existence—of His Eternal Sonship—as contained in the Creeds of the Church may be open to criticism, but it is at least an endeavour to arrive at a conception of Christ which will do justice to His place in Apostolic teaching as the revelation of the *self-sacrifice of the Father* who "spared not his own Son, but delivered him up for us all," as well as to vital elements in the Christian experience of all ages.' But Dr. Forrest still holds that 'some genuine type of the Kenotic theory is an indispensable adjunct of the confession of His Deity'—and he knows what Professor Loofs has written to the contrary.

Recent Poetry.

Charlotte Elliott.

The memory of Charlotte Elliott who was born on March 18, 1789, and died in her eighty-third year on September 22, 1871, is revived by the issue of a day-book of quotations from her prose and poetry entitled *Words of Hope and Grace* (R.T.S.; 1s. net). Here are the selections for two consecutive days:

SUNDAY.

All outward distinctions and differences as to forms of worship seem now to me of so little consequence, and I seem to care so entirely but for one thing—serving the Lord Jesus, and being united to Him by a true and living faith—that where that exists, and is evidenced, there I feel at once united to a brother and sister, whatever be their mode of worship.

MONDAY.

I want every moment to feel
  That Thy Spirit resides in my heart,
That His power is present to cleanse and to heal,
  And newness of life to impart.

Ina M. Stenning.

The sympathy with Nature and with Man, so pervasive of Ina M. Stenning's *Poems* (Simpkin; 2s. 6d. net), is due to the love of Christ and the sense of His presence. And the sympathy is strong to save. Nothing is beyond its range; nothing is beyond its skill. There is a poem on the Temptation. It is quite characteristic, and it is most poetical.

IN THE WILDERNESS.

When through the wilderness alone
  He wandered, did the creatures know
  Who walked among them? Did they go
Beside Him over sand and stone,
  And listen spell-bound to a voice
  That made their shy, wild hearts rejoice,
So kind and loving was its tone?

We know not, yet we love to think
  That, leaning down to Him, the trees
  Sang low their gentlest melodies;
That when athirst He stooped to drink
  At wayside wells, the water rose
  Bubbling a joy-filled song to those
Dear lips that touched it; nor would shrink

Beneath His tread the flowers small,
  But, lightly rising where He went,
  Would lift their faces in content;—
And tiny, tiny sounds would fall
  About His pathway—whisperings
  Of every lowliest plant that springs,
And He would understand them all.

We love to think that bird and beast
  Came gently round Him, that a spell
  Of peace upon the wild place fell,
And that the greatest and the least
  Came meekly to His hand's caress
  And followed Him in friendliness,
And followed till the throng increased

To multitudes that guarded Him
  Through burning day and starry night
  With liveliest ear and keenest sight—
Bright eyes that watched, fierce hearts a-brim
  With tenderness, that while He slept
  All faithfully their vigil kept
Till dawn-tide when the stars grew dim.

George Edward Woodberry.

Into *The Flight, and other Poems* (Macmillan; 5s. 6d. net), Mr. George Edward Woodberry has gathered poems of his which have appeared in the *Atlantic Monthly* and other American magazines.

And to these he has added twenty-three that are here published for the first time. They are all of one family type, and it is easily known in the land of its residence. Pagan? not agressively. Certainly not the cheery outlook of the pagan Greek. Certainly not the voluptuous dreariness of the pagan Egyptian. Not pagan at all in any anti-Christian sense, but human and American. Here is one:

DEATH AND FAME.

I have planted a flower on the peak;
My soul has cast its star.
Star and peak! and dawn's a-streak!
And my tomb is where they are.

Though never a climber scale the height
Where my love exhales its fire,—
Though only the heavenly side of night
Shakes with my soul's desire,—

There, on the peak, a life's perfume!
There, cresting the dark, a star!
There, light that breaks upon a tomb!—
And fame is where they are.

Lorma Leigh.

There is no better poem in Lorma Leigh's *The White Gate* (Hewetson; 1s. 6d. net), by which to test its quality and feel its charm, than

JOAN.

Bright curling hair!
Rose petal downy cheek—
None can compare
With Joan.

So sweet a mite!
A bundle of soft curv'd
Dimpling delight
Is Joan.

Two soft warm arms,
Two little feet, pink toed—
In truth all charms
Has Joan.

Those clinging hands,
That lisping, baby voice
Are Royal commands
From Joan.

A 'Good-bye' kiss,
Softer than flake of snow,
On you I press,
Sweet Joan.

The Great Text Commentary.

The best illustration this month has been found by Mr. J. H. Macdonald, North Shields.

Illustrations of the Great Text for June must be received by the 20th of April. The text is Ro 1^{18}.

The Great Text for July is Ac 21^{13}—'Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.' A volume of the *Greater Men and Women of the Bible*, or three volumes of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for August is Ro 15^{13}—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Durell's *The Self-Revelation of our Lord*, or of Walker's *Christ the Creative Ideal*, or of Briggs' *The Fundamental Christian Faith*, will be given for the best illustration sent.

The Great Text for September is Gn 13^{11}—'So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, or any volume of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for October is Lk 17^{32}—'Remember Lot's wife.' A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Bishop Boyd Carpenter has been a student of Dante for many years. Having been invited to deliver the lectures at Harvard on the William Belden Noble foundation, he resolved to lecture on *The Spiritual Message of Dante*. And under that title he has now published the lectures in a handsome volume which contains illustrations taken partly from Lord Vernon's famous edition of the Inferno (Williams & Norgate; 5s. net).

The difficulty which first of all faces the interpreter of Dante is how to deal with his mediævalism. His astronomy, to take but one example, is mediæval astronomy. Bishop Boyd Carpenter goes straight to the one idea which pervades the *Divina Commedia*. That idea is love; and it is not mediæval only, but universal. All Dante's thought is determined by the place which love holds in God's creation. When that is recognized, the astronomy, and whatever else is local or temporary, presents no more difficulty. It falls into its place as machinery.

One surprising consequence follows. We cannot, says Bishop Boyd Carpenter, get rid of Hell by saying that Dante's Inferno is mere mediævalism. As a matter of fact it is not distinctively mediæval. The conception of Hell, even with elaborate torments, is a commonplace of old-world religious thought. It is found in Christian treatises written before the *Divina Commedia*. It is found also in the chronicles or picturings of pre-Christian faiths. The notion of a Hell is an instinct of the race. And he holds that the objector who challenges what he supposes to be a mediæval Christian belief, must go further than mediævalism, further than Christianity, and challenge the instinct which has given rise to that belief.

But every belief must have a value. What is the use of a belief in Hell? To Dr. Boyd Carpenter it seems to be a witness to the great truth of the righteousness on which the Universe is hung. That truth was as present to the mind of Dante, and pervades the *Divina Commedia* as thoroughly, as the belief in love. Not only would love be of little worth that was not based on righteousness, it could not even exist. And the idea of righteousness carries with it the idea of Hell.

In this Bishop Boyd Carpenter, the modern, is at one with Dante, the mediæval. 'Who can say that it is a base idea, or that there is nothing noble in the fact that men should thus collectively admit that there are doings and dealings seen among themselves which deserve—nay, seem to demand—hell? Who will say that it is not true that evil—strong and long persisted in, and spreading till evil habits prevail among

men—does not produce a state of things which resembles hell? Who will say that there is not in every man a capacity for going into and experiencing in himself a veritable hell? Take this thought of hell: treat it as a phase of human thought: note that it marks the possession of a genuine moral sense, and realize how significant it is that everywhere men should have formed such an idea. It expresses a sense of justice, a conviction of retribution, and a striking power of self-condemnation possessed by the race. Is it not, in this aspect, the voice of the collective conscience of mankind? It is the language of those whose honest wrath has been roused by the sight of wide and wanton injustice done, and the confession of those who have felt the keen hell of self-reproach.'

Mr. A. C. Benson has published a book about Fear. *Where No Fear Was*—that is the title of it (Smith, Elder & Co.; 6s. net). For his desire is that those who fear may be encouraged to think, in order that they may see how rarely it is that their fear has foundation. He touches its causes also. One of its causes is self-esteem. And in discussing self-esteem as a cause of fear he offers, daringly, the suggestion that Providence has a sense of humour and enjoys somewhat His ways of delivering us from our conceit.

'I am as certain as I can be of anything,' he says, 'that we are humorously treated as well as lovingly regarded.' And he gives two illustrations. 'I was once asked to give a lecture, and it was widely announced. I saw my own name in capital letters upon advertisements displayed in the street. On the evening appointed, I went to the place, and met the chairman of the meeting and some of the officials in a room adjoining the hall where I was to speak. We bowed and smiled, paid mutual compliments, congratulated each other on the importance of the occasion. At last the chairman consulted his watch and said it was time to be beginning. A procession was formed, a door was majestically thrown open by an attendant, and we walked with infinite solemnity on to the platform of an entirely empty hall, with rows of benches all wholly unfurnished with guests. I think it was one of the most ludicrous incidents I ever remember. The courteous confusion of the chairman, the dismay of the committee, the colossal nature of the fiasco filled me, I am glad to say, not with mortification, but with an overpowering desire to laugh. I may add that there had been a mistake about the announcement of the hour, and ten minutes later a minute audience did arrive, whom I proceeded to address with such spirit as I could muster; but I have always been grateful for the humorous nature of the snub administered to me.'

That is the one illustration. This is the other 'I had to pay a visit of business to a remote house in the country. A good-natured friend descanted upon the excitement it would be to the household to entertain a living author, and how eagerly my utterances would be listened to. I was received not only without respect but with obvious boredom. In the course of the afternoon I discovered that I was supposed to be a solicitor's clerk, but when a little later it transpired what my real occupations were, I was not displeased to find that no member of the party had ever heard of my existence, or was aware that I had ever published a book, and when I was questioned as to what I had written, no one had ever come across anything that I had printed, until at last I soared into some transient distinction by the discovery that my brother was the author of *Dodo*.'

This, then, is Mr. A. C. Benson's cure for the fear that we may not obtain the recognition we deserve. It is the humorous reflexion that the stir and hum of one's own particular teetotum is confined to a very small space and range; and that the witty description of the Greek politician who was said to be well known throughout the whole civilized world and at Lampsacus, or of the philosopher who was announced as the author of many epoch-making volumes and as the second

cousin of the Earl of Cork, represents a very real truth—that reputation is not a thing which is worth bothering one's head about; that if it comes, it is apt to be quite as inconvenient as it is pleasant, while if one grows to depend upon it, it is as liable to part with its sparkle as soda-water in an open glass.

Then Mr. BENSON touches Hell. *Where No Fear Was*—that is his title. And if there is any place where Fear has no business to be, it is, he believes, in the prospect of the future.

He does not believe in Dante's Hell. Dante, by his Hell and his Purgatory, expressed plainly that the chief motive of man to practise morality must be his fear of ultimate punishment. His was an attempt to draw away the curtain which hides this world from the next, and to horrify men into living purely and kindly. Whether you can so horrify men he does not know; he knows that you have no right to try.

He does not believe in a Hell of any kind. 'Hell,' he says, 'is a monstrous and insupportable fiction, and the idea of it is simply inconsistent with any belief in the goodness of God. It is easy to quote texts to support it, but we must not allow any text, any record in the world, however sacred, to shatter our belief in the Love and Justice of God. And I say as frankly and directly as I can that until we can get rid of this intolerable terror, we can make no advance at all.'

Is the student of philosophy or of science entitled to ignore religion? No more than any other man. One philosopher has been driven to face the matter of personal religion. It is Professor EUCKEN. When philosophy became Professor EUCKEN'S life-work he endeavoured to suppress the religious interest altogether and gave himself assiduously to the study of Aristotle. But 'the old interest' would not die. And at last he resolved to say what his religious convictions were, and in particular whether he was a Christian or not. He finished the book and signed the preface to it in October 1911. In December 1913 Mrs. Boyce GIBSON finished her translation of it in Melbourne. It is now issued by Messrs. A. & C. Black with the title *Can We Still be Christians?* (3s. 6d. net).

Can we still be Christians? Professor EUCKEN'S answer is, Yes, if we are allowed to interpret Christianity in our own way; No, if we have to interpret it according to the Creeds. Let us go to the centre at once. The central doctrine of Christianity is 'the incarnation of God in Jesus Christ, and his atoning sacrifice for the redemption of man from the burden of God's wrath.' Does Professor EUCKEN believe that?

He sees something in it. He sees how the desire for one single, all-controlling, fundamental truth—a desire deep-rooted in all well-defined religions—found in this doctrine a magnificent fulfilment. He sees how the union of temporal and supra-temporal history, of human and divine nature, effected by this doctrine, introduced unfathomable depths into human existence and invested them with a spiritual nearness and intimacy. But he also sees that 'every single one' of the ideas discovered by theologians in this doctrine has to be rejected by the modern mind. The union of God and man in one person, the idea of a vicarious sacrifice and generally of the office of mediator, as well as all those doctrines which subserve the development of the main position—doctrines of the only begotten Son, the virgin birth, the descent into hell, the resurrection, and the ascension, the sitting at the right hand of God, and the judgment to come; that is to say, the whole of the second clause of the creed, comprising the doctrines which are really distinctive of Christianity—all this, he says, has now become the subject of doubt, denial, and conflict.

Professor EUCKEN himself denies them. They do not possess moral or spiritual value for him.

They contradict the things which possess that value. For one thing we can no longer limit the connexion between the human nature and the divine to one single instance, allowing it to extend to others only through this intermediate link. Our religious conviction compels us to demand an immediate relationship of divine and human through the whole extent of the spiritual life.

Professor EUCKEN rejects the notion of the wrath of God, 'only to be appeased through the blood of His Son.' It is far too anthropomorphic, and it is irreconcilable with our purer conceptions of the Godhead. More than that, and more fundamentally, he rejects any doctrine that would make Jesus necessary to mankind. He rejects 'the old consistent doctrine of the God-man'; he rejects as emphatically 'the modern half-way position which drops the old doctrine, but nevertheless calls Jesus unconditionally lord and master and must consequently bind our whole religious life indissolubly to him, thus taking away all independence with regard to him, and robbing our own life of its full originative power.'

For the essential thing in Professor EUCKEN'S religion, as in his philosophy, is that every man has to win his soul for himself. The power to do so is within him; it does not come to him from without. 'This alone supplies the standard which enables us to measure how much of the old material has a permanent value for life, and how much of it is bound up with the conditions of a particular age and must perish with them. From such a measurement even the complex structure of traditional Christianity cannot escape; only from this starting-point can its truth-content be clearly elucidated so that it may develop freely and become fully effective.'

Professor Morris JASTROW, Jr., delivered the Haskell Lectures at Oberlin College in 1913, and Mr. Fisher Unwin has published them in this country under the title of *Hebrew and Babylonian Traditions* (10s. 6d. net).

Our attitude to the connexion between Babylonian and Hebrew literature, or the Old Testament and the Monuments, as it is usually called, has had a curious history. At first the discoveries in Babylonia and Assyria were accepted with great joy as furnishing confirmation of the accuracy of the Bible. Then Professor SAYCE and others had to point out that there were differences as well as resemblances, and the tablets ceased to be quoted even against the Higher Critics. Now Professor JASTROW makes the differences the sole subject of his lectures, and shows us that in the study of them we discover the uniqueness of the religion of Israel.

There is the Sabbath, for example. Among the cuneiform texts in the British Museum one was discovered which furnished in parallel columns the explanation of certain words in this way: *ûm nûkh libbi = shabattum*, which being translated is: Day of rest of the heart = sabbath. For there was no doubt, and there is no doubt to this day, that the Babylonian word *shabattum* is the same as the Hebrew word 'sabbath.' What then? It is evident, is it not, that here we have a proof of the early existence of the Sabbath as a day of rest? In the Old Testament we read that it was instituted at the Creation. That would account for the Babylonians having it as well as the Hebrews.

But the conclusion was premature, as premature as it was unnecessary. When the phrase 'day of rest of the heart' was searched for elsewhere, it was found that it had nothing to do with rest from labour. As more of the religious texts from the great royal library of Nineveh were published, it was seen that the term 'day of rest of the heart' was of frequent occurrence and, curiously enough, appeared, not in connexion with a day of cessation of labour, but in appeals to an angered deity to whom a penitent worshipper, who had felt the severity of the divine wrath, poured out his grief and voiced his hope for a return of divine grace.

The usual formula is, 'May thy heart be at rest;

may thy liver be assuaged.' For the Babylonians and Assyrians, like other ancient peoples, including the Hebrews, placed the seat of intellect in the heart, and the seat of life in the liver. So the day of rest of the heart was simply a technical term for a day of pacification, a day on which it was hoped that the angered deity would cease from manifesting His displeasure.

But what about the word *shabattum*? Ten years ago Dr. T. G. PINCHES published a tablet containing a list of names given to certain days of the month. The fifteenth day of the month was termed *shabattum*. And why the fifteenth? Because that is the middle of the month, or the period of full moon. There were three periods in the month which, to the Babylonian mind, were especially dangerous, and required the most elaborate ritual of divination. They were the new moon, the full moon, and the moon's departure. These were the periods when it was particularly necessary to secure rest for the heart or the pacification of the anger of God. And of these one was the full moon or *shabattum*.

Was there, then, no day of rest in Babylon? No, there was none. And just here we come upon a far-reaching difference between the religion of the Babylonians and the religion of the Hebrews. With the Babylonians *shabattum* remained a merely lucky or unlucky day, a day to be carefully observed ritually that the anger of the gods might be averted. Among the Hebrews the Sabbath became a day of rest for man and for beast.

How the change was wrought is part of a large subject. A change was wrought all along the line. Professor Morris JASTROW cannot account for it. His best explanation is that it 'belonged to the genius' of the one people to stay in the stagnant waters of mere ritualism, while it 'belonged to the genius' of the other to go forward to the spiritual and ethical religion of Amos and Isaiah.

Messrs. Watts & Co. are the publishers of the books which issue from the Rationalist Press Association. It was fitting that they should become the publishers of the books which deny the historical existence of our Lord. They publish Mr. J. M. ROBERTSON'S two books, *Pagan Christs* and *Christianity and Mythology*; they publish Mr. W. B. SMITH'S *Ecce Deus*; and they publish the English translation of *Witnesses to the Historicity of Jesus*, by Professor Arthur DREWS.

It does not seem so fitting that Messrs. Watts should publish a book by Dr. F. C. CONYBEARE. It is true that Dr. CONYBEARE is radical, as radical a critic as it is possible for a scholar to be. But then he *is* a scholar. The other men whose books Messrs. Watts publish are not. When his *Myth, Magic, and Morals* appeared in the same advertisement as the books of Mr. J. M. ROBERTSON and the rest, it was understood that Dr. CONYBEARE, Honorary Fellow of University College, Oxford; Honorary LL.D. of the University of St. Andrews; Honorary Doctor of Theology of Giessen, Member of the British Academy, and Member of the Armenian Academy of Venice, had gone over to the materialists, and for the sake of companionship in his utter radicalism had cast in his lot with the unlearned and ignorant who belong to the Rationalist Press Association.

But Messrs. Watts have just published another book by Dr. CONYBEARE. Its title is *The Historical Christ* (3s. 6d. net). Dr. CONYBEARE is not comfortable in his present company. In this book he turns upon the three men who have obtained some glory by denying the historical existence of Jesus—Mr. J. M. ROBERTSON, Dr. Arthur DREWS, and Professor W. B. SMITH—and makes an exposure of their ignorance and incompetence the like of which has not been seen in our day.

Dr. CONYBEARE writes for the readers of the books which are issued by the Rationalist Press Association. He does not credit them with a knowledge of the Gospels. He recommends them

to secure at least a copy of St. Mark, which they may buy for a penny. But he gives a résumé of what that Gospel contains. 'Now,' he says, when he has finished the résumé, 'the three writers I have named—Messrs. Drews, Robertson, and W. B. Smith—enjoy the singular good fortune to be the first to have discovered what the above narratives really mean, and how they originated; and they are urgent that we should sell all we have, and purchase their pearl of wisdom. They assure us that in the Gospels we have not got any 'tradition of a personality.' Jesus, the central figure, never existed at all, but was a purely mythical personage.

This is how they understand the situation. 'Jesus, or Joshua, was the name under which the expected Messiah was honoured in a certain Jewish secret society which had its headquarters in Jerusalem about the beginning of our era. In view of its secret character, Drews warns us not to be too curious, nor to question either his information or that of Messrs. Smith and Robertson. In other words, we are to set aside our copious and almost (in Paul's case) contemporary evidence that Jesus was a real person, in favour of a hypothesis which from the first and as such lacks all direct and documentary evidence, and is not amenable to any of the methods of proof recognized by sober historians. We must take Dr. Drews's word for it, and forego all evidence.'

But who is this Joshua or Jesus? Sometimes he seems to be the hero of the Book of Joshua, sometimes he is a Sun-god, and sometimes he is both. 'Joshua,' says Mr. Robertson, 'is apparently an ancient Ephraimitic god of the Sun and Fruitfulness, who stood in close relation to the Feast of the Pasch and to the custom of circumcision.' But, asks Dr. Conybeare, 'does the Book of Joshua, whether history or not, support the hypothesis that Joshua was ever regarded as God of the Sun and of Fruitfulness? Was ever such a god known or worshipped in the tribe of Ephraim or in Israel at large? In this old Hebrew epic or saga Joshua is a man of flesh and blood. How did these gentlemen get it into their heads that he was a Sun-god? For this statement there is not a shadow of evidence. They have invented it. As he took the Israelites dryshod over the Jordan, why have they not made a River-god of him?'

This Sun-myth hypothesis is out of date. The whole theory on which it rests is discredited. No student of the Comparative History of Religion any longer accepts Max Müller's idea about the origin of religion, the idea that 'the cowering savage was crushed by awe of nature and of her stupendous forces, by the infinite lapses of time, by the yawning abysses of space.' 'As a matter of fact,' says Dr. Conybeare, 'savages do not entertain these sentiments of the dignity and majesty of nature. On the contrary, a primitive man thinks that he can impose his paltry will on the elements. The gods and sacred beings of an Australian or North American native are the humble vegetables and animals which surround him, objects with which he is on a footing of equality. His totems are a duck, a hare, a kangaroo, an emu, a lizard, a grub, or a frog. In the same way, the sacred being of an early Semite's devotion was just as likely to be a pig or a hare as the sun in heaven; the cult of an early Egyptian was centred upon a crocodile, or a cat, or a dog. In view of these considerations, our suspicion is aroused at the outset by finding Messrs. Drews and Robertson to be in this discarded and obsolete Sun-myth stage of speculation. They are a back number.'

But Mr. Robertson is utterly unaware that he is out of date. In the 'new, revised, and expanded' edition of both his books he repeats the old questions and gives the old answers. Why was Jesus buried in a rock-tomb? he asks. And his answer is, Because he was Mithras, the rock-born Sun-god. Dr. Conybeare would like to know what other sort of burial was possible round Jerusalem, where soil was so scarce that every one was buried in a rock-tomb. Scores of such tombs remain. Are they all Mithraic? Surely a score of

other considerations would equally well explain the choice of a rock-tomb for him in Christian tradition.

Mr. ROBERTSON asks many such questions and gives many similar answers, but one other will be sufficient. Why, he asks, did Jesus ride into Jerusalem before his death on two asses? His answer is, Because Dionysus also rides on an ass and a foal in one of the Greek signs of Cancer (the turning-point in the sun's course). And again, Because Bacchus crossed a marsh on two asses.

He does not tell us how the early Christians, who were Jews, were acquainted with the rare legend of Bacchus crossing a marsh on two asses; still less with the rare representation of the zodiacal sign Cancer as an ass and its foal. But even if he could prove that they had heard of these things, could he prove how they managed to change myths culled from all times and all religions and races into the connected story of Jesus, as it lies before us in the Synoptic Gospels?

But Mr. ROBERTSON is not very well acquainted with the Synoptic Gospels. Says Dr. CONYBEARE, 'He disdains any critical and comparative study of the Gospels, and insists on regarding them as coeval and independent documents. Everything inside the covers of the New Testament is for him, as for the Sunday-school teacher, on one dead level of importance. All textual criticism has passed over his head.' Yet his knowledge of the Synoptic Gospels is just about as reliable as his knowledge of the extra-Biblical authorities whom he quotes so confidently. 'Had he chosen to glance at the *Poeticon Astronomicon* of Hyginus, a late and somewhat worthless Latin author, who is the authority for this particular tale of Bacchus, he would have read (ii. 23) how Liber (*i.e.* Dionysus) was on his way to get an oracle at Dodona which might restore his lost sanity: "But when he came to a certain spacious marsh, which he thought he could not get across, he is said to have met on the way two young asses, of which he caught one, and he was carried across on it so nicely that he never touched the water at all." Here there is no hint of Bacchus riding on two asses, and Mr. Robertson's entire hypothesis falls to the ground like a house of cards.'

With one more word we recommend the reading of Dr. CONYBEARE'S book. 'It is not enough,' he says, 'for these authors to ransack Lemprière and other dictionaries of mythology in behalf of their paradoxes; but when these collections fail them, they proceed to coin myths of their own, and pretend that they are ancient, that the early Christians believed in them, and that Tacitus fell into the trap; as if these Christians, whom they acknowledge to have been either Jews or the converts of Jews, had not been constitutionally opposed to all pagan myths and cults alike; as if a good half of the earliest Christian literature did not consist of polemics against the pagan myths, which were regarded with the bitterest scorn and abhorrence; as if it were not notorious that it was their repugnance to and ridicule of pagan gods and heroes and religious myths that earned for the Christians, as for the Jews, their teachers, the hatred and loathing of the pagan populations in whose midst they lived. And yet we are asked to believe that the Christian Church, almost before it was separated from the Jewish matrix, fashioned for itself in the form of the Gospels an allegory of a Sun-god Joshua, who, though unknown to serious Semitic scholars, is yet so well known to Mr. Robertson and his friends that he identifies him with Adonis, and Osiris, and Dionysus, and Mithras, and Krishna, and Asclepius, and with any other god or demi-god that comes to hand in Lemprière's dictionary.'

Interpretation.

By the Right Rev. Principal Iverach, D.D., Aberdeen, Moderator of the United Free Church General Assembly.

Interpretation is a wide word, and its meaning is very comprehensive. The process which we call interpretation begins with the very beginning of our life, and continues while life lasts. The baby new to earth and sky has instincts and beliefs which help to make him at home in the world in which he is. He speedily learns that fire burns, that food is pleasant, that light is good and darkness terrible. In fact, he is unconsciously engaged in a series of interpretations, and learns that light falling on the eye becomes vision, and that these simple sensations of light can become judgments of distance, direction, and a means of controlling his own action and the action of the environment. He interprets sight, smell, touch, sound, until the world of sensation becomes a world of meaning which is so far intelligible and controllable. The whole process goes on without deliberate reflexion, and his activity is directed towards a working knowledge of the world in which he lives. His own unconscious process of interpretation is reinforced and strengthened by the social environment in which he lives. He learns to speak, and learns to attach meanings to the words spoken to him. He is heir to a spoken language, and part of his training is to learn how to attach concrete meanings to the words he uses and other people use. A large part of our interpretation is to make the words we inherit become part of us, and instruments of further interpretation. To fill up their meaning, to translate into our own concrete experience, and to make them expressive of our personal life is part of our education, and we do not succeed in this task until words which were abstract and in the air are taken down and made part of the current coin of our everyday life. So then the world in which we live is a world of interpretation, a world of meaning, a world created by man and appropriated and added to by each citizen of it as he interprets it anew in terms of his own experience. In brief, we do not live in a world which is made, we are in a world that is in the making, a world to which new meanings are being added, and new values are being created generation after generation.

I.

It may be said broadly that the early experience of the individual and of the race is of the external world. Both are so much occupied with what is needful to make them at home with the environment that they never think of themselves. They have to become acquainted with the objects around them, to know how to behave amid the constancies of the environment, how to make those subservient to need and want, so that of themselves as factors in the process they take no account. So they find that the environment may be made to supply food, clothing, shelter, that they may modify it so as to make the acquirement of these more easy and more sure.

But alongside of the interpretation and control of the environment there goes another story, the story of the other factor, the story of man's interpretation of himself. Lost at first in the environment, concerned only with it and its movements, and how to submit to them, adapt himself to them, and control them, man began to reflect on himself, on his own states, on his own experience of himself, on the processes within himself which were helpful towards the control of the world. So he became, in some measure, conscious of himself. He was conscious of pleasure and of pain, he felt regret at failure, joy at success, and he was led on to reflect on himself and on the position he held in the world. Already he had come to some knowledge of his own action in those attempts which had been successful in his search after the means of controlling the world. Why had some attempts been successful and others not? So there arose a criticism of the ways of control, and it was in this way, I believe, that man was led to reflect on himself as a being who had the power or possibility of successful action. He found that for this end he had to interpret himself to himself, and to learn something of the ways in which his mental nature worked, what were the processes of feeling, volition, thought, which were somehow linked together and directed towards that control of the world on which action depended. So there

grew up the series of interpretations which we name æsthetics, ethics, logics, psychologies, philosophies, theologies, which to-day form a new sphere of interpretations, which also form the wealth of the spiritual world in which we live, and the source of all our blessedness.

Whether our thought is directed towards the magnitudes of the world, towards the quantities which can be measured, weighed, classified, and described, or whether our mind is directed towards the mind that weighs, measures, and estimates, in either case we are confronted with the processes and results of interpretation. Further, we have to interpret the correspondences between the objective world and the subject which interprets. As a matter of fact, when we are occupied with the objective world when we are tracing and seeking to describe the elements which we regard as constant, such as gravitation, light, heat, electricity, and all that we describe as uniformities, laws, and so on, we have left in the background all thought of the subject, and are dealing only with those processes which for the moment we regard as going along by themselves. If we invent formulæ, if we design calculuses, and form hypotheses, we do it simply in order to picture for ourselves the actual objective ongoing of the phenomena. We are engaged in the effort to understand what is going on, with a view to the control of it. So we say to ourselves there is gravitation, there are the laws of thermo-dynamics, there is the law of the conservation of energy, there are in the biological world laws of evolution such as the struggle for existence, the survival of the fittest, and so on. But all these laws, as also all the sciences, are the outcome of the effort of man to understand and to control the world in which he lives. For that purpose they have been slowly excogitated, and are instruments in the human hand for the control of the world.

Our sciences, all our mathematical formulæ, all our physical, chemical, biological, physiological, psychological theories are our own work, wrought out in the effort to describe the world in which we live. The wonder is that they do work. Why should they? Why should we have power of making hypotheses, of guessing at the secret of any aspect of the world, of taking that short way towards the goal of explanation, and should then find it true? This correspondence between the working of the human mind and the world in which man lives is wonderful, and has large consequences.

II.

The sciences therefore endeavour to interpret the world, and they at the same time illustrate the nature and the working of the human mind. They are all of them constructions of the human mind in its endeavour to understand the world. They are also so far descriptions of the processes of the world. Indeed, science is becoming modest, and is inclined at present to limit itself to a descriptive process of what is actually going on. Many scientists modestly describe their work as simply descriptive. They disclaim any inquiry into origins, they repudiate any knowledge of causes, they simply find sequences and describe them. In short, many of them tell their readers that theirs is only a descriptive account of what they find in nature, and that theirs is no attempt to make a theory of the universe. Now and then, however, say at a meeting of the British Association, we obtain a manifesto to the effect that science is competent to explain the universe, and to set forth a complete account of it. We are more than astonished when the claim is made, not on behalf of science in general, inclusive of the sciences which deal with life, and with human life, but in the name of physics and chemistry. Or, as it is put by Mr. Hugh S. Elliot in the October number of the *Edinburgh Review*, 'the central doctrine of scientific materialism is the uniformity of natural law, the invariable sequence of cause and effect, the doctrine that every motion of a material particle is consequent, and necessarily consequent, upon some pre-existing cause of exclusively physical or material characteristics.' I am far from denying that the notions enumerated by Mr. Elliot in the foregoing statement have a certain amount of plausibility, and interpretation acting on them does explain a great deal of human experience. We look naturally for sequences, conformities, uniformities, recurrences, and we find them. We look for antecedents and consequents, and strive to establish their identity. We seek to link things into causal sequence, and we tend to overlook all that will not fall into this linkage. And the wonder is that we gather together all the concepts which Mr. Elliot has enumerated in the foregoing quotation, and assert, as scientific materialism does, that they interpret and explain the

universe. We ignore the difficulty of establishing the uniformity of nature, or of proving that the linkage of cause and effect is the only linkage which binds things into unity. For after all, not uniformity but change is the fact familiar to our experience, and not sameness, such as materialism fancies, but change, progress, evolution are the facts which we experience. And beyond these there is the fact of contingency, and the additional fact that we are confronted continually with the difficulty of combining, say, our mathematical theorems with experimental facts; and the Kantian question of how science is possible has not yet received an answer. Yes, mathematics itself has been removed far from the presuppositions by means of which Kant endeavoured to show how science is possible. Mathematics has passed away from the space of experience with its three dimensions, the space of ordinary experience, and is engaged in setting forth space and the properties of more than three dimensions. Thus the *Critique of Pure Reason* falls to be written over again.

But my main contention here is that our partial concepts with their assumptions are so far true, and that science has given us verifiable results so far. Why? Briefly because the universe is responsive to its highest product. If you can grasp it by any real handle it will respond, and yield itself so far to our grasp of it. So our grasp of reality, as revealed to us in our practical life, in the shape of all the products of human labour—for instance houses, cities, railways, telephones, and so on—or in the shape of our literature, our art, our ethics, our religion, though it be the outcome of merely imperfect knowledge, and partial points of view, is yet a real factor in the making of the world. Looking back over the history of mankind, the most wonderful thing in it is just the fact that nature responds to our abstractions, and rewards our labours. That is something to be thankful for. But the issue changes when we begin to take the cackle of our bourg for the murmur of the world, and to make our scientific concepts the form and measure of reality. I do not speak merely of the sciences of physics and chemistry, and of the attempt to reduce all phenomena to the level of these. I for one welcome the protest that has been raised by biology and its claim to use its own method, to make its own formulæ, to construct its own theory of itself from data which are given by life, and which physics and chemistry have no knowledge of. Life has its own method, its own order, and its own organization, and biology is using these for the description of life and its evolution. But then biology in its turn is inclined to push its application of concepts invented by itself into other spheres which are not merely the phenomena of life. You have again to alter your terms when you come to that form of life which is conscious of itself and its meaning. So you have sciences such as æsthetics, ethics, metaphysics, and other sciences, which deal with life which has an inner life, which is conscious of itself and of the world. And here the methods of biology, while of some value, have not the final word to say. The methods of interpretation are ever varying, ever growing, and no less in psychology, logic, and philosophy. And each interpretation, however adequate it may seem to be, only serves as material for a new interpretation. But as we survey to the best of our power the series of sciences, and watch what they have accomplished, we note that there are many experiences which are not gathered up into their net. Not even the least atom of matter, if atoms there still be, is sufficiently accounted for. It has in it at the same time heat, light, electricity, and so on, and each of the physical sciences deals with only one or other aspect of it. Not all the resources of physics can really tell what takes place when we use a spoon to stir our cup of tea, or what really takes place when a solid passes into a liquid form.

Passing at a leap over many sciences, we ask, What does psychology profess to do? For one thing, it does not profess to describe a man. It modestly tells you, in the words of one of its greatest authorities, that psychology is not biography. Nor does logic nor metaphysics profess to give you knowledge of the individual. Psychology describes mental processes as they might appear to an abstract spectator; logic lays down the rules of correct thought, and so on. What I lay stress on is that part of our experience which is not gathered up in the wide net of the abstract sciences. Take psychology and its refusal to deal with biography. As we think of it, and try to understand its far-reaching significance, we find that the meaning is that a large part of human experience lies outside the scope which psychology has regarded as proper to itself and its method of research. The same remark may safely be made

of all other sciences, whether these concern nature or man. Experience is wider than the presuppositions which we bring to it, and by which we seek to interpret it. We may ask with Kant what are those presuppositions which make experience possible, but to answer that question is a very different thing from the successful attempt to gather up experience and organize it by means of these presuppositions. If Dr. Ward's maxim, that psychology is not biography, is true—and I, at least, do not doubt its truth—psychology leaves out of account a large part of the working knowledge of the world. I do not say that this working knowledge is contrary to psychology or to logic—it really works within the rules of psychology—but it is so unique, so personal, that you can scarcely subsume it under general rules. It is knowledge of men that counts in the business of the world, not knowledge of the processes common to all men. This knowledge of men, whether it refers to the action of a great political leader, and his insight into the character and actions of his countrymen, or whether it may be the fascination of a great military leader, or the power exerted by any man over his fellows—we find that in the long run this power depends on his knowledge of men on the one hand, and on that personal force which flows forth from his massive personality on the other. How do you explain the fascination for his students of a certain professor, and how account for the fact that he is the hero of successive generations of students. Other professors are as learned as he, others have written books which are text-books in many universities, and yet they exert no fascination over their students, have a difficulty in maintaining order, and so on. It seems to me, then, that my proposition, that a large part of the working knowledge of the world lies outside the sphere in which abstract science works, at least so far as abstract science has yet been formulated, is worthy of consideration.

III.

I am to get very bold at this stage and to say that for the interpretation of experience you have to get beyond the sciences and the philosophies, and to recognize something which may provisionally be described as the influence of personality. That is a force which we find everywhere in operation in the history of the world. I, for one, cannot separate the history of the world, or the present state of the world, from the influence and the power of personality as the greatest of all the operative forces. It is not without significance that all the religions of the world which tend towards universality are those which have had a personal founder. Nor is it without a meaning for us that all the great theorems in mathematics, all the generalizations in physical science, all the discoveries in chemistry, are named with personal names. And when we describe electricity, buy or sell it, we do it in personal names, and speak of Watts, Ohms, Ampères, Volts, and so on. There is hardly any law of science which has not a personal name. Our systems of philosophy are called Platonic, Aristotelian, Kantian, Hegelian; and this fact is also not without a meaning. When we read science, or study philosophy, we are moving within the sphere of personal influence, and this is a factor in interpretation which deserves recognition. If we cannot bring it within the recognized rules, that is no reason why we should not recognize it as a fact, and as a reason why we should not press general rules beyond their measure, and make them the sole means of interpretation. As for myself, I feel that when I read Plato I am conscious not merely of his insight, of the subtle power of his dialectic, but I seem to feel across the ages the impact of a great personality, which exerts a power over me which almost defies definition. The great systems are personal as well as interpretative of experience, and the great thinkers are makers as well as thinkers. And this personal element has to receive recognition in interpretation. If this is true in science and philosophy, it is far more true in art, in poetry, and in oratory. You may formulate the power of a great painting, or of a great poem, under certain technical rules, and make these as exhaustive as possible, but the effect of the impact of personality on personality, which is of the essence of the matter, escapes your description. This impact is not summed up by the description of the thought in the poem, or in the painting, nor is it exhausted by a technical description of the ways in which they illustrate the excellences of poetry or painting; behind and beyond all these is the revelation of the personality of the painter, or of the painted, and that impression is the thing that haunts us in our dreams, moulds our characters, and shapes our lives. What we thus feel with regard to those parts of our experience which are the outcome of

the creative activity of man, in science, art, poetry, philosophy, may be, nay, actually is, felt by us when we watch the sunrise, or contemplate the sunset, or when we let ourselves respond to the beauty or sublimity of nature. If, after all, one of our highest sources of gladness in our reading of the great masterpieces of thought or of art is the sense of fellowship and communion with the great personalities that made them, why should we not allow ourselves to feel that in the presence of the beautiful world in which we live we are in the presence of some one greater than the world? What is to hinder us from feeling that 'the presence of the power which disturbs us with the joy of elevated thoughts' is a presence that can make itself felt by us in nearer and more intimate ways?

It is not without significance that there is a great movement in the world of thought, partly of revolt against our abstract systems of the interpretation of experience, and partly in favour of a more spiritual interpretation. You have Eucken in Germany, Croce in Italy, and Bergson in France, differing no doubt in many ways, yet all agreed in laying stress on the spiritual, and on those elements of experience which have eluded the grasp of the abstractions of which we are so fond. Yet interpretation must go on, and each generation and each man must do their own work, and all interpretations must themselves be interpreted in the light of the wider experience which indeed they have helped to form. For the world to be interpreted is a world that is in the making, and it is becoming a greater world, as the white radiance of eternity is being stained into many pictures by the creative activity of man in his response to and intercourse with the eternal Spirit.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

ROMANS I. 18.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.

ST. PAUL has enunciated his great thesis in the part of the Epistle preceding the text. There has arrived into the world a new and Divine force making for man's fullest salvation—the disclosure of a real fellowship in the moral being of God, which is open to all men, Jew and Gentile alike, on the simple terms of taking God at His word. This word of good tidings St. Paul is to expand and justify in his Epistle; but first he must pause and explain its antecedents.

Why was such a disclosure needed at this moment of the world's history? Why has St. Paul spoken of 'salvation,' or why does he elsewhere speak of 'redemption,' instead of expressing such ideas as are most popular among ourselves to-day—development or progress? It is because, to St. Paul's mind, man as he is is held in a bondage which he ought to find intolerable, and the first step to freedom lies in the recognition of this. Again, why does St. Paul lay such emphasis on faith, mere faith, only faith—why does he insist so zealously on the exclusion of any merit or independent power on man's part? It is not only because faith, the faculty of mere reception and correspondence, represents the normal and rational relation of man to God, his Creator, Sustainer, Father. It is also, and with special emphasis, because there has been a great revolt, a great assertion of false independence on man's part; and what is needed first of all is the submission of the rebel, or much rather the return of the prodigal son, simply to throw himself on the mercy of his Father and acknowledge his utter dependence upon Him for the forgiveness of his disloyalty, as well as for the fellowship which he seeks in the Divine life. The fuller statement, therefore, of St. Paul's gospel must be postponed to the uncloaking of what man is without it. The note of severity must be struck before the message of joy. We must be brought to acknowledge ourselves to be not men only, but corrupt men, doomed men, powerless to deliver ourselves, and ready therefore to welcome in simple gratitude the large offer of God's liberal and almost unconditional love.

I.

1. If Holy Scripture is a revelation of the purposes and mercy of God, it is equally a revelation of God's wrath against sin. It begins with the exhibition of a curse, destined to work itself out until the winding up of the ages. It ends by speaking of another state, in which the extreme malignity of sin meets with a punishment which we cannot understand, while we shrink from any definite realization of it. Christ was once asked, in view of these awful statements, 'Lord, are there few that be saved?' and we know how He gave no direct answer, but an answer which amounted to this: Act in your daily life as if the saved were only few. Strive and labour, and remember the narrow gate and the fallacy of majorities.

'The wrath of God' is an expression with which we are familiar in the Bible, being one of those in which human emotions are attributed to God in accommodation to the exigencies of human thought. It denotes His essential holiness, His antagonism to sin, to which punishment is due. It expresses an idea as essential to our conception of the Divine righteousness as those expressed by the words 'love' and 'mercy.' Wrath, or indignation, against evil is as necessary to our ideal of a perfect human being as is love of good; and therefore we attribute wrath to the perfect Divine Being, using of necessity human terms for expressing our conception of the Divine attributes.

If God is not angry with the impious and unrighteous, neither delights He in the pious and righteous; in things, indeed, which are diverse it is necessary to be moved in both directions; or in neither.[1]

2. At the present time there is a deep and almost ubiquitous tendency to ignore the revelation of the wrath of God. No doubt there have been times in the history of Christianity when that revelation was thrown into disproportionate prominence, and men shrank from Christ (as Luther tells us he did in his youth) as from One who was nothing if not the inexorable Judge. They saw Him habitually as He is seen in the vast fresco of the Sistine Chapel, a sort of Jupiter Tonans casting His foes for ever from His presence; a Being from whom, not to whom, the guilty soul must fly. But the reaction from such thoughts, at present upon us, has swung to an extreme indeed, until the tendency is to say practically that there is nothing in God to be afraid of; that the words 'hope' and 'love' are enough to neutralize the most awful murmurs of conscience, and to cancel the plainest warnings of the loving Lord Himself.

A man cannot violate a natural law with impunity. The most liberal-minded scientific man will see no unfairness in a man suffering if he disregards or violates the well-known laws of nature. Fire will burn, water will drown, pitch will defile, bad air will poison. If a man acts in defiance of these natural and elementary laws, he suffers the consequence. No one sees any unfairness in it. Why should there be any more unfairness in suffering as the result of disregarding and defying moral laws? On the contrary, is it not of more importance that a moral law should be vindicated, that men should learn to obey a moral law, than that even a natural law should be vindicated? But here, at any rate, is the fact, written clearly in God's Word, written over and over again on the page of history—light rejected means wrath revealed.[2]

3. From our idea of God's wrath let us utterly banish every thought of impatience, of haste, of what is arbitrary, of what is in the faintest degree unjust, inequitable. It is the anger of Him who never for a moment can be untrue to Himself; and He is Love and Light. But He is also, as we find it again in His Word, consuming Fire; and it is 'a fearful thing to fall into the hands of the living God.' Nowhere and never is God not Love, as the Maker and Preserver of His creatures. Nowhere also and never is He not Fire, as the judicial Adversary of evil, the Antagonist of the will that chooses sin. Is there 'nothing in God to fear'? 'Yea,' says His Son, 'I say unto you, Fear Him.'

'God is spirit, light, love,' and then '*our* God is consuming fire.' The difference of expression seems to me to be significant. I always think that the three other sentences include all that we ever know of God as He is. Light and love include all that is suggested by fire without the need of purification. Indeed, the more one reflects on the triad, the more full of depths of meaning does it become. My most serious difficulty is as to the symbolism of fire. . . . Fire seems to me always to have relation to something perishable which has to be removed. So it is that while in the other cases it is said 'God is . . . ,' in this case it is said 'Our God is . . . ,' *i.e.* in relation to us sinful, corrupted creatures in need of purification through chastening.[3]

II.

1. The wrath of God, holy, passionless, yet awfully personal, 'is revealed from heaven.' That is to say, it is revealed as coming from heaven, when the righteous Judge 'shall be revealed from

[1] Lactantius, *De Ira Dei*, v. 9.

[2] C. H. Irwin.

[3] *Life of Bishop Westcott*, ii. 78, 83.

heaven, taking vengeance.' In that pure upper world He sits whose wrath it is. From that stainless sky of His presence its white lightnings will fall, upon 'all godlessness and unrighteousness of men,' upon every kind of violation of conscience, whether done against God or against man; upon 'godlessness,' which blasphemes, denies, or ignores the Creator; upon 'unrighteousness,' which wrests the claims whether of Creator or of creature.

We observe the contrast of this Divine revelation of wrath with that of the righteousness of ver. 17. Righteousness and wrath are correlatives, and both are in a way revealed in the Gospel, wrath being the alternative of righteousness. Christ is either Saviour or Judge. Since God's righteousness is revealed by faith, it follows that the correlative truth, the wrath of God, is revealed likewise. It is a present revelation to conscience and in history. This may be called the Christian philosophy of history. It is humanity viewed in broad outline from the standpoint of Divine righteousness.

2. The Divine wrath is revealed in 'the Holy Scriptures,' in every history, by every Prophet, by every Psalmist; this perhaps is the main bearing of the Apostle's thought. But it is also revealed antecedently and concurrently in that mysterious, inalienable conscience which is more truly part of man than his five senses. Conscience sees that there is an eternal difference between right and wrong, and feels, in the dark, the relation of that difference to a law, a Lawgiver, and a doom. Conscience is aware of a fiery light beyond the veil. Revelation meets its wistful gaze, lifts the veil, and affirms the fact of the wrath of God, and of His coming judgment.

Retribution is a great fact, and it is not to be disposed of by being ignored. Moreover, it is a fact the foundation of which is laid not merely on the authoritative word from above, but deeply and broadly in the very nature of things. Men talk sometimes about the conflict between religion and science, or between the Bible and nature; but there, at any rate, there is no conflict, for while Paul, the Apostle, in the name of revelation, links up the wrong-doing of man with the revealed wrath of God, Herbert Spencer, the philosopher, affirms 'to separate pain from ill-doing is to fight against the constitution of things, and will inevitably be followed by more pain.'[1]

III.

1. The objects of Divine wrath are set forth in the text under two words, 'Ungodliness' and 'Unrighteousness,' which, though seemingly synonymous and in some cases used interchangeably, yet really connote two totally different conceptions. Ungodliness, on the one hand, signifies failure to realize and discharge the obligations due from man to God; unrighteousness, on the other, involves a corresponding default in duty from man to man; while both are represented as deriving their guilt and liability to punishment from the fact that they are committed against the clearest light. Rightly understood, ungodliness and unrighteousness stand in the respective relation to one another of root and fruit.

2. The term ungodliness can perhaps best be construed through its moral opposite. The word for godliness in the New Testament has loyalty for its root idea. Thus it was understood by the Greeks centuries before its use by the Apostle Paul. That it became charged with deeper significance when taken up and employed by the New Testament writers must be conceded; but nevertheless loyalty remains the fundamental conception for which it stands. It therefore signifies the right relation of life to its supreme and sovereign Lord, its adjustment to a higher order, the ranging of it round a new centre, the bending of it to a vaster orbit, and the direction of it to nobler and grander, because unselfish, ends. Now, ungodliness is all this reversed. It is in its essential nature disloyalty to the supreme and sovereign Will.

Three great vices are always expressed in the Psalter in the same terms: Ungodliness, Sin, Pride; and the tenor of every passage throughout the Psalms, occupied in the rebuke or threatening of the 'wicked,' is coloured by its specific direction against one or other of these forms of sin. But, separate from all these sins, and governing them, is the monarchic 'Iniquity' which consists in the wilful adoption of, and persistence in, these other sins, by deliberately sustained false balance of the heart and brain. A man may become impious, by natural stupidity. He may become sinful, by natural weakness. And he may become insolent, by natural vanity. But he only becomes unjust, or unrighteous, by resolutely refusing to see the truth that makes against him; and resolutely contemplating the truth that makes for him. Against this 'iniquity,' or 'unrighteousness,' the chief threatenings of the Psalter are directed, striking often literally and low, at direct dishonesty in commercial dealings, and rising into fiercest indignation at spiritual dishonesty in the commercial dealing and 'trade' of the heart.[2]

3. 'In unrighteousness,' in a life which at best is not wholly and cordially with the will of God,

[1] H. Howard, *The Raiment of the Soul*, 231.

[2] Ruskin, *Rock Honeycomb* (*Works*, xxxi. 121).

'man holds down the truth,' silences the haunting fact that there is a claim he will not meet, a will he ought to love, but to which he prefers his own. The majesty of eternal right, always intimating the majesty of an eternal Righteous One, he thrusts below his consciousness, or into a corner of it, and keeps it there, that he may follow his own way. More or less, it wrestles with him for its proper place. And its even half-understood efforts may, and often do, exercise a deterrent force upon the energies of his self-will. But they do not dislodge it; he would rather have his way. With a force sometimes deliberate, sometimes impulsive, sometimes habitual, he 'holds down' the unwelcome monitor.

The word translated 'hold down' in the R.V. suggests that the ungodly possess the truth and suppress it by their unrighteous living. Lightfoot favours the view that the word means simply 'grasp,' and speaks of their holding and possessing the truth, and all the while living in unrighteousness. Yet another rendering is that of the American Standard Version: 'who hinder the truth in unrighteousness.' However we express it, we note the deliberate, definite, and wilful opposition to truth shown in unrighteous lives, which thereby inevitably and naturally incur the righteous wrath of God.

Highly coloured pictures have been employed in the presentation of the truth of the penalty incurred by man. The emblem of fire is familiar to many whom it has shocked, as setting forth the torture of that state in which antagonism to Love has been reached, and so antagonism to the actual Universe—that Universe which, calm and strong in its tremendous vitality, rolls on and crushes the helpless being who resists it. But it is a question if the emblem does not rather fail on that side where an emblem is intended to fail, and only hints instead of depicting the truth. Human sorrow knows something of the pang we can feel when the current of the Universe flows not with our will. But what would be the state of that being who in confirmed Selfness must be at every point together in complete and malignant hostility with the Universe of Love? We conceive that such a state can be only guessed at through material representations, however vivid, however terrible, however revolting many might call them. In any case we are sure that the philosophical truth stands in no danger from such representations—as concerns its correct apprehension—compared with the danger it may justly dread from men who, recoiling from the representations as coarse and awful, and themselves unable to reach the philosophic truth behind, conclude that the whole threat has arisen from the juggle of a priesthood anxious for their own ends to enslave the mind of humanity. Such persons smilingly and contemptuously abolish a hell that burns on still in the possibilities of their own nature, which they are too shallow or too ignorant to understand.[1]

IV.

1. There are many who hesitate to-day to speak of God's wrath. Undoubtedly the subject demands reverence and careful treatment. In the past, crude notions, unworthy of God, have been held, and many things have been said which are shocking alike to conscience and to faith. But that there is something in God, a disposition and an attitude towards sin which involve feeling as well as purpose, we need not fear to maintain. Indeed, the absence of wrath would be a defect in God, for wrath is only another side of love, and punishment of sin is not all harm.

> Minds which verily repent
> Are burdened with impunity
> And comforted by chastisement.
> That punishment's the best to bear
> That follows soonest on the sin;
> The guilt's a game where losers fare
> Better than those that seem to win.

2. The wrath of God is the wrath of Divine Fatherhood. The Fatherhood of God is the dominant note of the New Testament Scriptures, as the Sovereignty of God is that of the Old. Fatherhood is the final and completed revelation of the Divine. It is, in fact, the focal point towards which all the scattered rays of revealed truth converge, the point in which they cohere and find their unity. Such being the case, we are bound to interpret every scriptural presentation of the Divine character, every announcement of His purposes and plans for the race, in strict harmony with this latest revelation. Everything must be construed through the conception of Fatherhood, or it will be misconstrued. In accordance with this principle, the 'wrath of God' must be so conceived and presented as not to conflict with His love. Love is the essence of God's mysterious nature; it is the active principle of His being. His omnipotence, His omniscience, His omnipresence, are all the servants of His love. Love is the regulative principle directing and controlling all the Divine activities—creative, redemptive, and retributive. Love and wrath, so far from being mutually exclusive and contradictory terms, involve one another. Indeed, in proportion to the purity and intensity of the Divine love will be the fierce-

[1] G. Wade Robinson, *The Galilean Philosophy*, 103.

ness of its indignation against that which would defeat its ends. There must be this possibility of wrath in love to redeem it from weakness, and there must be love in wrath to redeem both it from revenge and its victim from despair.

The expression, 'the wrath of God,' simply embodies this truth, that the relations of God's love to the world are unsatisfied, unfulfilled. The expression is not merely anthropopathic, it is an appropriate description of the Divine pathos necessarily involved in the conception of a revelation of love restrained, hindered, and stayed through unrighteousness. For this wrath is holy love itself, feeling itself so far hindered because they whom it would have received into its fellowship have turned away from its blessed influence. This restrained manifestation of love, which in one aspect of it may be designated wrath, in another aspect is called 'grief,' or 'distress,' in the Holy Spirit of love; and wrath is thus turned into compassion.[1]

3. How are we to escape the wrath of God? 'Nature has no promise for society, least of all any remedy for sin,' says Horace Bushnell. Law condemns but cannot save; it is self-executing, regardless of prayers and tears, and even of efforts at amendment. Christianity alone is the world's hope, and the remedy for its sin and need.

[1] H. Martensen, *Christian Dogmatics*, 303.

LITERATURE.

Beet (J. A.), *St. Paul's Epistle to the Romans*, 52.
Boston (T.), *Communion Sermons*, 277.
Doney (C. G.), *The Throne-Room of the Soul*, 192.
Finney (C. G.), *The Way of Salvation*, 191.
Gore (C.), *St. Paul's Epistle to the Romans*, 63.
Howard (H.), *The Raiment of the Soul*, 225.
Kellog (S. H.), *The Past a Prophecy of the Future*, 168.
Kendrick (A. C.), *The Moral Conflict of Humanity*, 176.
Mauro (P.), *God's Gospel and God's Righteousness*, 70.
Moule (H. C. G.), *Romans* (The Expositor's Bible), 38.
Newbolt (W. C. E.), *The Gospel of Experience*, 138, 144.
Olshausen (H.), *Romans* (Biblical Commentary), 81.
Spencer (J. S.), *Sermons*, ii. 76.
Tholuck (A.), *Hours of Christian Devotion*, 126.
Thomas (W. H. G.), *St. Paul's Epistle to the Romans*, 72.

An Orphic Reference in the Apology of Aristides.

By J. Rendel Harris, Litt.D., LL.D., D.D., Woodbrooke, Birmingham.

The question is sometimes raised as to how far the Orphic doctrines are reflected on and reproduced in the teaching of the early Christians, and the answers given will vary, according as the respondent wishes to prove either that everything Christian is new, or that everything of the kind has been anticipated; the confidence, too, of the replies will often be seen to be in an inverse proportion to our knowledge of what Orphism really was. M. Salomon Reinach, for example, appears to regard the whole story of the Crucifixion as an Orphic projection made through the lens of a passage in Plato's *Republic* about the impalement of the perfectly just man, who should happen to stray into or turn up in a community of unjust men.

I was struck recently by one passage in an early Christian writer, which seemed to betray an acquaintance with Orphic doctrine, and a mixed agreement with and difference from the same. As the writer was a philosopher, or at least calls himself so, and had presumably studied early religious systems, it might seem that the question of a possible overlapping between Christianity and Orphism had been raised in the mind of Aristides as well as in the minds of others.

Let us first transcribe a passage from Herodotus in which he describes the attitude of the Orphic religions towards life and death.

He is discussing the virtues of the various Thracian tribes, of whom he was a close observer and a great admirer, from whom the Greeks had received a large part of their tradition with regard to Dionysiac and Orphic cults; and in coming to one particular tribe, the Trausi, he notes their peculiar, half-pessimistic, half-optimistic views of life and death, in the following terms:—

v. 3. 'The Trausi perform the same religious rites as the rest of the Thracians, but with regard to the child that is born or the person who dies among them, their custom is as follows: when a child is born the relatives sit round it and wail, recounting all the human sufferings and all the ills which he must go through from his birth; but when a man dies, they sportively and gladly lay him away in the earth, reciting over him the ills

from which he has escaped and the bliss into which he has entered!'

Now compare with this the following description of the early Christians in the Syriac apology of Aristides:—

pp. 49, 50. 'If any righteous person of their number passes away from the world, they rejoice and give thanks to God, and they follow his body, as if he were moving from one place to another; and when a child is born to any of them, they praise God; and if again it chance to die in its infancy, they praise God mightily, as for one who has passed through the world without sins. And if again they see that one of their number has died in his iniquity or in his sins, over this one they weep bitterly, as over one who is about to go to punishment: such is the ordinance of the law of the Christians, O king, and such their conduct.'

The coincidences and the variations in the two passages should be carefully noted. It seems to be well within the bounds of possibility that Aristides had Herodotus' account of the Thracians in his mind; but I do not remember to have seen the parallel made. Unfortunately the Greek fragments of Aristides do not preserve this section, so we are unable to prove linguistic dependence. After all, this is not necessary; the coincidences are in thought more than in language; and where Christianity varies from the Orphic doctrine, it is because of its excess of hope, except only in the case of those who die in sin. The two groups of relatives, seated around a new-born child, the Thracians wailing over the miseries of the world, and the Christians rejoicing in the hopes of the kingdom, are peculiarly instructive. So is the parallel between the light-hearted Thracians who make mirth over the funeral of one of their number, and the equally glad, if less sportive, Christians who follow the corpse of an emigrated friend. In both teachings there is the distinct touch of other-worldliness; in the case of the Thracians, the benediction is the release from ills belonging to this state and stage of life and the attainment of future blessedness; in the case of the Christians, to pass over the world, as an emigrant or sojourner, to one's own country.

Literature.

THE GOLDEN BOUGH.

No sooner has Dr. J. G. Frazer completed the third edition of *The Golden Bough* in its seven parts than he proceeds to issue new editions of the several parts. Of *Adonis, Attis, Osiris*, forming the fourth part, he has just published a new edition, the third of this particular book, and in two volumes instead of the one volume of the previous editions, so that now the third edition of *The Golden Bough* runs to eleven volumes, and the General Index, with Bibliography, which is in the press, will make the twelfth. Who would have prophesied twenty years ago that a market would have been found for them? Now Dr. Frazer cannot send out enough of them or send them fast enough.

This edition of *Adonis, Attis, Osiris* (Macmillan; 20s. net) is enriched with the results of Dr. Frazer's study of some great books which have recently been published, especially that of Count Baudissin on Adonis, of Dr. Wallis Budge on Osiris, and of Professor Garstang on the Hittites. The Preface has an encouraging confession in it: 'The longer I occupy myself with questions of ancient mythology the more diffident I become of success in dealing with them, and I am apt to think that we who spend our years in searching for solutions of these insoluble problems are like Sisyphus perpetually rolling his stone uphill only to see it revolve again into the valley, or like the daughters of Danaus doomed for ever to pour water into broken jars that can hold no water. If we are taxed with wasting life in seeking to know what can never be known, and what, if it could be discovered, would not be worth knowing, what can we plead in our defence? I fear, very little. Such pursuits can hardly be defended on the ground of pure reason. We can only say that something, we know not what, drives us to attack the great enemy Ignorance wherever we see him, and that if we fail, as we probably shall, in our attack on his entrenchments, it may be useless but it is not inglorious to fall in leading a Forlorn Hope.'

JOHN EDWARD ELLIS.

Messrs. Macmillan have published *The Life of the Right Honourable John Edward Ellis, M.P.*, by Arthur Tilney Bassett, with a Preface by Viscount Bryce, O.M. (7s. 6d. net). It is the biography of a politician, a politician of pure motive, chastened speech, passionate loyalty. Mr. Ellis spoke of himself as a Conservative by nature, and a Liberal by grace. A Quaker, and of direct descent from prominent politicians, he rested not satisfied until he had his place in the House of Commons. It was Bunsen who said that, had he been an Englishman, he would rather die than not have a seat in the House of Commons. It was a saying which deeply impressed Ellis and was often on his lips. Doubtless it contributed to the factors which eventually made for his entrance into public life. But he desired this position for no ambitious ends, solely and whole-heartedly that he might render what service there was in him to the great social and religious causes of peace, temperance, and purity, with which he was already, and almost inevitably, being a Quaker, identified.

Few are the Members of Parliament who have done so much work with so little thought of reward. When at last the offer came of an Under-Secretaryship for India, with Morley as chief, it came as a complete surprise. In office Mr. Ellis was less happy than out of it. This is surprising, seeing that he adored his chief, and all his life spared no pains to gather facts and reach accurate conclusions. Perhaps India attracted him less than Ireland would have done. He was a keen Home Ruler, and to be sure of his position visited Ireland again and again. He felt also the most devoted attachment to Mr. Gladstone. His report of Mr. Gladstone's speech on introducing the first Home Rule Bill is one of the finest pieces of descriptive writing we have ever read. Let the historians of our time see to it that they do not pass this description over.

THE REFORMATION IN GERMANY.

Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, has written a new History of *The Reformation in Germany* (Macmillan; 12s. 6d. net). He gives three reasons for doing so.

First, all men now recognize the fundamental importance of the economic basis of Society, and the influence of economic changes on all human institutions and movements, but no one until now has applied the economic interpretation of history to the period of the Reformation. Secondly, for more than a generation Europe has been swept with lighted candle to find the smallest fragment of document, or one overlooked fact, that could shed light on the Reformation period; but no one until now has extracted the kernel of precious wheat from the mountain of chaff gathered together. Thirdly, there has recently been much writing of the history of the Reformation, but no one until now has given undivided attention to the art of writing it well. These things, hitherto left undone, Dr. Vedder claims to have done. And the reader will not care to dispute the claim.

Of much consequence is the author's attitude. He is a Protestant, a Protestant of so thorough-going a type that when Luther hesitates he goes before him. In the controversy between Luther and Zwingli, he takes the side of Zwingli, and that so strongly that he writes this paragraph:

'Admirers of Luther, who have been unwilling to see feet of clay on their idol of gold, nevertheless felt it incumbent on them to offer some apology for his conduct on this occasion. Such attempts have been more amusing than convincing to the world at large. Ranke thus tries to make respectable, and even laudable, what has been described above as disgraceful bigotry: "We must consider that the whole Reformation originated in religious convictions, which admit of no compromise, no condition, no extenuation. The spirit of an exclusive orthodoxy, expressed in rigid formulæ, and denying salvation to its antagonists, now ruled the world. Hence the violent hostility between the two confessions, which in some respects approximated so nearly." How deftly this confuses the issue by its assumption that the hostility was mutual, and was a hostility "between the two confessions," when the facts so clearly witness that the hostility was between persons and was mainly confined to a single party. Dr. Schaff is bolder, but hardly more successful. He says of this conduct of the Lutheran leaders: "Their attitude in this matter was narrow and impolite, but morally grand." Yes, if it is morally grand to damage one's neighbour at the cost of still greater damage to oneself; if jealousy that has become personal hatred, if insane bigotry, if

pig-headed obstinacy are morally grand, we have in this event such a spectacle of moral grandeur as cannot easily be matched in the annals of Europe.'

There is no such thing as hermaphrodism and nobody now believes that there is. But there is such a thing as intermediatism, and Mr. Edward Carpenter gives an account of it in his book *Intermediate Types among Primitive Folk* (George Allen; 4s. 6d. net). Between the normal man and the normal woman there exists a type in which the body may be perfectly masculine while the mind and feelings are predominantly feminine, and a type in which the body may be feminine and the mind and feelings decidedly masculine. These are intermediates. Mr. Carpenter finds them in all ages and in most countries of the world, and they are with us in plenty now. What then? He has formed the theory that femininity was cultivated by some men (or their guardians) in order to fit them for the gentler uses of religion, and masculinity in some women to fit them for war. It is occasionally a somewhat unsavoury subject and Mr. Carpenter is not concerned to moderate its unsavouriness.

A Stevenson Bibliography has been prepared and published by Mr. J. Herbert Slater (Bell; 2s. 6d. net). It is done on the most scientific principles, for Bibliography has now become one of the exact sciences. The price in the market of every scrap of Stevensonian writing may be ascertained from it.

When twenty volumes are issued at once it does not take long to fill a shelf. Those who have been alive enough to their opportunity to subscribe for the new issue of Bohn's Libraries have already before their eyes a shelf of sixty volumes. And as a shelf it is as pleasant to survey as the books it contains are pleasant to handle.

The third issue of twenty volumes contains the following works: Trollope's *Doctor Thorne*, *Framley Parsonage*, *The Small House at Allington* (2 vols.), and *The Last Chronicle of Barset* (2 vols.); Emerson's *Works* (vol. v.); Lane's *Arabian Nights* (vols. i. and ii.); *Select Works of Plotinus*, in Thomas Taylor's translation; *Five Essays* of Lord Macaulay from the *Encyclopædia Britannica*, with an Introduction by R. H. Gretton; *The Campaign of Sedan*, by George Hooper; Blake's *Poetical Works*; Vaughan's *Poetical Works*; Goethe's *Faust*, translated by Anna Swanwick; *Adventures of a Younger Son*, by Edward John Trelawny (2 vols.); Poushkin's *Prose Tales*; and Manzoni's *The Betrothed* (2 vols.). The price of each volume is 1s. net (George Bell & Sons). There are those to whom it has been a dream to possess a complete set of Bohn. That dream it is now possible for most of us to realize.

Professor T. K. Cheyne pursues his studies in Yeraḥme'el. His new book he calls *Fresh Voyages on Unfrequented Waters* (A. & C. Black; 5s. net). His voyages are in Ezra and Nehemiah, in Esther, in Proverbs and Ecclesiastes, in Daniel, in certain Apocryphal books, in the New Testament, and they are all voyages of discovery —to find Yeraḥme'el. He finds Yeraḥme'el in them all, in every corner of every one of them, in the New Testament as freely as in the Old. He finds Yeraḥme'el, for example, in Nazareth—'a discovery which has relieved my own mind from an intolerable burden.' This is the way of it. Nazareth is an old synonym for Gālīl, that is, the southern Galilee. That old synonym is Resin or Rezon. But Resin or Rezon is a corruption of Bar-Sin, and Bar-Sin is a shortened form of Arāb-Sībon, which is Arabian Ishmael, which is Yeraḥme'el. The ending of Nazareth, however, the *eth*, shows that it was really the name of a goddess, not of a town. 'The original form of the gracious deity's name was Yarḥu-Asshur-Rabṣinath.'

The dedication of Dr. Cheyne's book is quaint: 'To my dear wife, whom I venture to rename Madonna Lucia, because light beams from her as from Dante's Lucia, and because the foes of light fly from her and are discomfited.'

A short, competent, and charmingly clear introduction to *The Bible of To-day* has been written by the Rev. Alban Blakiston, M.A., and published under that title at the Cambridge University Press (3s. net). It is a small book for so large a subject. It covers it adequately by confining itself to fact. Mr. Blakiston is not concerned to apologize for the critical study of the Bible or even to appraise its gains. He is satisfied to tell us what it is and what it has done. The four chapters into which

the book is divided speak of (1) the Inspiration of Scripture and the Method of Biblical Study; (2) the Text, Literature, and Canon of the Old Testament; (3) The Text, Canon, and Literature of the New Testament; (4) the Religious Affinities of Judaism and Christianity.

From the Church Missionary Society (Salisbury Square, E.C.) there comes a new and cheap edition of Dr. Ernest F. Neve's *Beyond the Pir Panjal* (2s. 6d.), one of the missionary books that pass into new editions, deserving it.

Dr. Washington Gladden has given us his ideas on all the great Christian doctrines, in a volume entitled *A Modern Man's Theology* (James Clarke & Co.; 3s. 6d. net). He is the very man to listen to. For his theology is always progressive, he passes it all through the fire of his own life's experiences, and when he writes he leaves us in no doubt of his meaning. Advanced persons who are less thoughtful will be astonished to find that he believes wholly in the fact of the Atonement.

In 'The Wayfarer's Library' Messrs. Dent have issued *Selected Essays on Literary Subjects*, by the Right Hon. G. W. E. Russell, and *The Brontës and their Circle*, by Clement Shorter (1s. net each).

The story of the Waldenses, as told by Dr. Henry Fliedner in *The Martyrdom of a People*, has been translated into English by Constance Cheyne Brady and has been published at Drummond's Tract Depot in Stirling (1s. net). The little work is well translated, well printed, and well illustrated.

Messrs. Duckworth have had a notable addition made to their 'Studies in Theology.' It is a volume on *Christianity and Ethics* by the Rev. Archibald B. D. Alexander, M.A., D.D. (2s. 6d. net). Dr. Alexander has been preparing for such work as this by persistent close reading in ethics for many years, and by the publication of certain volumes that came out of these studies. The book makes its appeal, not to the students of the science of ethics but to the ordinary educated follower of Christ who wishes not only to know but to do, not only to believe the creed but to practise the life. And just because it has this popular appeal, the author has given all his strength to make the book accurate and complete. The only distinction between it and the scientific volume of ethics or philosophy is found in Dr. Alexander's mastery of the English language. The ability to say what he means, and to arrest attention in saying it, added to his scholarship and conscientiousness, gives Dr. Alexander popularity and power.

We are on the way to government by the people. The people will govern by some form of collectivism—more and more complete as the years pass. And the call upon all those who name the name of Christ is to see to it that this coming change does not cast Christ out. So says Mr. Daniel Dorchester, jun., in his book on *The Sovereign People* (Eaton & Mains; $1 net). He says all this urgently, for the time is short and the adversary is strong. Especially does he urge us not to waste our strength in resisting the inevitable.

Dr. W. M. Sloane, Professor of History in Columbia University, is best known in this country as the author of a great biography of Napoleon. He has been one of the keenest observers of the recent war in the Balkans, for he has been a student of Balkan history for many years. Every movement of the war has been watched by him, and its effect on the peoples engaged in it estimated. And now, under the title of *The Balkans* (Eaton & Mains; $1.50 net), he has published a history of the States engaged, from the entrance of Turkey on the arena of European politics to the last result of the latest treaty. He has done more. He has given a whole chapter to the future. And that is the best chapter of all.

First in 1908 and again in 1912 the Federal Council of Churches of Christ in America adopted a declaration of principles, known as 'The Social Creed of the Churches.' The creed of 1908 was confined almost entirely to industrial relations; that of 1912 covers the whole field of social action. And as it expresses the mind of thirty-one Protestant denominations and seventeen million members, it is worth some attention. The creed is given and fully explained by Mr. Harry F. Ward, Associate Secretary of the Federal Council Commission on the Church and Social Service, in a volume entitled *The Social Creed of the Churches* (Eaton & Mains; 50 cents net).

Sir William Earnshaw Cooper, C.I.E., is a believer in Spiritualism, or Spiritual Philosophy, 'as I prefer to call it.' He offers the reasons for his belief, not to the initiated but to an unbelieving world, in a book entitled *Where Two Worlds Meet* (Fowler & Co.; 3s. 6d. net). The unbelieving world will have difficulty in seeing that his reasons are reasons, and what they are reasons for. The things which Sir William Cooper desires to look into will be found in the New Testament in simplicity and certainty. All else is mere will-o'-the-wisp.

Messrs. Gay & Hancock have apparently resolved to give their 'World Beautiful' Library a wider circulation than it already possesses. They have begun to issue it at a shilling a volume. Lilian Whiting's *The World Beautiful* (in its twentieth edition) and H. W. Dresser's *The Power of Silence* (in its ninth edition) have been issued attractively at that price.

Mr. C. G. Montefiore deserves the gratitude of all Christians, and still more of all Jews, for the persistent and gracious way in which he encourages his fellow-believers to study the New Testament. He says: 'One of the greatest Rabbinic scholars of his age, Dr. Schechter, whose books should be read again and again by all who wish to know what the "spirit" of the Rabbinic religion really was, has clearly made no vigorous and painful effort to appreciate Paul. He speaks of him and of his commentators with a certain hauteur and irony which are at first amusing and perhaps rarely unjustified, but which, when repeated too often, become at last a little boring, and which, at any rate, do not illuminate. "The Apostle himself," he says, "I do not profess to understand." Has he, one wonders, ever fairly tried? Has he sat down with the Greek text and a couple of good commentaries before him, and laboriously read through the main Epistles three times running?'

Mr. Montefiore's new book is entitled *Judaism and St. Paul* (Max Goschen; 2s. 6d. net). It contains two essays, one on 'The Genesis of the Religion of St. Paul,' and one on 'The Relation of St. Paul to Liberal Judaism.'

Are all the liturgies ancient? Not so. Here are *Three Woodbrooke Liturgies* (Headley Brothers; 2s. net) that have all the originality of the unhindered approach to God and absence of the fear of man which have given the ancient liturgies their life, and yet they are but of yesterday. Are the great liturgies inherited? So are these. Are they in their inheritance original and individual? So are these. Highly original they are, as even their names testify. One is the Liturgy of the Skylark, one the Liturgy of the Rose, and one the Liturgy of the Falling Leaf. After each Liturgy also there is a Homily, as original as the Liturgy, by Dr. Rendel Harris.

Thirty years ago the Rev. Augustine Berthe, C.Ss.R., attempted to write a Life of Christ that would be read as eagerly by the French people as 'the ignoble novel known by the title *La Vie de Jesus*,' published by the 'wretched apostate' Renan; but the more he wrote, the more evident was his failure. 'Erudition was not sufficiently concealed, nor was the style sufficiently simple. The scenes were monotonous, and the features of Jesus were too human. Certain details were wanting in good taste.' So he gave it up. But after issuing some 'Biblical Narratives' which were well received, he tried it again, and in 1903 published the book which has now been translated into English under the title of *Jesus Christ, His Life, His Passion, His Triumph* (Herder; 7s. 6d. net). It was issued with a prayer to the Virgin: 'O Virgin Mary, who hast given Jesus to the world, cause Him, then, to shine with renewed splendour amid the darkness that conceals Him from our sight. And if this book, which thy servant humbly lays at thy feet, is too deficient to cause Him to be known and loved, deign to inspire some Catholic genius with the thought of undertaking that necessary work and of bequeathing to the world of the twentieth century the true Life of Jesus.'

The book has had a phenomenal success in France. As the translator says, it is not a scientific work, it is a work of edification.

Has the comparative study of religion explained the cult of the Virgin? Not entirely. There is something in it which even the student of religion has not solved. It is perhaps to be found by the student of theology as soon as his Catholicism is good enough to enable him to examine the matter dispassionately. Was it the result of throwing the

emphasis too heavily on the *Divine* nature of our Lord? However it was, we must first know its history; and that, together with all that is found good in it by an ardent believing Roman Catholic, is admirably told in *Mariology*, as written by the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Fundamental Theology in the Catholic University of America, now Professor of Dogma in the University of Breslau (Herder; 4s. net).

The English translation of Professor J. Tixeront's *History of Dogmas* is made from the fifth French edition, and is to appear in three volumes, two of which are already published (B. Herder; 6s. net each). The author uses the word 'dogma' in his title purposely. He distinguishes between dogma and doctrine in this way: 'Strictly speaking, Christian *Dogma* is not the same as Christian *Doctrine*. The former supposes an explicit intervention on the part of the Church deciding a determinate point of doctrine; the latter covers a somewhat more extensive field; it includes not only the defined dogmas, but also the teachings that are ordinarily and currently propounded, with the full approval of the *magisterium*.' Again, in order yet more clearly to define the scope of his work, he distinguishes between the History of Theology and the History of Dogmas. 'The former,' he says, 'has for its purpose to expose, not merely the progress of the doctrines defined or generally received in the Church, but also the rise and growth of systems and views proper to particular Theologians; moreover, on the lives, works, and method of those Theologians, it admits of details that are out of place in a history of Dogmas.'

Now it is this conception of the scope of his book that makes it so widely acceptable. From beginning to end Professor Tixeront does not once enter on discussion; he never passes from exposition pure and simple. What modern books he may have read we do not know and do not need to know. What we know is that in every case he has gone for his dogma to the first source, quoting directly with the original author before him and giving the reference fully and exactly in his footnotes. He does not say whether he agrees with the author or not, whether he accepts or rejects the dogma. Being a Roman Catholic he believes, we may suppose, in the perpetual virginity of Mary, but if he does not, he will not be accused of heresy. This objectivity, however, is certainly not carried out so rigidly in order to escape consequences; it is the very essence of his method. It gives his book its value.

The Rev. John Mackay, M.A., being elected on the Chalmers Foundation, has delivered a course of lectures on *The Church in the Highlands* (Hodder & Stoughton; 5s.), in which he traces the progress of evangelical religion in Gaelic Scotland from its first historical manifestation in the year 583 to the year of the Disruption, 1843. The difficulties to be overcome were many, the greatest difficulty being the lack of material. But Mr. Mackay knows how to ask questions, and often the keepers of Church records answered them. Then he wove all the facts he had gathered into a connected, intelligible, and altogether acceptable narrative, delivered his lectures, and published his book.

The new volume of the 'Manuals for Christian Thinkers' is a study of *The Church in the New Testament*, by E. E. Genner, M.A. (Kelly; 1s. net). Small as the book is, the subject is set forth quite fully enough for the uses of the working pastor. And Mr. Genner is too good a scholar to spend his time over the obvious. He is also too good a scholar to be a special pleader.

The work done by our missionaries in science, especially the science of language, is never acknowledged as it ought to be. The late Rev. Donald M'Iver prepared a Dictionary of the Hakka dialect of Chinese which claimed mind and cost labour that ought to have given him the recognition of a second Johnson, but what recognition did he get? Now the Rev. D. R. Mackenzie of Livingstonia publishes *Notes on Tumbuka Syntax* (Livingstonia Mission Press), which will no doubt be the basis of the school-book grammars of those Africans who in the future are to take the place of Macaulay's New Zealander. But Mr. Mackenzie will never be told that he has done it.

'The Modern Oxford Tracts' are not all written by Oxford men. The title was adopted because the idea was conceived in Oxford. What is their object? It is to show what are the things essential to the being of the Church of England. Beyond these things it is impossible to go and be a loyal

Churchman. The four tracts received are (1) *The Solidarity of the Faith*, by Bishop Gore (Longmans; 6d. net); *The Threefold Strand of Belief*, by Professor Scott Holland (6d. net); *The Relation of the English Church to the Non-Episcopal Communions*, by Dr. Sparrow Simpson (6d. net); and *The Moral Perfection of Our Lord Jesus Christ*, by Principal Goudge (1s. net).

Messrs. Sampson Low have published a collected edition of the essays and poems of the late Henry Douglas Shawcross. The title is *Nature and the Idealist* (5s. net). Of his poems a specimen has already been given. We like them better than his prose, which is somewhat youngish though handling high themes.

Mr. William A. M'Keever, Professor of Child Welfare in the University of Kansas, has written a book on *Training the Girl* (Macmillan; 6s. 6d. net). It is a great subject and he has given himself to it with his whole soul. There is no conceivable aspect of it that he has missed in this large, handsome volume. And we are bound to say that he has written wisely. He turns the matter round on every side, but if there is one side he favours it is the side of nature. The open air is better than the close classroom; liberty is better than restraint; encouragement is better than repression. And all is illustrated and enforced with a wealth of thought and experience which must be nearly unique.

'The four great English mystics of the fourteenth century—Richard Rolle, Walter Hilton, Julian of Norwich, and the anonymous author of *The Cloud of Unknowing*—though in doctrine as in time they are closely related to one another, yet exhibit in their surviving works strongly marked and deeply interesting diversities of temperament. Rolle, the romantic and impassioned hermit; his great successor, that nameless contemplative, acute psychologist, and humorous critic of manners, who wrote *The Cloud of Unknowing* and its companion works; Hilton, the gentle and spiritual Canon of Throgmorton; and Julian, the exquisitely human yet profoundly meditative anchoress, whose *Revelations of Divine Love* are perhaps the finest flower of English literature, — these form a singularly picturesque group in the history of European mysticism.'

With these words Evelyn Underhill introduces a modern English version of Richard Rolle's *The Fire of Love, or Melody of Love*; and *The Mending of Life, or Rule of Living* (Methuen; 3s. 6d. net). The publication of these two works (in one) makes an addition to our rapidly growing library of mysticism. For not only have we Richard Misyn's fifteenth-century version of Rolle's Latin in intelligible English, we have also the introduction by Evelyn Underhill, together with a valuable preface, and not less valuable notes, by the modernizer, Frances M. M. Comper. The publishers have done their part to perfection.

Four men have combined to produce a reliable up-to-date handbook of applied psychology and have published it under the title of *The Mind at Work* (Murby; 3s. 6d. net). The chief contributor is Mr. E. J. Foley; the others are Dr. C. Buttar, Professor Bernard, and the editor Mr. Geoffrey Rhodes. The co-operative method proves unexpectedly successful. Each author writes on that part of the science of psychology which he has most nearly mastered, and the editor sees that there are no gaps or loose ends left. As an introduction to a hard study of the subject the book is probably unsurpassed at the present moment.

There is a great book—too great for popular acquaintance—by Mr. M. A. Macauliffe on the Religion of the Sikhs. That book has been taken by Dorothy Field and out of it a volume has been made for Mr. Murray's 'Wisdom of the East' series. This is just what had to be done, and this was just the person to do it. Now *The Religion of the Sikhs* may be popularly known (2s. net).

An Atlas of the Life of Christ, and *An Atlas illustrating the Acts of the Apostles and the Epistles*, have been prepared by the Rev. John F. Stirling (George Philip & Son; 8d. net each). Reliable as well as artistic, both will be used incessantly by those who discover them.

A strong book, and even a great book, is that of Mr. Ernest Gordon on *The Anti-Alcohol Movement in Europe* (Revell; 5s. net). Strong and true it is. For Mr. Gordon knows the facts and is not afraid to set them forth in the hideousness

of their array; and he works on right lines. No one will accuse him of fighting intemperance with intemperate language; he fights it with its own creations. But he does not hesitate to speak out and to quote freely when he finds the facts before him.

Under the title of *Pilgrims of the Lonely Road* (Revell; 6s. net), the Rev. Gaius Glenn Atkins has published some essays on our great books of devotion. Each essay is long enough to enable Mr. Atkins to describe the contents of the book, whether it is Augustine's *Confessions* or Newman's *Apologia*. But he is not satisfied with describing from the outside; he seeks to understand and estimate. In particular he sets the new psychology to work its will on the things he finds in the experiences of these lonely pilgrims if it may perchance explain them to the modern mind. And it cannot be said that he escapes altogether that detestable tendency of our time to refer all religious experience to the nerves, or as if it were no more than mothers are used to describe as 'growing pains.'

Canon R. B. Girdlestone, who recently gave a conservative account of the contents of the Old Testament, has now given a conservative account of the contents of the Gospels. His purpose in *The Mission of Christ* (Robert Scott; 3s. 6d. net) is to tell us how far the contents of the Gospels are to be relied upon, and what is the witness to the work of Christ that they then furnish.

There is a feeling at present in some if not all of the Free Churches that a clearer and more operative conception of the Church is necessary to the fullest spiritual life. The feeling has arisen out of the pressure of the social question. For those who have that feeling, the book to read is *The Catholic Conception of the Church*, by the Rev. W. J. Sparrow Simpson, D.D. (Robert Scott; 5s. net). They will not agree, and they will not be expected to agree, with all that Dr. Simpson says. But they will find it all considerately said and well worth weighing. Throughout the volume history and doctrine are skilfully blended. The author shows himself equally fit for a Chair of Church History or of Dogmatics.

In 'a series of historical sketches,' to use his own phrase, the Rev. W. E. Chadwick, D.D., B.Sc., has shown how the State, and still more the Church, has tried to deal with the problem of poverty since the beginning of the Christian era. The title of the book is *The Church, the State, and the Poor* (Robert Scott; 6s. net). And its purpose is thus stated by the author: 'To help to supply a knowledge of the various ways in which at different times both Church and State have attempted to deal with the problems of poverty, and of the results of their efforts, is the object of this book.' The range of topics covered by 'the Poor' is pretty wide, and Dr. Chadwick makes no effort to circumscribe it. The marvel is that over so wide a field, and along such a stretch of time, he is able to show himself master of details and seer of great principles. He would not claim to be able to teach the student of any particular century, rather does he himself learn from the special scholar throughout. But for the ordinary reader, eager to do something for the poor, whom we still have with us, he writes with considerable charm as well as sufficient authority.

The title of the new volume of 'The Contemporary Science Series' is *Sexual Ethics* (Walter Scott; 6s.). The author is Robert Michels, Professor of Political Economy and Statistics at the University of Basle, and Hon. Professor in the Faculty of Law at the University of Turin.

It is a volume of that scientific kind which, bordering on things forbidden, allows a man to say what he would not be allowed to say if he were a preacher or a teacher. Not that the book is offensive, still less that it is hurtful. The author's aim is not merely the pursuit of knowledge (in which so much inhumanity is now done to man), but the purification of the person, or at least the progressive healthiness of the race. And that being his unmistakable object, much must be allowed that in the writer of fiction, for example, would utterly be condemned. For one thing he deserves much thanks—for the emphasis he places on the value of masculine chastity.

David Masson, as Professor of English Literature in the University of Edinburgh, delivered a certain number of lectures on Shakespeare as part of his regular course. He began this practice on being appointed to the Chair in 1865, and carried it on till his resignation in 1895, steadily revising

the lectures as the years passed. 'They may therefore be regarded as containing the substance of his lifelong study of, and thoughts concerning, Shakespeare.' These lectures have now been published, according to his own desire, under the editorship of his daughter, Miss Rosaline Masson. The title is *Shakespeare Personally* (Smith, Elder & Co.; 6s. net).

The Christ of God and the Soul of Man.

By the Rev. Alfred E. Garvie, D.D., Principal of New College, London.

If the beginning of the nineteenth century was marked by the awakening of the interest in foreign missions in the Christian Churches of Great Britain, the beginning of the twentieth century is marked by the acknowledgment of the greatness of the problem, both theoretical and practical, that this enterprise involves. We are at the present moment asking ourselves a great many questions about the motive, the message, and the method of foreign missions. We always want the doers; now we seem to need as never before the thinkers. The interest, without becoming less intense, needs to become more intelligent and instructed. The apparent arrest in this movement which we are so deploring may be regarded as a summons to do a good deal of hard thinking, so as to make sure that the work is being done in the best way, not only for the spread of the gospel and the growth of the Kingdom abroad, but even more to command the cordial sympathy and the generous support of the Churches at home. And these two objects are not incompatible, for surely the reason and the conscience of thoughtful men and women can be enlisted in this cause only as they are convinced that the work is being done not only most persuasively and effectively, but in the way most in accord with the character and content of the divine revelation, the intention and the spirit of the human redemption in Christ Jesus. We shall in the long run gain, and not lose, if we take time and trouble to answer some of the questions now pressing upon our minds.

I.

The question to which I invite attention at present is this, How can we convince ourselves, and persuade others, that Christ alone can satisfy the needs of the soul of man? I purposely put the question in this concrete form rather than the abstract. What right has Christianity to make the effort to supersede every other religion?

(*a*) A generation ago such a question would have appeared to many supporters of missions unnecessary, so convinced were they of the absolute truth of the Christian faith, and the entire falsehood of other religions. There has been a marked change of attitude. That change is due on the one hand to wider knowledge of both Christianity and other religions; and on the other to a more generous, appreciative, and sympathetic spirit in our Christian theology. We are acquainted now with the sacred scriptures of other religions, with their beliefs, rites, and morals, as we were not before, and an unqualified condemnation possible to ignorance is inadmissible for knowledge; we can discover so much that is good, and true, and worthy in other faiths that we cannot judge them worthless.

Further, we are learning to distinguish in our own Christian theology the universal and permanent gospel, and the temporary and local forms in idea as well as phrase which it has assumed. Again, in face of materialism, rationalism, and agnosticism, we cannot defend the Christian religion as true, if we pronounce all other religions false; for against such enemies all religions must stand or fall together.

For such reasons we are reaching the conviction that in all religions there is a movement of the soul to God.

(*b*) A poet, who as a theological thinker was much in advance of his age, Walter C. Smith, more than a generation ago expressed the growing belief of to-day:

> So in all faiths there is something true,
> Even when bowing to stock or stone—
> Something that keeps the Unseen in view
> Beyond the stars, and beyond the blue,
> And notes His gifts with the worship due.

> For when the spirit of man has gone
> A-groping after the Spirit divine,
> Somewhere or other it touches the Throne
> And sees a light that is seen by none,
> But who seek Him that is sitting thereon.

If this be so, the spirit of intolerance to other religions must be exorcised from our foreign mission work; and many missionaries are the warmest advocates of this change. Let me quote the plea of a traveller who has tried to understand Islam, but has not lost his faith in Christ. 'The Christian message,' says Mr. S. M. Leeder, 'and all the moral splendour which has come from its advance, does not need, as a preparation for its conquest, anything of abuse or unfair depreciation towards Mohammed or his religion, or indeed towards any religion. These things occupy our time unprofitably and impede our progress. Our work is to *be* Christians, in the simple way of Christ, and then to say to men of other beliefs—There is Jesus, what think ye of Him?' (*Veiled Mysteries of Egypt and the Religion of Islam*). The view of the European traveller is echoed by a Japanese scholar: 'It is not by mutual fault-finding, or by exaggerating each other's peculiarities, that we can arrive at understanding or appreciation. Not by antipathy, but by sympathy; not by hostility, but by hospitality; not by enmity, but by amity,—does one race come to know the heart of another' (*The Japanese Nation*, by Inazo Nitobe, p. 9). Any argument or appeal for foreign missions, to be acceptable generally, must be made in this spirit; and of this we need not complain; for this is the Christian spirit.

II.

The change of attitude does, however, involve a serious peril; and it is only by adapting our argument and appeal to the new situation that we can avoid the peril. It may be argued, and it is argued, that if all religions are true in some sense, there is no need of trying to replace the others by one only. To concede that other religions are not altogether false is very far, however, from asserting that they are all equally true, and that Christianity cannot claim any superiority over the others. Yet we must so exhibit the superiority of Christianity to other faiths as not to depreciate, but to appreciate, them.

This we can do by showing in how far they are a preparation for Christ, hold out a promise which in Him finds fulfilment, awaken a need which He satisfies. This is in accord with the attitude of the New Testament, and of Jesus Himself. He came, not to destroy, but to fulfil the law and the prophets; and Paul recognized in the inward law of the Gentiles, the conscience which accused or excused a making ready for the revelation of God in Him. The Christian Church refused with Gnosticism to detach the gospel from the Old Testament; and the apologists found in Gentile philosophy a tutor who led them to Christ as the true teacher. This preparation may be regarded as twofold—*positive*, as the possession of beliefs and standards which Christ alone completes; and *negative*, as the discovery of needs which Christ alone can satisfy.

(*a*) All religions involve some belief in the divine, some dependence of man on deity, some intercourse of prayer and sacrifice between the human and the divine. At first sight there may appear to be only superstition and corruption, only the contradiction of Christian life and belief, but a closer scrutiny will show the missionary that there are *points of contact* between himself and his hearers which it will be wise for him to make as much use of as he can. That man has a moral conscience and a religious consciousness is a fact of inexhaustible significance and inestimable value, apart even from such closer points of contact as any particular faith may disclose to the sympathetic inquirer.

(*b*) But another feature in this preparation is still fuller of promise. There are earnest, anxious, inquiring souls that the conventional ordinances and the traditional doctrines do not satisfy. Take the case of Gautama, the Buddha. He was troubled with the riddle of the painful earth, and sought the solution of the problem in many ways—asceticism, meditation, and converse with the holy and the wise—and he was dissatisfied. A discovery of the secret at last came to him, and he made it his life-work to impart to others what he had found. But can we doubt that, had Christ's solution been offered to him, he would not have welcomed it?

Or again, had Mohammed known the gospel of Jesus Christ uncorrupted and undebased, and not in the degraded form with which alone he was acquainted, is it likely that in his earlier and better days he would have sought a revelation to supersede it?

Even in less notable instances there is a religious discontent, due to some problem of thought unsolved, or some need of life unmet, which may be regarded as a promise waiting fulfilment in Christ.

III.

Dr. Lindsay in his book on the Christian Ministry has testified to the help in dealing with the question given to him by his familiarity with the details of organization in newly-founded churches as Convener of the Foreign Missions Committee of his denomination. If the foreign missions of to-day throw light on the New Testament, is not the reverse equally true? Does not the New Testament offer us a light in which we can see clearly the way we should follow?

(*a*) Regarding the gracious invitation of Mt 11^{28-30}, Dr. Bruce has offered an invaluable suggestion. In it, he maintains, Christ is expressing His desire for disciples, other than the babes who hitherto had alone responded to His call, the simple-minded fishermen of Galilee. He wanted to draw to Him men to whom the moral and religious life had become a load and a labour, and whom accordingly He could more richly bless with His rest than the babes. He was conscious that He had more to give than the babes could receive, and He wanted disciples who would fully receive what He was longing freely to give.

Should not the foreign missionary here learn of Christ? There are the babes, and with Christ let him thank God if they are given to him as fruits of his ministry. But let him also expect, and try to discover, the burdened and the labouring in the things of the soul, that he may bring them to Christ's rest.

(*b*) Just such a disciple as Jesus desired is revealed to us in Paul in the autobiographical passage in Ro 7^{7-25}. To his cry from the depths of human helplessness and hopelessness, 'Who shall deliver me from the body of this death?' the answer from the heights of divine truth and grace comes in the words, 'Come unto me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

What untoward circumstances kept Paul from Christ during His earthly ministry we know not; and yet surely there is the tragedy of the soul in the Master longing for such a disciple, and the seeker crying out for such a Helper. Can we assume that that tragedy is not being repeated to-day? Sometimes such mutual seekers do find one another, as the record of some conversions even in our own time shows; but who can tell how much unsatisfied longing there is still?

(*c*) We are invited to-day to compare Christianity with other faiths to prove its superiority as a warrant for our missionary endeavour. Such a comparison the New Testament offers us in the *Epistle to the Hebrews*; the writer seeks to show that the sacrifices of the old covenant could not bring peace of conscience, could not satisfy the need that they expressed.

We might at first consideration of the argument in this Epistle be tempted to urge that it is only from the Christian standpoint that the insufficiency of the old covenant is realized, and that the saints of the older dispensation found satisfaction in it, and did not desire a better. But on closer reflexion we are surely led to the conclusion that, while the full insufficiency is not discovered till the better provision for the soul's need is enjoyed, yet there is evidence even in the Old Testament of such dissatisfaction. Ps 51 and Is 53 both testify to necessities which animal sacrifice could not meet, and to aspirations which not only went beyond it, but which we now fully recognize Christ alone has fulfilled.

These instances from the New Testament may suffice to justify the expectation that, when the gospel is carried to other peoples, then too it will find the preparation of unsatisfied desire and unfulfilled aspiration. Such an expectation, it may be mentioned in passing, is the answer to the objection that we should first evangelize our slums before we go with the gospel abroad. We must not, and dare not withhold the Bread of Heaven and the Water of Life from any souls hungering and thirsting after God who are waiting its advent, until we have persuaded all these men and women, often hardened against the gospel, to give heed to it. It would be folly to cast all our seed on the wayside, the rock, and among the thorns at home, and have none for the good soil abroad.

IV.

It has just been suggested that only from his Christian standpoint could the writer of the *Epistle to the Hebrews* fully measure the insufficiency of the old covenant, while in some degree that insufficiency could be realized even by the saints of old. This leads us to a distinction of great

importance in connexion with our subject; we must distinguish the dissatisfaction the gospel finds, and the dissatisfaction the gospel brings. There may be a vague sense of need long before Christ is known as meeting that need, and on the other hand it is the knowledge of Christ which may first of all awaken the desire for the satisfaction He alone can give. We have evidence of dissatisfaction with ancestral faiths, even where the gospel has not been known at all. A new religion, such as Buddhism or Islam, is itself a judgment on the insufficiency of that which it supersedes. But even without any so violent a breach with the past as a new religion involves, the insufficiency of the old may be shown. (i.) The change in Buddhism itself from the *Hinayana* to the *Mahayana*, the Little to the Great Vehicle, shows that a monastic order, in which each man was left to work out his own salvation without any aid from any higher power, was not fitted to meet the common religious need, and that accordingly the Buddha himself, who had ignored man's need of God, or God's help to man, was deified as a Saviour, on whom the soul in its need and weakness might depend. Only so transformed did Buddhism spread widely beyond India. (ii.) It is seldom realized that the ancient religion of India has preserved itself only by constant adjustments and modifications; its hospitality to new movements is the explanation of the tenacity of its hold on the land. The bhakti type of Indian piety shows the inadequacy of the two older types. Devotion to one particular deity satisfies the soul of man as the observance of the complex Brahmanic ritual could not, or the absorption in the divine by the way of asceticism and meditation. The number of teachers India has welcomed, the number of sects which have been formed in it, the variety of devotions it can show—all are proofs of dissatisfaction of soul. (iii.) Even Islam exists in two main forms—the Sunnite or orthodox Arabian, and the Shiite or heretical Persian. In the latter there are ideas of incarnation and atonement entirely offensive to the former, yet pointing to needs of the soul for which no provision is made by the faith in its earlier form. The significance of these sects as a criticism within Islam itself of its insufficiency has not yet been adequately investigated. (iv.) The two names *China* and *Confucius* have been linked together for centuries; and yet Confucius has not satisfied the soul of China. Not only did Taoism, the popular animistic, magical superstition, maintain its hold alongside of Confucianism; but both religions together have not proved an adequate provision for China, and so Buddhism has found a welcome in it. Here as elsewhere the history of religion has been their judgment also.

V.

If, before the gospel is known, there is this religious unrest in the other faiths, still more does the presentation of Christ awaken the sense of need of Him, and desire for Him. This is surely according to the analogy of nature. It is the environment which develops the organism; to give one special instance, it is light which stimulates the growth of sight in the eye. (i.) If Christ were not adapted to meet the need of man, the preaching of Him would not stimulate the conscience to greater sensitiveness, or the consciousness to keener aspiration. That, when suspicion, prejudice, and hostility are overcome, Christ does stimulate and then satisfy the soul's desire for Him is an evidence that man was made to find his rest in God in Him. Conversions are proof of a need which He either finds or brings, and then meets. (ii.) The satisfaction He brings is so much fuller, surer, and more enduring than anything that the soul till then had experienced, that if dissatisfaction had been at all felt before, the reason for it becomes clear; and even if it had been unfelt, the insufficiency of the former faith discloses itself even more fully to increase the sense of the satisfaction which at last has been found in Christ. This analysis is based on the data offered to Commission IV. of the Edinburgh Missionary Conference in the answers of converts about their own experience. We have not as abundant and adequate data as we could desire, for several reasons. It takes some training in the art of self-observation to be able to give an account of a moral and religious change, its content, character, and causes; and most converts who have told their story are lacking in that qualification. Secondly, there is always the peril that the convert will quite unconsciously to himself express his experience in the terms of the teaching of the missionary, with which he has become familiar, rather than in the language which would more clearly and fully express the reality of that experience. Lastly, it is difficult, almost impossible, so to eliminate the 'present equation,' that is, the influence of present states of mind, as

to recollect accurately the thoughts and feelings of the past. With these qualifications we may accept the broad conclusion that vague desires become defined by Christ, as fresh desires are awakened, which He then satisfies. (iii.) A very significant fact is the influence that the gospel exercises on the religions with which it comes into contact, even when there is rejection and resistance. Neo-Hinduism in India and Neo-Buddhism in China and Japan are testimonies to the authority, moral and religious, of Jesus Christ. In these varied attempts to purify and vivify the old religions so that they may not be supplanted by the new, there is the admiration of imitation. There are beliefs, rites, and customs in Hinduism which are so offensive to any conscience which has been at all enlightened or quickened by Christian influences that in these new versions of it all these are carefully excluded, and as far as possible explained away. The newer sects of Buddhism seek to offer to the soul a salvation as satisfying as that which Christ offers. Keen-witted and far-sighted men are discovering that it would be a forlorn hope to oppose an unpurged, unelevated Hinduism or Buddhism to Christianity, and so in all these new sects a revision is taking place, which, while assimilating the old religions to Christianity, hopes thus to arrest its progress. Here is the testimony of a Japanese professor, not, as far as I can judge from his tone and treatment, a Christian, M. Anesaki, who in 1908 gave an account at a meeting in Boulogne of *The Religious Sentiment among the Japanese*. 'Our spirit is opening itself to the influence of Christian civilization, and our ideas, our fashions of thinking, are approaching more and more closely to Western mentality. Whether he knows it or not, wishes it or not, there is not a contemporary Japanese who is not touched or influenced by this or that aspect of Western civilization, whether from the religious, the moral, or the social standpoint. . . . Another example significant of this phenomenon in modern Japan consists in the reciprocal influence and the mutual attraction which exists between Buddhist and Christian beliefs.' After ascribing to Buddhist influence what he calls a Christianization of Christianity, for which we should find a more probable cause, this writer goes on to show how Christianity has affected Japanese Buddhism. 'As for the efforts,' he says, 'made by the "young Buddhists" to return to their faith in the person of Buddha, and to purify their religion from its sacerdotalism, one can discover here, at least in certain measure, the origin in the influence of Protestant piety. Similarly, not only do the practical methods of Christian propaganda lead the Buddhists to analogous practices, but still more the spirit and the methods of historical criticism may one day be used in favour of Buddhism, and may stimulate a renaissance among the Buddhists, who are now divided into innumerable sects, in making them aware of the essential unity of their religion' (*First Report of the Association Concordia of Japan*, pp. 112–113). Just such was the endeavour of expiring Græco-Roman paganism in Neo-Platonism to arrest the advance of Christianity, and its ineffectiveness is surely a token for good to-day.

(iv.) From these movements there are two important lessons to be learned, however. (*a*) In the first place, Christianity has come to these lands, associated with varied activities of the nations of Christendom which provoke antagonism, arousing national or racial feelings against European arrogance or aggression, and their existence is a protest against the unchristian character of Christendom. Christ Himself would have found a less impeded way to the heart of India, China, and Japan, were it not for the hostility provoked by nations bearing His name. (*b*) Secondly, this clinging to a native faith is a summons to the Christian Church to present its gospel in as universally human a form as possible. The gospel is neither of the East nor of the West; Christ is neither Occidental nor Oriental; but these reactions of national and racial sentiment against the full influence of Christ and His gospel show that we have failed to present Him as He is, appealing to the soul of man.

VI.

The discussion up to this point warrants the conclusion, *firstly*, that, so far from each nation or race having the religion which suits it so well that it would be unwise and unkind to disturb its satisfaction, the many changes which these religions have undergone show that in none of them has the spirit of man found a final rest and home; and *secondly*, that as Christianity, not only by missions, but by commerce, conquest, colonization, culture, comes into contact with other religions, it deepens that dissatisfaction where it already is, or awakens it where it is not, and, even when it does not convert, compels a modification of the religion

hitherto held. This being the situation, can we think it is desirable that Neo-Hinduism or Neo-Buddhism should be encouraged to exist alongside of the Christian Church into which the converts of missions are gathered, or must we press on to win these too for Christ?

(i.) What racial unity demands as the goal of the course of religious history is surely one common faith for all mankind. The day of particularism is past, the day of universalism has dawned. The world is becoming one in commerce, culture, civilization, science, even morals. Shall religion be the one exception? What can give so great a moral value or spiritual significance to the unifying of the world as a common faith? What can restrain the antagonisms and rivalries that this closer contact of nations and races must result in, except a common human ideal, inspired by a common divine reality, transcending all these differences.

(ii.) Scientific research is proving most conclusively what Christianity in its missionary endeavour assumes as self-evident—that these are not naturally inferior and superior races, but that all have a common human nature, which by a common mental, moral, and religious nurture can be raised to a common development in knowledge, morals, and religion. The notion that different races need, because adapted to, different religions is a long-exploded fallacy.

(iii.) The one human race needs and waits for one religion. Is it to be the Christian, or, as some fondly dream, an amalgam or mosaic of many faiths? That Christianity as we present it to other peoples may need, and will undergo, modifications, in which the influence of other faiths will be felt, who can or would desire to doubt? India, China, Japan, and other lands will contribute something to the common world-faith in qualifying our European one-sidedness. For we must not forget that our Western Christianity has been affected by the genius and ethos of Greece and Rome. And let no Western prejudice or pride on our part hinder that process. But I do not believe that the gospel itself, as our modern scholarship is now enabling us to apprehend and appreciate it, purged of all accretions, needs either supplementing or correcting from other faiths; nor do I believe that there are needed such national or racial adaptations as would reproduce the sectarian differences of the past; but the one Christ, known as He is, will satisfy the one humanity. This is the task entrusted to us; are we as enthusiastic, generous, and faithful as its surpassing greatness may demand of us?

In the Study.

Literature for the Pulpit.

Often have sermons been preached on the questions that were put to Christ by others, and again on the questions that were put to others by Christ. The Rev. H. W. Morrow, M.A., has preached both series, and has issued both in one volume entitled *Questions Asked and Answered by our Lord* (Allenson; 3s. 6d.). The book has already reached a second edition.

To his volume of sermons on *The Seriousness of Life* (James Clarke & Co.; 2s. 6d. net), the Rev. J. S. Rutherford, M.A., has prefixed an essay on 'The Choice of Subjects for Sermons.' The essay is better than the sermons. To tell how to do it is often easier than to do it. Yet the sermons are good—clear, honest, practical—always having the solemn words of our Lord ringing through them: 'If ye know these things, happy are ye if ye do them.'

The Rev. James Burns, M.A., of Stoke Newington Presbyterian Church, London, has prepared *A Pulpit Manual*, containing forms of Prayers used in the Conduct of Public Worship; Suggestive Summaries; Orders of Service for Celebration of the Sacraments, Marriage, Admission to Communion, Church Festivals, and other Public Occasions (James Clarke & Co.; 2s. 6d. net).

One day a happy thought came to the Rev. John Reid, M.A., of Inverness, and he proceeded forthwith to translate it into deed. What are sermons for? They are for conversion—that first and chiefly. Tell men to send a sermon which

they know has been the means of some one's conversion. He cast his net over all the Churches and gathered nineteen sermons. To each sermon he prefixed the story of its success, supplied by the preacher. And of the nineteen sermons and their stories he made a book, publishing it with the title of *Effectual Words* (James Clarke & Co.; 3s. 6d. net).

It is a book of marvellous strong interest. The sermons are great sermons, as one can easily believe—great in their directness, their variety, their effortless victory. The stories are well told and authentic. But perhaps the best thing is the editor's own introduction—a writing of quite exceptional homiletic and human value.

Our Spiritual Skies (Eaton & Mains; $1 net) is probably a volume of sermons, the preacher being Charles Coke Woods. But it might be a volume of essays. For there is a literary tastefulness in the topics and titles as well as in the style which is not very suggestive of the pulpit. Like Mr. A. C. Benson, Mr. Woods has been attracted to the subject of Fear. The sermon on 'The Scarecrows of Life' is a strong encouragement to 'trust and not be afraid.' In the experience of Mr. Woods the three greatest fears in life are the fear of disease, the fear of disappointment, and the fear of death.

A volume on *The Twelve*, by the Rev. J. Ernest Rattenbury, is sure of a good reception (Kelly; 3s. 6d. net). Its own exceeding suggestiveness will carry it farther than even its author's reputation. Among the many courses of sermons on the Apostles which have been published, this will hold up its head as the most thoroughgoing application of the psychological method of study.

The Rev. Herbert S. Seekings has published four courses of sermons on *The Men of the Pauline Circle* (Kelly; 3s. 6d. net). The first course of eleven sermons deals with 'the Distinguished,' beginning with Paul himself and ending with Philemon; the second, of nine sermons, with 'the Obscure,' from Ananias to Demetrius; the third course, 'the Official,' describing 'Gallio the Honourable,' 'Lysias the Prosaic,' 'Felix the Enslaved,' 'Festus the Impulsive,' and 'Agrippa the Superficial.' The last group contains 'the Unknown.' They are dealt with in a single sermon. The epithets given to the men recall George Matheson, but the sermons are Mr. Seekings' own.

The demand made upon the modern preacher that he should be comforting—that and nothing else—is responded to by the Rev. William E. Sellers. He has published a volume of his 'Comfortable Words' from the Psalms, under the title of *Morning Joy* (Kelly; 1s. 6d. net).

An exposition of a book of the New Testament by a son of Bishop Westcott is not likely to escape notice. The author is the Ven. Frederick Brooke Westcott, D.D.; the book is the Epistle to the Colossians. Dr. Westcott offers a paraphrase and brief exposition of that Epistle under the title of *A Letter to Asia* (Macmillan; 3s. 6d. net). It is not at all in the manner of his father's work. Probably Dr. Westcott has discovered that the old verbal commentary is no longer serviceable. But it has all the scholarship, reverence, and freedom which gave the Bishop's work its power. Even with the paraphrase, the most difficult of all kinds of commenting, Dr. Westcott has been successful. Here he recalls Bishop Lightfoot, but again his manner is his own.

What are the outward and ordinary means of grace? The outward and ordinary means of grace are—those who know their Shorter Catechism can finish the answer. The Rev. F. S. Webster has another answer to give. He says there are many, very many, means of grace. He mentions four: a well-pitched song, a well-cleansed heart, a well-read Bible, and a well-kept tryst. What is a well-kept tryst? 'Meet your Master at regular intervals, at your regularly appointed times of prayer.' This and much more on grace will be found in one of the sermons of his new volume *Trusting and Triumphing* (R.T.S.; 2s. net).

The 30th verse of the first chapter of 1 Corinthians is a statement of the whole Gospel. So the Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge, has expounded it in a series of sermons, first delivered in St. Paul's Cathedral, and now issued under the title of *Christus Redemptor* (Robert Scott; 1s. 6d. net).

'Sunday Studies in Week-day Religion' is the sub-title of a volume of sermons which the Rev.

J. Warschauer, M.A., D.Phil., has published (Robert Scott; 3s. 6d. net). The title itself is not so informing—*Challenge and Cheer*—but it gives us the right attitude to the book. Dr. Warschauer is without doubt a great preacher, one of our greatest, and his greatness consists in the challenge of his own strong personality together with the cheer of his vivid gospel. He is more 'secular' than we are accustomed to, but 'secular' in his hands invariably becomes 'sacred.' And how much finer is that than the secularizing of things sacred.

Virginibus Puerisque.

By the Rev. Henry S. Curr, B.D., B.Litt.(Oxon.).

I.

The Gilded Halfpenny.

'For if a man thinketh himself to be something, when he is nothing, he deceiveth himself.'—Gal 6^3.

A great man called George Wyndham once said that a gilded halfpenny remains a halfpenny and is unfit for circulation. I wonder what he meant? Let us think over it and we shall find that his words are easily understood. Nobody will deny that a halfpenny which has been gilded is not worth much more than a halfpenny. It does not become a sovereign. It is still a halfpenny. The second part of the saying means that you cannot buy anything with it. It is useless, despite its gilding. Our text teaches the same lesson. Paul advises the Galatians in effect to beware of being gilded halfpennies. In other words, do not think yourselves to be more than you are, and do not pretend it. Let me try to explain why you should avoid this habit. One good reason is that, if you do so, other people will dislike you. The Dublin printer, George Faulkner, once called upon the great Dean Swift, the author of *Gulliver's Travels*. He had just returned from a visit to London where he had bought a new coat which was richly embroidered with gold brocade after the fashion of the time. He presented himself in this guise to the surly Dean, who could not bear gilded halfpennies. Faulkner was hugely delighted with himself, and when he saluted Swift with the affectionate familiarity of an old friend he was surprised to find that the Dean confronted him with a stony stare. In vain he expostulated with him and declared himself to be George Faulkner, his old friend, but in vain. At last Swift cried out that he was a cheat, and ordered him to leave the room. Faulkner saw his mistake. He had been playing the gilded halfpenny. Donning his ordinary clothes, he went back to the Dean, who welcomed him with his usual cordiality. 'Ah, George,' he cried, 'how delighted I am to see you. There was an impudent coxcomb here a few hours ago who was masquerading in velvet and gold, and pretending to be my old friend Faulkner, whom I always knew to be a plain and honest man.'

There are many children like that. They are always strutting and pretending. They forget that fine feathers do not make fine birds, with the result that nobody likes them. There is a Persian legend of a caliph who was always accompanied by a camel which carried a large wooden chest. He was greatly hated by the friends of the king. They thought that this box contained treasonable letters which the caliph was unwilling to allow out of his sight, for he knew that if they were discovered they would spell death. They accordingly persuaded the king to have the chest burst open. He therefore summoned the caliph to his palace. The latter repaired thither in due course, accompanied as usual by the camel and the mysterious chest. The king ordered him in sharp tones to open the chest. To the surprise of all present he calmly unlocked it without a word of protest. The courtiers crowded round to see what it contained, but instead of letters or sabres it contained only a shabby cloak similar to that worn by shepherds. The king's curiosity was aroused, and he asked Hadrad (for that was the caliph's name) why he always carried this ridiculous object with him. The caliph calmly replied that he had begun life as a shepherd and he still kept his old cloak to remind him of the fact. He was afraid that he might think he was a nobleman when he was only a clever shepherd. He was no gilded halfpenny. He knew that the best way to gain the love of all who knew him was to be what he was and not to strut and ape. His belief proved correct. The king made him ruler over two additional provinces.

There is a similar tale of William Carey. At the table of the Viceroy an officer so far forgot himself as to say in Carey's hearing, 'I understand Carey was once a shoemaker.' 'No,' snapped out Carey, 'only a cobbler.' He knew well that if he pretended to be anything else than what he was

nobody would be deceived. There is a Roman fable of a donkey who found a lion's hide. He managed to struggle into it and trotted towards a neighbouring village thinking that he was a lion. People were at first frightened, and the donkey was delighted as he saw them running in all directions. Then he thought that he would enhance the effect by beginning to roar. No sooner did he open his mouth than he was found to be a gilded halfpenny, and he was soundly flogged for his pains. That is always the fate of children who pretend. They are found out and everybody laughs at them. There is one way in which it is dangerous to be a gilded halfpenny. It is usually amusing except in one case. Jesus told a story about two men who went to the Temple to pray. One was a Pharisee and the other a publican. The Pharisee was a gilded halfpenny and he showed it in his prayer, for he thanked God that he was better than his neighbours. The publican was a man who was like an honest halfpenny, which has no gilding. His prayer was very different. He simply told God what he was, by crying 'God be merciful to me a sinner.' Jesus tells us that God was angry with the Pharisee and pleased with the publican. Let us then beware above all things of being gilded halfpennies as we draw near to God, but let us rather say, in the words of the hymn—

Just as I am, without one plea,
O Lamb of God, I come.

II.

Love's Mantle.

'Love covereth a multitude of sins.'—1 P 4^8 (R.V.).

Have you heard the little story which tells how Sir Walter Raleigh attracted the attention of Queen Elizabeth? Raleigh afterwards became a great soldier and writer and explorer, and the way in which he began his career was this. While he was still a young man he was standing in the midst of a great crowd which was awaiting the queen's arrival as she was about to disembark from her barge at Greenwich. When she landed, she walked up the long lane which was quickly formed by the cheering crowds until she came opposite to the place where young Raleigh was standing, and there she paused, for there was a large and muddy pool in her way, and she did not know how to cross it. Raleigh took in the situation at a glance. Quick as thought, he unslung the new cloak of rich red velvet which hung on his shoulder, and spread it over the dirty pool, with the result that the queen passed over dry-shod. She was so pleased that she attached Raleigh to her train, and that was the beginning of his great career. Peter was thinking of something which is very like Raleigh's beautiful act when he bade his readers to love each other, for so they would cover a multitude of sins. There are a great many muddy places in the lives of those whom we know, and King Jesus is more pleased than Queen Elizabeth was when we cover these with the red mantle of charity.

There used to live a man called the Prince Consort. He was the father of King Edward VII. and he was famous among other things for his love in covering other people's mistakes. Let me give you an example of it. On one occasion a poor but worthy man who had helped him in early life paid him a visit. He was invited to join the royal family at table, which he gladly did. When the meal was served, the good man began in his simple way to eat with his knife, which, as all children know, is very bad manners. A titter ran round among the children as they noticed how their father's poor friend was eating. The Prince Consort immediately gave them a stern glance which silenced their merriment. You may then imagine the children's surprise when their father began to eat with his knife. They finished the meal in silent wonder, and when the guest had departed they asked their father very respectfully the reason for his strange conduct. Whereupon he told them that, although he knew well that it was bad manners to eat in that way, his old friend had never known anything else, and he was more anxious that he should enjoy his dinner than that he should observe the rules of good manners. The Prince Consort thus covered the other man's mistake. He laid upon the muddy place the mantle of love. Have we not all been guilty of sly smiles when we see another boy making a fool of himself? It may seem to be clever, but it is really cruel. We need only think for a moment how miserable we should feel if somebody smiled at our mistakes, to stop such nasty conduct at once.

There is an Arabian tale of a poor Bedouin who found in the desert a spring of sparkling water. He was so pleased with the clear and cold water that he made up his mind to fill a small skin with it and carry it as a present to the caliph, as the king of that land

was called. After a long journey, he reached the palace where the caliph stayed, and gaining an audience, he presented the skin full of water. The caliph drank some of it, and praised it in a way which made the poor Arab's heart bound with joy. When the courtiers who were standing by heard what the king said they pled with their royal master to be allowed to taste it. To their surprise the caliph sternly forbade them to touch it. When the Arab was gone they asked their master why he had not allowed them to taste the water. His answer shows us again what the mantle of love is. 'The water was really brackish, because it had been so long in the skin, but I praised it because it was an act of kindness. If you had touched it you might have made wry faces and the poor man would have been grieved.' Learn from these tales to cover other boys' mistakes. When your mother gives strict orders that when you are finished with your lessons you must stack your books in a neat pile, then do not run and tell her because your brother runs off without doing it. Stack his books yourself and cover his mistake with the mantle of love.

A French soldier once fell asleep during the time when he was required to march sentry. As you may know, this is a very serious offence. It is punished with death. When he awoke and saw the mistake which he had made he was terrified, but as he rubbed his eyes and gazed through the grey light of the morning he saw a little man wearing a soldier's cloak and a field-marshal's hat standing with his rifle. Then the truth flashed upon him. It was Napoleon. He had found the sentry asleep, and instead of rousing the guard and causing him to be made a prisoner and finally shot, he had covered his mistake with the mantle of love. That is another splendid example for us. If you want to speak about mistakes tell everybody whom you meet about your own blunders, but cover the mistakes of others. Let me add in a sentence another reason why you should do this. Do you know why Jesus died? I will tell you the reason. He loved us so much that He covered our mistakes. Let us go and do the same.

The Rev. Granville Sharp, M.A., is the author of *The Climbing Way, and Other Addresses to Children* (Memorial Hall; 1s. net). Here is one of the addresses—

The Land of Never-Begun.

'Whatsoever ye do, work heartily, as unto the Lord.'—Col 3^{23}.

There is a proverb which says, 'Never put off till to-morrow what can be done to-day.' But there are some people who seem as though they would like to change the proverb to, 'Never do to-day what you can put off till to-morrow.' Johnnie was like that. Such a kind-hearted boy, Johnnie was: he would always promise to do anything that anybody wanted. But somehow the things he promised never got done: it seemed as though Johnnie could not make up his mind to begin them. He was always going to do them; but that was as far as he got. His little sister Nellie was in sad trouble one day because her favourite doll had had a terrible accident, and had an arm and a leg broken. 'Never mind, Nell,' said Johnnie; 'I'll soon mend that for you.' And Nellie dried her tears and went off happily to school. But the day went on, and dollie still lay a helpless cripple, and Nellie's sweet little face looked longingly for the brother who was to repair the damage, but who never came. Next day mother wanted some flowers planted out in the garden; and Johnnie promised that he really would do that. Mother had to go to town; and when she returned the flowers were drooping on the garden-path, and Johnnie was nowhere to be found. 'Johnnie,' said father at night, 'just oil the wheelbarrow for me in the morning, will you?' 'All right, father,' said Johnnie; but the wheel squeaked just as badly till father oiled it himself. One day Johnnie found something that he said he would just like to do! It was just the kind of job he would enjoy! There was a place in the garden where the fowls got through the hedge, and scratched up the soil and did ever so much mischief. 'I'll just build a nice wooden fence there,' said Johnnie; 'that will keep them out.' But all the same the fowls came in, and the fence did not put in an appearance. Now, shall I tell you how Johnnie got cured of this very bad habit of his? He had a dream one night: he dreamt that he was walking through a wood, when suddenly he found himself in a very queer sort of country. It was a dim and shadowy kind of place, where you could only just make out the things that were around you. All over the ground there were strange objects that at first looked like nothing

Johnnie had ever seen before. But after a while he began to make out what they were. There along the path in front of him was what looked like a doll, trying to walk, and all the while falling down; then trying to get up, and falling sideways, because one of its arms would keep doubling up. Then there went rolling by a thing like a ghost of a wheelbarrow, if you can imagine what that would be; and all the while it went along it set up a most dismal noise, something between a whistle and a howl and a scream and a shriek! In the twilight by the roadside Johnnie could make out flowers and plants, trying to stand upright, but drooping down again to the ground; and they were sobbing and crying bitterly because they could not stand and grow to lovely blossoms, as flowers should do. And away in the distance were what seemed to be bits of broken wood that were always rearing themselves up, seeming to be growing into a garden-fence, but always tumbling down again into a heap. Presently it seemed as if these queer things caught sight of Johnnie; for he heard a squeaky voice—he felt sure it was the wheelbarrow—say: 'Here comes one of these Never-Beginners: let's pay him out: tell him what he has done: let him know where he is, and what he will have to do now.' And then it seemed to Johnnie that they all crowded round him; and they began to chant, in a weird, sad, weary kind of voice, the wheelbarrow's squeak sounding above all the rest:

'This is the land of Never-Begun; and we are
the things that were never begun;
Never begun, never begun, ne-ver-be-gun, ne-
ver-be-gun:
Oho, aha, oho, oho!'

Then, pointing long thin hands towards him, they all went on:

'And you are a Never-Beginner!'

Johnnie began to feel very frightened; and presently he was more frightened still; for he heard a voice—not the squeaking wheelbarrow this time, but a stern, great voice—which said: 'What of the things that were never begun? What of the little sad heart in your father's home, because she loved the doll that was maimed, and you never mended it? What of the flowers you cheated of their life? What of the wheel that was never oiled, but made discord where there should have been quiet working? What of the fence that could never be a fence?' 'Oh, let me go back home!' cried Johnnie; 'I will go and do the things I promised right away: indeed I will!' 'Nay,' said the voice, 'that may not be: first you must repair the broken lives that you see around you: until you have done that you must dwell in the land of Never-Begun.' And so Johnnie found that he had to try to make right these things he had never begun; but alas! he could not do it: he found that there was something he had forgotten. He had forgotten *how to begin*! He had always been putting off beginning—and now he had forgotten the way to begin. So he must always dwell in the land of Never-Begun! Johnnie never felt so glad in his life as when all at once he woke up, and found himself in bed, and knew it had all been a dream. But he jumped straight out of bed, hurried up with his dressing, and before breakfast dollie's arm and leg were all right again! And when Johnnie saw the gladness in little Nellie's eyes, as she kissed him and sweetly thanked him, he began to think that the happiest thing, after all, was to begin right away and do the things that came along.

I wonder whether any of you are Never-Beginners. The land of Never-Begun is a dismal land, boys and girls: don't go and live there. Here is a motto for you, 'Do the next thing.' That is the best way, the way to be really happy. If the next thing is only mending a doll, or oiling a wheelbarrow, or posting a letter for father, or dusting a room for mother, never mind; it is the next thing for you, and that is just what God has given you to do now. 'Whatsoever ye do, work heartily, as unto the Lord.' Remember that all the things we ought to do—all kind deeds, all things that help, all that is our duty—all this is what God has given us to do. Then you will not want to put off beginning, but will try to do the 'next thing' as perfectly and beautifully as you possibly can, that He may see your work is heartily and lovingly done. Anything that is worth doing is worth doing well; and you know, 'Well begun is half done.' The thing that seems hard to do will prove ever so much easier when once it is begun; and just to go on, doing one by one the tasks God gives us, will make life a happy thing for us every one.

Glimpses of Life in Erech.

By Theophilus G. Pinches, LL.D., London.

The appearance in Europe and America of a number of documents found at Warka, the modern name of the ruins of Erech, has brought the old life of that primitive religious centre once more to the notice of the world.

As related in the tenth chapter of Genesis, this city was one of those whose foundation was attributed to Nimrod or Merodach, where its name is second in the list—'Babel, Erech, Accad, and Calneh.' It is also mentioned in the bilingual story of the Creation as one of the cities built by Merodach, to whom is also ascribed the foundation of its temple Ê-anna. The text of this portion of the legend is imperfect, but the restored order in which the cities were built by the deity was undoubtedly Niffer (identified with Calneh), Erech, the Abyss, and then Êridu, the paradise-city on the seashore. Babylon and the temple of Belus there, Ê-sagila, would seem to have been built last of all (see *Encyclopædia of Religion and Ethics*, vol. iv. p. 232*ab*). The order in Genesis indicates rather the city's importance than the order of its foundation.

The tablets which have now come to light belong to the late period, and some thirty of these have come into the possession of Mr. W. Harding Smith, to whom I am indebted for permission to describe them. They are mostly of the nature of trade-documents, but give information concerning the worship and the persons dwelling there during the reigns (Nabopolassar-Seleucidæ) to which the tablets refer.

As these documents are the productions of the trading portion of the community of Erech, their interest is mainly in that direction, namely, the objects bought and sold, their value, the conditions under which the transactions took place, etc. Religious, antiquarian, and social conditions prevailing in Erech, however, are not absent, and points of chronology and (though more restricted) of history present themselves.

Among the more interesting of the trade-documents is the text referring, apparently, to the sale of a necklace or collarette. A sketch on the reverse of this document shows that the object described was in the form of a string of half-open cornflower-buds, or the like, and consisted of 41 white *nurmar* and 4 other *nurmar*. As the price of this article was 3 *mana* 57 shekels of silver, it was a sufficiently expensive object. The meaning of *nurmar* is doubtful—it may be the name of the flower reproduced, or, perhaps, a Babylonian word for 'pearl.' The tablet is dated in the month Sebat of the 19th year of Nabopolassar.

Another tablet, dated in the 1st year of Nebuchadrezzar, is a contract for 1000 *gur* (cors) of barley; it mentions Ninip-šar-uṣur, the governor, and Nabû-nadin-šum, the *šatam* of Ê-anna, the great temple of Anu at Erech.

Of special interest is a tablet dated in the 8th year of the same king. This document records a loan of 1 *mana* 10 shekels of silver for six years, the security being the borrower's house, which was to be occupied by the lender rent-free, because the silver was without interest. Transactions of this nature are not rare among Babylonian contracts, but the great interest in this case is the number of additional clauses introduced. The occupier of the house was to keep it in good repair, but after the 3rd year some compensation seems to have been provided for this expense. The details however, are uncertain, as the lines of writing are very close and crowded.

Of No. 18, dated in the 19th year of Nebuchadrezzar, I give a translation:—

'1 *mana* and ⅓ and 2½ shekels of gold, property of the Lady of Erech and Nanâ, due from Nabû-êtir-napšāti, governor of the Land of the Sea, Nabû-šûziz-anni, deputy-governor of the Land of the Sea, and Zilla, son of Iddia, the scribe. They shall repay (the amount) in the month Tammuz. If in Tammuz they repay not, it shall increase unto them at the rate of one shekel of gold monthly for each *mana*.

'Witnessing: Marduk-iriba, son of Zērûtu, mayor (?) of Erech; Nabû-âḫē-ušallim, son of Bêl-iddina, *šatam* of the temple of Amurrū; Imbi-Sin, *ê-bar* of Ur (Mugheir); Banîa, son of Aa; and the scribe, Nabû-nadin-šum, son of Aa. Babylon, month Nisan, day 25th, year 19th, Nebuchadrezzar, king of Babylon.'

It will be noticed that the contract was drawn up at Babylon, not in Erech, and that all the contracting parties must have been in the great capital. The sum borrowed, 1 *mana* 22½ shekels of gold, was to all appearance a large one, and was lent by the temple of the two goddesses named —through what official of the temple is not stated. The witnesses show the importance of the transaction, consisting, as they did, of a high official of Erech, the *šatam* (treasurer?) of the temple of Amurrū or Awurrū (Hadad of the Amorites), and a priest of a temple (that of the moon-god Sin or Nannar) of Ur of the Chaldees. It may be surmised that the repayment was required in the month Tammuz on account of the possibility, that the gold might be needed for the festival of Tammuz, Ištar's spouse, at the time of the summer solstice.

This document, however, is not the only one mentioning the personages—or some of them—here referred to. The other text, already well known, was acquired by the British Museum in 1881, and is published by Strassmaier in his *Inschriften von Nabuchodonosor*, No. 109, the contents being a declaration before the judges concerning a house bequeathed to a certain *Šapik-zēri*.

Here, again, among what are apparently the witnesses, we find the name of Nabû-êṭir-napšāti, the governor of the Land of the Sea; Nabû-šuzziz-anni, the deputy-governor of the same; Marduk-iriba, the official of Erech; Imbi-Sin, *ê-bar* of Ur; and, in addition, Bêl-uballiṭ, son of Marduk-šum-ibni, 'governor of the other side' (*kīpi ša aḫulla'*); with five other witnesses. The date is 'Babylon, month Nisan, day 6th, 17th year of Nebuchadrezzar, king of Babylon.'

This was two years earlier than Mr. Harding Smith's tablet, and one might ask, Were the Erechite officials mentioned living in Babylon all this time, or did they, from time to time, travel backwards and forwards between the capital and their official residences? It is not impossible that the high officials, including the governors of provinces, had to be in attendance on the king at certain periods, and in that case would often be present in Babylon.

The care taken by the officials of the temples of Babylonia is exemplified by another inscription from Erech, dated in the 21st year of Nebuchadrezzar, in which security for the repayment of a loan of barley, belonging to Ištar of Erech and Nanâ, is recorded. This was lent to Zēru-Bâbîli (Zerubbabel) and Ana-Bêl-upaqu. Repayment was to take place in the month Tammuz, in Erech, by the measure of Ištar of Erech. Each borrower took the responsibility of the other.

The following reference to the service of the temple Ê-anna is interesting in indicating another kind of responsibility—that of duty therein:—

'The responsibility of Raḫaṣ-îli, son of Nanâ-iddina, and of his sons, Upaqu, son of Nanâ-ibnî, takes from the hands of Sin-iddina, director of Ê-anna. He will provide a garment for his Urugalship, and Raḫaṣ-îli will perform the service in Ê-anna.'

The names of three witnesses and the scribe follow, after which comes the date: 'Erech, month Sebat, day 30th, year 38th, Nebuchadrezzar, king of Babylon.'

To all appearance Raḫaṣ-îli was taking duty for Sin-iddina, and for the purpose required the proper robe of an *uru-gala* ('great protector,' or the like), which Upaqu undertakes to supply. The garment in question is called *uraš*, and is apparently the *urašu* which the lists explain as *ṣubat âdirti*, 'garment of mourning'—perhaps for use at the time of the mourning for Tammuz.

In these documents, as in others of the same nature, we have again instances of the trade carried on by the temples in the names of the deities who were worshipped therein. A document of this class refers to 18 sheep and 2 kids, 'the property of Ištar and Nanâ,' Erech's chief goddesses. The 18 are described as being UD-GAL, probably meaning 'full-grown white,' and *šindūtu*, 'marked,' probably with the temple-sign. The document was drawn up at the [town] (? founded by) Nabû-ûšêa, and is dated the 5th of Tebet in the 1st year of Cambyses, king of Babylon and countries.

The date-plantations of 'the Lady of Erech and Nanâ' are referred to in another document, and one of these was situated by a city called Dûr-Ugumu. The text records a loan of 58 *gur* of dates from this place to Nabû-êreš, who was to repay them in the month Tisri, 'by the measure of the Lady of Erech,' to Tarittum, with 1 *gur* and fractions added, together with all the other portions of the fruit, including the amount of early (ripe) dates, the sprouts, the tuft, and the dates which had fallen unripe (such seems to be the generally accepted translation of *biltu*^{m} *ša ḫuṣab, tuḫallu*,

liblibbi u mangaga, but more light upon these terms seems to be needed). In addition to this, there was apparently a portion set aside for the god Bêl, and further, the '1 *gur* of the *gugallu*' (superintendent, or the like) had to be paid, and the borrower had to do work in the field and show (his work) to Ardia (the man who had authority as the giver of the field—probably an instance of the corban). The borrower's profit was naturally reduced by all these regulations. This document is dated at 'Bêl-êṭir's town of the river Bitqa, branch of the Lady of Erech, month Elul, day 24th, year 6th, Cambyses, king of Babylon, king of the lands.'

Another short trade-document, instead of ending with the witnesses, begins with them, as does also a few other inscriptions of this class already known. These witnesses, four in number, are described as *mâr-banê*, 'freedmen,' or the like. The transaction records the handing-over of 1 *mana* of silver and a silver cup (*kâsu*) of $\frac{5}{6}$ of a *mana* and 1 shekel (= 51 shekels), by Gimillu, son of Ištar-ûmu-ibnî, to Nabû-tariṣ. The odd shekel is neglected in the total, which is given as $1\frac{5}{6}$ *mana*. The date is 'Erech, month Sivan, day 22nd, year 2nd, Darius, king of Babylon, king of the lands.'

This is the latest date of the earlier portion of Mr. Harding Smith's little collection, unless any of the few undated texts belong to the reigns of Darius's successors. In any case, the only later inscriptions are two large tablets of the Seleucid period, one with the date broken away, and the other dated the 2nd of Tammuz in the 162nd year, Alexander (*Aliksandar*) being king. These are like numerous others in the British Museum (for specimens, see Oppert and Menant, *Documents juridiques de l'Assyrie* (Paris, 1877), pp. 291 ff.) and in the collection of the late Mr. Pierpont Morgan (ably edited by the Rev. Professor Albert T. Clay, of Yale, in part II. of 'Babylonian Records in the Library of J. Pierpont Morgan,' New York, privately printed, 1913). As a rule, these texts of the Seleucid period are very beautifully written, and impressed with numerous seals on the edges —not the Babylonian cylinder-signets to which we are accustomed, but oval or pointed stones set in finger-rings. The art is generally Greek, and much more natural than that of the Babylonians.

The dated text is an assignment of rights to enjoy temple-offerings, by Nûr, great grandson of Nikkiarqusu (Νίκαρχος—cp. Clay, *l.c.* p. 17, where however, the Babylonian forms are *Nikiarqusu* and *Nik'arqūsu*), to Êrištu^{m}-Nanâ, wife of Anu-bêl-šunu, for 7 shekels of silver. As is usual with these documents, the transaction is stated with a wealth of detail, but the first 12 lines are unfortunately much damaged.

The text of which the date is lost records the sale of a house by Nabû-tuktî to Rêḫat-Anu for $\frac{5}{6}$ of a *mana* (50 shekels) of pure silver. The position of the property, and the boundaries of the enclosed tract in which it stood, are, as usual, very fully indicated. The price was paid in standard staters of Antiochus (*istaterranu ša Anti'ukkusu qurbanūtu*).

Roughly, the gap between the two periods represented by these tablets is about 350 years, and many changes, both political and religious, had taken place in Babylonia between the time of Darius Hystaspis and Alexander Balas, the most important for the country being the practical abandonment of the old capital, Babylon. This had resulted in the downfall of the city's influence, and at the same time of the gods who were worshipped there, as is shown by the names of the people, inhabitants of Erech, which appear on these tablets. Down to the time of Darius and later, we have the divine appellations with which we are so familiar—Bêl or Merodach; Addu or Hadad; Ninip or Anušat (Pognon); Šamaš, the sun; Sin, the moon; Êa, the god of the sea and of wisdom; Nergal, the god of war and death; Zagaga, the god of battle, etc., and, more especially—in excess of all the others—Nebo, the teacher and prophet of the gods. Anu, Ištar, and Nanâ, however, the gods of Erech, do not occur in the people's names in greater proportion than (for instance) the name of Merodach. During the Seleucid era, on the other hand, it is the deities of the city—Ištar, Nanâ, and more especially Anu, the god of the heavens—whose names are met with, compounded with those of its inhabitants.[1] Babylon the Great had indeed fallen from her high estate, and with her fall the gods of old worshipped there had become discredited. They had not only failed to guard Babylonian independence—they had failed

[1] In the Pierpont Morgan collection (see Clay, *l.c.* p. 21) the names of other deities of Erech appear: Anu; Antu^{m}, his spouse; Ellil, the older Bel; Êa; Sin; Šamaš; Addu or Hadad; Maruduk (Merodach); Pap-sukal, the messenger of the gods; Ištar; Bêlit-sêri, 'the Lady of the Plain'; Nanâ; Bêltu-ša-rêši, 'the Lady of the Chief (Temple)'; Šarra-âḫîtu^{m} (apparently for Šarrat-âḫîtu^{m}); and *ilâni bîti-šunu*, 'the gods of their houses' (*i.e.* temples).

also to prevent the abandonment of the city after the foundation of Seleucia on the Tigris. In reality the latter was the greater misfortune of the two, as it deprived the Babylonians of the hope of ever holding up their heads as a distinct nationality again.

The seal-impressions generally show Greek designs—female figures resembling Venus, cupids, lions eating their prey, etc., and one of the former, exceptionally, was engraved on a tiny cylinder horizontally.

Recent Foreign Theology.

Religion in Geschichte und Gegenwart.

With the completion of the fifth volume of *Die Religion in Geschichte und Gegenwart*, edited by Friedrich Schiele and Leopold Zscharnack (Mohr, Tübingen, 1909–1913; M.120), another religious encyclopædia is added to a list already long. It at once suggests comparison with the well-known *Realencyklopädie für protestantische Religion und Kirche*, to which it repeatedly refers, especially in its bibliographies. The *R.G.G.* is much briefer than the standard German work, but also much more radical, and, it must be said, much more provincial. Instead of seeking an Englishman to write the article on England, a Presbyterian for the author of the account of Presbyterianism, etc., these articles are all written by German Lutherans, almost the only exception being the article on the United States, which is from the pen of an American trained in Germany. The articles on Child Labour, Secondary Schools, and the like deal only with Germany; and the scope of the article on Catechisms is so exclusively Teutonic that neither the Westminster Catechism nor the Catechism of the Church of England is even mentioned.

The encyclopædia has a strong leaning towards the saga, *Märchen*, and 'religio-historical' principles generally. These have, indeed, their justification and their value; their use is to be commended, and only their misuse is to be deplored. The extent to which the 'religio-historical' explanation is employed will be evident from such articles as those on Miracles, Jonah, Abraham, Elijah, Moses, and Samson. The Jonah of 2 K 14^{25}, for instance, became the centre of a saga borrowed from India (though the main incidents are anything but Indian). Parallels are, however, to be used with caution, for they do not always prove borrowing; and divergencies should receive more attention than they do at the hands of the adherents of this school.

Besides the articles coming within the scope of the primary object of the *R.G.G.*, it contains brief summaries of the principal ethnic religions, among the more notable being those on the Germanic and Slavic religions. Other articles of special interest are those on national insurance, socialism, and kindred themes.

Take it all in all the *R.G.G.* is a great book, well conceived and well executed. The range is so wide that the scale of each article had necessarily to be very limited; and perhaps the great number of very short articles is at once its weakness and its strength. Articles on living men have their attractiveness; the worst thing about them is that they go out of date so soon, and give the impression of the whole work being out of date. That impression must be resisted, for there is plenty of matter here that will hold its place for many years to come.

Religion.

In his *Fatima et les Filles de Mahomet*, the Rev. Henri Lammens, Professor of Arabic Literature in the Biblical Institute, promised a series of studies in Muhammadanism. Of these studies the first volume has now been published. Its title is *Le Berceau de l'Islam* (Rome: Pontifi. Inst. Bibl.; Fr. 6.30). Evidently the studies taken together will make a rather notable contribution to the literature of Islam. For this is a large, handsome volume, and it is only one of a number. It is entirely taken up with the climate of Arabia and with the Bedouin. A considerable part of the volume is occupied with a minute discussion of the question whether the climate of Arabia has undergone serious change since the days of Muhammad. For general reading by far the most interesting portion

of the volume is the last, describing the character and habits of the natives of Arabia at the time when Muhammad began to impress his tremendous personality upon them. Very clear is Professor Lammens' exposition of woman. How is it possible for any one to defend Muhammadanism as 'good enough in its way' when a scientific historian is able to offer us such a picture as this? If it is true that justification is the test of a standing or falling Church, equally true is it that the treatment of woman is the test of a standing or falling religion.

Dr. Ismar Elbogen is one of the most distinguished scholars of our day. Everything that he publishes is to be read as surely as everything published by Israel Abrahams. His most recent publication is entitled *Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung* (Leipzig: Gustav Fock). The volume belongs to the 'Grundriss der Gesamtwissenschaft des Judentums.' The department originally assigned to Professor Elbogen was that of Liturgic; but he found it impossible to write on Liturgic at the present moment without breaking through the rule of neutrality which has been laid down for these works. It is easy enough to write upon the worship of the synagogue without touching hotly disputed questions; it is not possible at present in Liturgic. What we have, accordingly, in this volume is an historical record of the worship of the synagogue, based upon first-hand authorities. The worship of one period is carefully distinguished from the worship of another, a most important matter, and most difficult to accomplish. But Professor Elbogen has spared no pains to secure accuracy in detail and at the same time to furnish an intelligible picture of the synagogue throughout the whole period of its existence. Far beyond the bounds of the Jewish community the work will be read. The student of religion especially will find it indispensable.

Under the title of *Les Prophètes d'Israël et les Religions de l'Orient* (Lausanne: Payot et C^ie^; Fr. 7.50), Dr. A. Causse has published an essay on the origin of monotheism. The subject is occupying a good deal of attention. Those who demand a rigid evolution in religion are reluctant to believe that the prophets of Israel could have struck out such a magnificent and far-reaching idea as that of monotheism; and yet that is the conclusion that the evidence seems to demand. All the hints of a monotheistic theory in other religions, or even in the earlier history of Israel, seem on closer examination to resolve themselves into something altogether different from belief in the only living and true God of the prophets. If it had been an idea only it would likely have come to nothing. The significance of the discovery is that it was made first in the life; and perhaps it is not so difficult now as it used to be to believe that God can come directly to a man's life and reveal Himself in heart and conscience, without waiting for the slow process of the evolution of religion. This, at any rate, seems to be the belief of Dr. Causse. Whatever future discovery may have in store for us, as to the existence of a true monotheism before the rise of the great prophets of Israel, this capable book will not lose its value as a study of the prophets themselves.

One of the forms most distressing to the Roman Catholic which the Modernist movement has assumed, is that of denying the accuracy of the picture of primitive man contained in the Bible. Fr. A. Lemonnyer does not ask if we are bound to maintain the literal intention of that picture; he simply maintains it. Under the title of *La Révélation Primitive* (Paris: Gabalda; Fr.3.50), he has written an 'ouvrage d'apologetique,' as he frankly calls it. The book is based on the German work of W. Schmidt, and is written for the purpose of demonstrating the fact of just such a primitive revelation as tradition attributes to Moses, and denying that any actual discovery, whether in anthropology or in archæology, contradicts it. Fr. Lemonnyer has undoubtedly studied the subject of his book, but he gives the impression that before doing so he made up his mind as to what his study would bring him.

An excellent handbook of Egyptology has been written by Gustave Jéquier, Professor of Egyptology in the University of Neuchâtel, and has been published under the title of *Histoire de la Civilisation Égyptienne* (Paris: Payot et C^ie^; Fr.3.50). The whole subject is brought quite up to date in clear, compact writing, with the aid of accurate little illustrations.

Messrs. Deichert of Leipzig have published a second edition of Professor Dr. Carl Stange's *Das Problem der Religion*. It is the first volume

of his work entitled 'Christentum und moderne Weltanschauung.'

A new series, entitled 'Beiträge zur Religionswissenschaft,' is to be issued by the Religionswissenschaftliche Gesellschaft in Stockholm, to which the first contribution has been made by Professor N. Söderblom. The title of his essay is *Natürliche Theologie und allgemeine Religionsgeschichte* (Stockholm: Albert Bonnier). It is to be succeeded by a volume on Muhammadanism from Professor Goldziher, and one on the Temple of Jehovah outside Palestine from Dr. S. A. Fries. Professor Söderblom's work gives the series a good start.

Theology and Philosophy.

Professor S. Belmond has published the first volume of a series of studies in the philosophy of Duns Scotus. The title of the volume is *Dieu: Existence et Cognoscibilité* (Beauchesne; Fr.4). The same publisher has published a defence of the supernatural by Fr. E. A. de Poulpiquet, O.P., entitled *Le Miracle et ses Suppléances* (Fr.3.50). But a more important work than either of these comes from the same publishing house. The title is *Manuel de Sociologie Catholique* (Fr.5). The book has been written for the use of divinity students, and to that end it has been arranged in paragraphs, with headings and plentiful bibliography. And it is not a book that can be taken up and read for pure enjoyment. Yet it ought to find readers waiting for it wherever there is a desire to know what sociology really covers, and especially what the Roman Catholic Church means by it. The author is Canon P. Poey.

Professor Reinhold Seeberg has given a condensed account of the New Testament teaching on the Person of Christ, with special reference to the materials it had to work upon. The title is *Der Ursprung des Christusglaubens* (Deichert; M.1.80).

Professor Seeberg has also written a biographical introduction to a volume entitled *Reden und Aufsätze von Adolf Stoecker* (M.4.50). The volume contains some twelve papers written between the years 1880 and 1906, all of a practical, and mostly of a political, tendency.

The same publishers have issued a second, thoroughly revised, enlarged edition of *Zeit und Ewigkeit*, by Professor Dr. Martin Kähler (M. 4.80).

An original and striking study, which touches both theology and philosophy, has been written by Dr. Karl Francke. The title is *Metanoetik*, which is followed by the sub-title *Die Wissenschaft von dem durch die Erlösung veränderten Denken.* The very subject is original, at any rate it has not received anything like the attention that it deserves. And Dr. Francke's treatment of it is original also, for he has studied the New Testament for himself, using the best Greek text and coming to his own conclusions. We are familiar enough with the idea that repentance involves a change of attitude; we are not so familiar with the idea that the change is first of all in our minds and in our modes of thinking (Deichert; M.4).

Under the title of *Le Dogme de la Rédemption* (Paris: J. Gabalda; Fr.4), Professor Jean Rivière has published an exposition of the Catholic doctrine of redemption. Eight years ago he published an *Essai d'étude historique* on the same doctrine, and its success encouraged him to a further study of the subject. Catholic literature on the redemption, he says, is lacking in works intermediate between the didactic treatises of the schools on the one hand, and oratorical or religious expositions on the other. So the author set himself to write a book, doctrinal and at the same time simple, which would circulate among non-specialists the theological teaching on the subject, and thus supply that want. The book is divided into three parts. The first part is the Revelation of the Mystery, and deals with such points as the providential preparation, the data of the New Testament, and the historical development of the subject; the second part is the Catholic Explanation of the Mystery, and the third the Protestant Distortions of the Mystery.

Contributions and Comments.

The Character of Timothy.

THE Rev. J. Paul Alexander, in the vigorous defence of 'The Character of Timothy' contributed to THE EXPOSITORY TIMES for March (pp. 277–285), strangely misreads some words of mine as giving 'a dark complexion' to 'the accusations against Timothy' and as affording an example of 'boldness in defamation'! Many years ago in analyzing 2 Timothy I wrote, by way of summary of chap. 1^{6}–2^{13}, as follows: '[Paul] exhorts him to courage, in view of the glory of the gospel, and in spite of his own desertion and disgrace' (*Epp. of Paul the Apostle*, p. 221). The pronoun 'his own,' as the grammar of the sentence requires, refers to *Paul* the writer: the 'desertion' he had suffered I gathered from 1^{15}, and the 'disgrace' from $1^{8.\,12.\,16}$ and 2^{9}. The ignominy which had fallen on his leader was but too likely to discourage St. Timothy; to suppose *Timothy* the deserter, on the strength of these verses, would be wanton 'defamation.' I expressly repudiated the severe interpretation of St. Paul's allusions in the Letters which Mr. Alexander ascribes to me: 'The portrait of a singularly ineffective character, one totally wanting in any of the lineaments of a hero or a saint'—'a poor creature sans courage, sans honour,' etc.—is a gross caricature of my representation. Let me also disclaim having cast, in my comment on 1 Co $16^{10.\,11}$ (*E.G.T.*), dishonour on St. Paul's young lieutenant because of the 'fear' which the Apostle apprehends his feeling at Corinth and the danger that some of the Corinthians might 'despise' him. It is notable, however, that hints of this sort are absent from the references in the Corinthian Epistles to St. Titus' intercourse with the same people during the same crisis, and that they are in keeping with the indications of character furnished by the later letters to Timothy himself. Instead of being 'supremely tactless,' as Mr. Alexander thinks, the appeal for consideration towards a young and somewhat shrinking minister, so lovable a man and so faithful a servant of Christ, was calculated to touch any generous chord in the breast of the Corinthian readers. It is no disparagement, but high praise, of St. Timothy when I compare him, as I have done after others, to Melanchthon by the side of Luther. Unintentionally my critic, like many another eager advocate, exaggerates and distorts the position he sets out to condemn.

GEORGE G. FINDLAY.

Headingley College, Leeds.

Genesis xxxi. 53.

'THE God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac.'

The difficulty in this verse arises from the presence of the words, 'the God of their father,' and if we translate literally, following the order of the Hebrew text, the awkwardness of the phrase is even more apparent than in the usual English version, where the original order of the words has been altered to soften somewhat the harshness of the sentence. In the M.T. the order is, 'The God of Abraham, and the God of Nahor judge betwixt us, the God of their father. And Jacob sware by the Fear of his father Isaac.'

To omit the troublesome phrase, as does the generally accepted text of the LXX, is an easy way out of the difficulty, but is wholly unsatisfactory. Besides, eight LXX MSS., according to 'The Old Testament in Greek,' show that the words should not thus be simply omitted.

As an explanation of the preceding clause, their presence is practically inexplicable. They are supposed to explain something which needed no explanation; and however we may understand them, no satisfactory reason can be suggested why any one should have thought it necessary to add them.

It seems most probable that they are a corruption or remnant of a clause which stood in the original Hebrew text, and it appears to be possible to guess with a fair measure of assurance what the original clause was.

We must remember that the opening words of the verse are Laban's, and his proposal was that each should call on his God to bear witness to the mutual agreement they were making. The verse goes on to tell what was the form of the oath which Jacob took, and it is natural to suppose that this was preceded by a statement that Laban, following his own suggestion, took an oath.

We may therefore emend the text to read:

רבאלהי אביו נשבע וישבע יעקב בפחד אביו יצחק

The verse will then run as follows: 'The God of Abraham, and the God of Nahor judge betwixt us. And by the God of his father he sware; and Jacob sware by the Fear of his father Isaac.'

W. R. W. GARDNER.

Zeitoun, Egypt.

Saul, who is also called Paul.

SOME days ago, while reading a 'reference' Bible (published by Collins & Co., with Dr. C. H. H. Wright's 'Bible Reader's Manual' appended), I was startled by the marginal explanation: 'The names "Saul" and "Paul" had the significations attached to them of "Destroyer" and "Worker" respectively.' The suggestion was delightful. The *fact* was true. 'Saul, breathing threatening and slaughter against the disciples of the Lord' (Ac 9^{1}). . . . And now? 'It shall be told thee what thou must *do*.' At Damascus, 'he proclaimed Jesus that he is the Son of God.' At Jerusalem he preached 'boldly in the name of the Lord.' And, a passage still more pertinent to the question raised—'Separate me Barnabas and Saul for the *work* whereunto I have called them' (Ac $9^{6.\ 20.\ 29}$ 13^{2}). Homiletically one almost gasped at the possibilities of such a rendering.

But can it be etymologically justified? Professor Stalker, in his brief but masterly *Life of St. Paul*, makes no reference to the meaning of the name, but, in connexion with the apostolic work in Cyprus, remarks: 'From that hour Barnabas sank into the second place, and Paul took his natural position as head of the mission. The subordinate had become the leader; and *as if to mark that he had become a new man and taken a new place*, he was no longer called by the Jewish name of Saul, which up to this point he had borne, but by the name of Paul.' Conybeare and Howson 'are inclined to adopt the opinion that the Cilician Apostle had this Roman name, as well as his other Hebrew name, in his earlier days, and even before he was a Christian.' A propos of double names, the one national, the other foreign, they instance Belteshazzar-Daniel, and, as illustrating that the choice was sometimes dictated by an alliterating resemblance of sound, they mention Jose-Jason, Saul-Paulus. The hypothesis of Jerome, that 'Saul carried away his new name as a trophy of his victory over the heathenism of the proconsul Paulus (compare Scipio *Africanus* and Metellus *Creticus*)' is named, only to be rejected. The idea of Augustine is also referred to—contrasting Saul, the unbridled king, the proud, self-confident persecutor of David, with Paul, the lowly, who deliberately wished to indicate by his very name, that he was 'the *least* of the apostles.' This conception is, I fancy, still the most popular 'explanation' of the double name, although it does not command the approval of Conybeare and Howson. But what appealed to me was that, while rejecting Augustine's 'notion,' they never questioned his etymology; personally I had known no other than Παῦλος, 'little,' until the startling reference, already made, came before my notice.

I find that Sir W. M. Ramsay, who also makes no reference to the etymology of either word, adopts the 'bilingual' explanation of the double name, and says, 'The situation and surroundings of the moment determined which name he was called by.' The one who 'became all things to all men for the gospel's sake' replied to the questions of Sergius Paulus by designating himself as a Roman, born at Tarsus, and named Paul. In the *Dictionary of the Bible*, vol. iii., Dr. Findlay adopts the same view, but apparently has no hesitation as to the derivation of the 'Roman cognomen, Paulus, little.' Here, however, I found the first hint of anything approaching 'worker': it is said that some derive it from 'a Hebrew root—*sc.* פָּעַל = wrought (by God).' But, alas! even here, it is the passive participle and therefore 'worked upon,' 'fashioned,' rather than 'worker.' Of course the Apostle was always eager to declare 'In me dwelleth no good thing,' or 'It is God that worketh in us,' but is it conceivable that he wished to express this in a new Hebrew name?

Concerning the derivation of Saul as 'destroyer' I can find nothing. The great lexicon of Brown, Driver, and Briggs has but one origin for the name, once more a passive participle, שָׁאוּל, *asked.*

Can anything be said in favour of these strange, unwonted, thought-provoking derivations: 'Saul, the destroyer—Paul, the worker'?

A. B. KINSEY.

Bradford.

Preaching the Doctrine of the Atonement.

In the April number of The Expository Times occurs the following paragraph:—

'Is it possible to preach the doctrine of the Atonement? It is not easy. It is not easy to preach any doctrine, and the doctrine of the Atonement has difficulties which are all its own, and very great. The essential thing in preaching it is to make clear that it is in touch with reality, and not remote from life.'

This is, indeed, the essential thing, not merely in order to enable the doctrine of the Atonement to be preached, but in order to enable it to be accepted as a necessary part of the Catholic faith by Christian people to-day.

We would endeavour to show very briefly that it is the difficulties here referred to which put this doctrine out of touch with reality and life, and that these difficulties are not really inherent, but are excrescences due to the mistaken interpretation of this doctrine by Latin theology. What is not generally known is that a theory of the Atonement existed long before the formulation of the Latin theory. This primitive theory we find, after careful study, to be not merely Scriptural, but in accordance with the best modern thought. It may be studied to the best advantage in the works of Irenæus and Athanasius, and is, in our opinion, the only theory yet propounded which fulfils the conditions required in the paragraph above quoted, *i.e.* 'It is in touch with reality, and not remote from, but strangely near to, life.'

This theory takes as its basis the fact of the Incarnation, and postulates our Lord's perfect, *i.e.* complete, humanity. Its watchword, as stated by Gregory Nazianzen, in a single phrase, is *τὸ ἀπρόσλητον ἀθεράπευτον*, *i.e.* 'What He did not assume He did not heal.' Christ, receiving our humanity in the condition in which we receive it, purified it by a lifelong mortification, and in the end rendered it up to God without spot in the sacrifice of His death. Thus human nature was atoned to God in the Person of Christ, and Christ offered, not something in the stead of man, but man himself. As yet the Atonement of humanity was restricted to the humanity assumed by Christ in His Incarnation, but what took place in Christ was potential to the race. The Head was atoned to God, and what was done by the Head was to be done in the body. This implies far more than a doctrine of imitation, which is of all doctrines the most unsatisfactory, because the most impossible. It implies a doctrine of repetition, what was done in Christ being to be done in man by Christ. Christ is the pledge of the final redemption of the world, His sacrifice the potentiality of ours, even as His Resurrection is the first-fruits of ours. The process which was carried through by Christ in His own Person is one and the same with that process which He will complete in us. This is no mere doctrine of substitution, by which the act of one person is, by a fiction, regarded as the act of another person, for the one Person Christ acts all through, doing in us what He has done in Himself. Faith is not the mere acceptance of a past fact, but the submission of the heart and will to the Atoner Christ.

We hold that this teaching is in touch with reality and life, and that it has only to be propounded in its simplicity in order to be received as a gospel of salvation.

How, then, was this theory discarded? The answer is this, that it was never discarded consciously and intentionally. In proof of this assertion we have the remarkable fact that, up to the time of Anselm, there was no specifically Latin theory of the Atonement. The old theory lingered on, but without vitality and without cogency. Its life-blood had been drained away by the speculations of Augustine. It fell out of touch with life and reality, when the Church began to teach that Christ received an ideal humanity, not the humanity of actual men with its liability to temptation, and its need for conflict. The inwardness of the Cross being done away, all that remained was the Cross as an external transaction. So considered, the Cross becomes an insoluble problem, and the very ingenuity expended upon its solution renders it harder to preach, and harder to believe. The difficulties created by this mediæval view have sufficiently declared its inadequacy. The modern world will not have it, and the ancient world knew not of it. It is an interlude, a parenthesis of theology, an attempt to open a door when the key has been lost.

What has been alleged here with regard to the primitive theory of the Cross demands verification, which the writer is now endeavouring to supply in a volume awaiting publication. Should it appear

that the early Greek Fathers have provided some better thing for us, it may yet happen that the Church may be able to preach the Atonement with confidence and with acceptance.

MELVILLE SCOTT.

Castlechurch Vicarage, Stafford.

Manna.

SOME years ago I was resident in British East Africa among a pastoral tribe named Gallas, on the Tana River.

There were vast stretches of pasture land with few trees, the country being mostly flat and much of it swamp. At certain seasons it was under flood from an overflowing river. The rainfall was not heavy in those regions. A drought of months would be followed by showers and an overflowing river.

During the drought bush fires would rage and sweep the country for miles.

After the first showers had fallen the people went out each morning early and picked up from among the new shooting grass baskets full of a small round fungus mushroom in size and shape, before open, like a small button; when open, about as large as a sixpence or a shilling, but not uniform.

The people ravenously ate them as they gathered them; the rest they carried home to be cooked. I gathered a good many myself, had them cooked, and for some weeks had a plentiful supply each morning.

If kept out of the sun they very quickly, indeed in a few hours, bred a quantity of small worms. The sun was powerful enough at midday to wither them up. In a raw state they were not unpleasant, the taste being rather sweet. They could be kept for a long while in acid if gathered young, and, if pickled before opening, they kept good for many months.

From all I can see there is nothing to hinder such an interpretation being given to the narrative in Ex 16. The fact of Israel having cattle along the wilderness route would account for a constant supply of fungus of a similar kind, provided there were not lengthy periods of drought.

J. H. PHILLIPSON.

Ramsbottom.

Mark iv. 23.

ONE sentence in Dr. Kennedy's scholarly article on the Synoptic Problem in the April number of THE EXPOSITORY TIMES seems apt, on a first reading, to give rise to some questioning. A careful study of relevant passages, however, entirely bears out Dr. Kennedy's statement. The sentence referred to is on page 304, and runs: 'There is no parallel to εἴ τις ἔχει ὦτα ἀκουειν, ἀκουετω (Mk 4^{23}) either here or in the corresponding passages in Mt. and Lk., found in different contexts.'

The corresponding though not parallel passages are:

(1) MT 11^{15}.

ὁ ἐχων ὦτα ἀκουετω—reported at the close of Christ's appreciation of John Baptist, and in this connexion unique.

(2) MT 13^{9}.	MK 4^{9}.	LK 8^{8}.
ὁ ἐχων ὦτα ἀκουετω	ὃς ἐχει ὦτα ἀκουειν ἀκουετω	ὁ ἐχων ὦτα ἀκουειν ἀκουετω

All three reported at the close of the Parable of the Sower.

(3) MT 13^{43}.

ὁ ἐχων ὦτα ἀκουετω—reported at the close of the explanation of the Parable of the Wheat and Tares.

(4) LK 14^{35}.

ὁ ἐχων ὦτα ἀκουειν ἀκουετω—quoted in reference to ἅλς.

(5) MK 7^{16}.

εἴ τις ἐχει ὦτα ἀκουειν ἀκουετω—quoted in reference to the Corban, but almost certainly an insertion from Mk 4^{23}; being found only in ADX and cursives at 7^{16}.

The conclusions from these facts should probably be as follow:—

ὃς ἐχει . . . was originally in the Petrine source of the Parable of the Sower. It was

written first by Mk 4^9, and thence borrowed by Matthew and Luke, but modified in accordance with a form of the same statement found in another source, which for the moment let us call X.

That form was presumably:—

ὁ ἐχων . . . and occurred first in X. It was borrowed thence by Mt 11^{15}, in reference to John Baptist, and again 13^{43}, in reference to the Wheat and Tares, as well as 13^9, which passage was also influenced by the Markan source.

Again, ὁ ἐχων was borrowed by Lk 8^8 from the same source X, but modified in accordance with Mark's account of the Sower in 4^9. Also Lk 14^{35} quotes ὁ ἐχων from X in reference to ἁλς.

Hence Matthew and Luke borrowed ὁ ἐχων from the common source which we have called X, and which we may now regard as almost certainly Q.

εἰ τις . . ., on the other hand, is found only in Mk 4^{23} (7^{16} being an insertion and found only in ADX and cursives). εἰ τις . . . therefore is, as Dr. Kennedy asserts, without parallel, and may be due to a revision of Mk. by a later editor, or possibly is quoted by Mark from the 'floating traditions' or from some other special source.

Another point the examination of these passages reveals is that the reference to ἁλς was almost certainly in Q, and was borrowed thence by all three evangelists but used in different connexions, namely, by:

Mt 5^{13}, in the Sermon on the Mount.

Mk 9^{50}, in a collection of 'sayings' arising from the disciples' report that they had forbidden one casting out devils in Christ's name.

Lk 14^{34}, following on Christ's command to His disciples to leave all and follow Him.

Wm. J. Loader.

Ashton-on-Ribble, Preston.

Canticles of the Christian Church.

In his new book,[1] the Rev. James Mearns, M.A., has given us a carefully planned and carefully executed work on an interesting portion of liturgical history. It was only to be expected that the early Church should not limit herself entirely to the Psalter for her order of sacred songs, but should incorporate into her services compositions such as, *e.g.*, the Song of Moses in Ex 15, the Song of Hannah in 1 S 2, and the Songs known as the *Magnificat* and *Benedictus* in the first chapter of St. Luke. It was also natural that the originally limited number of Canticles (usually nine in number) should in the course of time in some rituals be increased by the addition not only of other Scriptural pieces, but also of Creeds and ecclesiastical hymns, which had, in different branches of the Church, acquired a kind of liturgical canonicity. The non-Scriptural compositions that are occasionally used as Canticles, in fact, outnumber considerably the Scriptural pieces, Mr. Mearns' list of them containing no fewer than forty-eight hymnal compositions, besides the three well-known forms of the Creed and several other formularies of the same nature.

In applying himself to the task of investigating the use of the Canticles in various rites, Mr. Mearns had to embark on researches which require the most painstaking and most minute scholarly attention. Though broadly grouped under only two headings (I. Greek and Eastern Canticles; II. Latin and Western Canticles), the list includes the Arabic, Armenian, Coptic, Ethiopic, Georgian, Persian, Slavonic, Syriac, and Monastic Canticles. The MSS, moreover, which, apart from a variety of printed books, had to be taken into account are scattered over a very wide area, the names of location including, *e.g.*, Athos, Berlin, Bucharest, Damascus, Florence, London, Oxford, Tiflis, and Utrecht. Mr. Mearns could, indeed, not possibly do all the necessary work himself. He was, by a

[1] *The Canticles of the Christian Church, Eastern and Western, in Early and Medieval Times* (Cambridge University Press; 6s. net).

grant from the Hort Fund, able to examine personally a considerable number of manuscripts deposited in continental libraries; but in many other cases he wisely sought and readily obtained the help of scholars having easy access to libraries in distant parts. He also secured ungrudging help from various specialists on matters connected with the Oriental branches of the subject, and the entire result of his long and well-sustained labours is nothing less than a treasury of skilfully tabulated information well worth the best attention of students of liturgiology.

It would be tempting to refer to various points of special interest in the work, but we must content ourselves with a mention of the noteworthy fact that the Odes of Solomon, which have, in consequence of Dr. Rendel Harris' discovery, been much to the fore lately, were in the early Greek ritual one of the sources from which the Hymns of Praise at each Dawn Service were drawn.

G. Margoliouth.

London.

Entre Nous.

Little Books on the Devout Life.

'Little Books on the Devout Life' is the general title given to a series of eleven volumes edited by Mr. F. B. Meyer, and published at the Memorial Hall, E.C. With the exception of the volume by the Rev. R. F. Horton, D.D., which is issued at 2s. 6d. net, with a cheap edition at 1s. net, they are all published at 1s. 6d. net. Why Dr. Horton's volume differs in price is not evident, for it agrees with the rest in its beautiful crimson and gold binding and in its general contents. One and all they are devotional, with a fine flavouring of scholarship and chaste writing. The usual 'Ohs' and 'Ahs' of the devotional volume are absent; the intellect has its place in worship along with the emotions. And more welcome still is the place that is given to the imagination. How much the imagination can do for us in our approach to God is only beginning to be understood. These writers help us some way to the understanding of it.

The volumes have their individuality. No one would pass from Dr. Monro Gibson to the Rev. Charles Brown without recognizing the rise or fall in the temperature, or from Dr. Campbell Morgan to Dr. Rendel Harris without acknowledging the variety there is in the very best gifts used to the very best purpose.

What a volume that is of Dr. Rendel Harris on *The Guiding Hand of God*. With a learning that is the amazement of the most learned, there is also a fertility of suggestiveness that causes ever new surprise and delight; and all is whole-heartedly given to the Lord. Who, for example, can write practically on Providence and escape disaster? Dr. Rendel Harris is always victorious and at ease.

But Dr. Rendel Harris is only *primus inter pares*. Here is the complete list: *The Possibilities of Obscure Lives*, by Alfred Rowland, B.A., LL.B., D.D.—'to those whose lot is cast in quiet places, with the hope that it may intensify in them sweet contentment'; *Lessons from the Cross*, by Charles Brown, wherein the Atonement is handled experimentally; *The Life of the Christian*, by G. Campbell Morgan, D.D.; *As a King ready to the Battle*, by W. J. Townsend, D.D., an exposition and application of the passage about 'the whole armour of God'; *The Soul's Wrestle with Doubt*, by F. B. Meyer, B.A., a picture in many panels of 'the victory that overcometh the world, even our faith'; *The Whole Armour of God*, by George S. Barrett, D.D., another exposition of the famous text, different and complementary; *The Devotional Use of the Holy Scriptures*, by J. Monro Gibson,

D.D.; *The Guiding Hand of God*, by J. Rendel Harris, M.A., D.Litt.; *The Open Secret*, by R. F. Horton, M.A., D.D.; *From Natural to Spiritual*, by J. B. Meharry, D.D.—'to foster spiritual experiences and triumphs while we essay to "so pass through things temporal that we finally lose not things eternal"'; and *A Chain of Graces*, by George Hanson, M.A., D.D., one of the graces being Self-control.

H. Bindon Burton.

Mr. H. Bindon Burton is an Irishman and a politician. He is more of a politician than a poet. Very fervid are the political verses near the end of his volume, running altogether away with the rhythm and sometimes even with the rhyme. The title of the volume is *Eölsyné* (Maunsel; 5s. net).

Good Anecdotes and Bad.

Mr. Arthur H. Engelbach has collected and published a volume of *Anecdotes of Pulpit and Parish* (Grant Richards; 3s. 6d. net). They are of all kinds. Here is one: 'A good story is told of the late Bishop of Ripon, who, when addressing an open-air meeting on one occasion, was interrupted by an atheist, who asked him if he believed that Jonah was swallowed by a whale. "When I go to heaven," said the Bishop, "I'll ask Jonah." "But supposing," the other persisted, "he is not there." "Then you will have to ask him," was the quick retort.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. F. J. Sainty, Shawlands, Glasgow.

Illustrations of the Great Text for July must be received by the 20th of May. The text is Ac 21^{13}.

The Great Text for August is Ro 15^{13}—'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.' A copy of Durell's *The Self-Revelation of our Lord*, or of Walker's *Christ the Creative Ideal*, or of Briggs' *The Fundamental Christian Faith*, will be given for the best illustration sent.

The Great Text for September is Gn 13^{11}—'So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, or any volume of the 'Short Course' Series, will be given for the best illustration sent.

The Great Text for October is Lk 17^{32}—'Remember Lot's wife.' A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

The Great Text for November is Ro 5^{20}—'And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.' A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Among the things that in our day puzzle the reader of the Bible, one is the way it deals with dreams. Practical persons have long ago come to the conclusion that there is nothing in them. Was there ever anything in them? If there was not, what is the modern practical person to do with the story of Joseph?

An answer has been offered by a great German pathologist, Professor Freud. He believes in dreams. He believes also in their interpretation. He believes that any skilful and patient physician can lead you to tell your dream in such a way that you see there is something in it. He himself has done this over and over again. And in his little book *On Dreams*, just translated into English by Dr. M. D. Eder (Heinemann; 3s. 6d. net), he gives many examples.

Are his examples convincing? Do they convince the ordinary dreamer that his dreams have a meaning, and that it is possible to discover the meaning of them? That depends on the dreamer. What is of more consequence, they have convinced skilled pathologists and experienced psychologists. Dr. W. Leslie Mackenzie has written an introduction to the English edition of the book, and he says that hitherto, as observers have increased in experience of Professor Freud's methods, they have gained in conviction. 'It looks'—these also are his words—'it looks as if once more the "interpretation of dreams" had become a reality.'

The latest form of worship is called *The Cult of the Passing Moment*. Its priest is the Right Rev. Arthur Chandler, Bishop of Bloemfontein. A full account of it will be found in a book with that very title which has been published by Messrs. Methuen (3s. 6d. net).

The Cult of the Passing Moment is an emotional worship. Its devotee gives attention to the immediate impressions which are made upon his feelings, and to these alone. He lives in, and he lives for, each moment as it passes. He believes that the passing moment and the passing feeling are all that he has to count upon, and he makes the most of them.

Yet it is a worship that demands self-culture. The worshipper must educate himself to understand the messages which come and go so quickly; to catch the value and significance of the sound before it has died away; to appreciate the effects of form and colour which each turn of the ever-turning kaleidoscope brings before his eyes; to decipher the faint stamp of the feeling before it has been obliterated or obscured. But there is

no painful monotony in this education. The experience is of particular concrete impressions, together with the anticipations and surprises of which they are the occasion. And they never fail to furnish inexhaustible interest and delight.

The impressions come and go, but they do not pass for ever. They survive in a fashion as ideas in the memory. They thus form a link with the past and secure a certain amount of continuity to our lives. Not only so, but they are often taken possession of by the artist, who confers immortality upon them. For to the artist general impressions are of no use. They are dull, drab, uninteresting. The element of difference and individuality, the unexpectedness of things, the lights and shades and contrasts, the subtle characterizations which make up the life and beauty of the visible world —all these, which are found in immediate perception, which are matter of impression and feeling, and which belong to the passing moment—all these are the materials with which the artist works.

Thus the Cult of the Passing Moment, which is so much in itself, receives much encouragement from culture and from memory and from art. It has just one defect. The more exquisitely the things of the passing moment are enjoyed, the more quickly they pass. And when the worshipper turns to memory for a prolongation of his pleasure, he finds the bitter mixed with the sweet. He finds the bitter greatly predominate over the sweet. It even becomes a ghoulish thing to haunt in memory the scenes of past delights. And though art is undoubtedly able to arrest some particularly exquisite moment and make it ours for ever, as the Greek potter arrested the moment of passionate love—

> And ever shalt thou love and she be fair,

yet the pleasure is not arrested with it. There is always some artificiality about the statue or the vase. The boy in the Capitoline Museum cannot be always extracting the thorn from his foot; the discobolus cannot be for ever balanced in that perfect poise; they cannot always be young and strong; they too must be passing into other phases of anxiety and failure, and age and decay. 'All things pass, and nothing abides'; culture and memory and art are alike powerless to soften the hard fact, or to deal with the depressing sense of the futility of things which it brings with it.

And so the Cult of the Passing Moment has broken down. It has broken down already. As mere sensation, as the determination to seize the pleasure of the moment and make the most of it, there is no doubt that it is an utter failure. The 'pleasure of the moment' is too transitory and elusive to make life worth living. Archippus and his Cyrenaics tried it long ago, and had to discard it in favour of 'a life pleasant on the whole,' which of course they could nowhere find.

But the Bishop of Bloemfontein has not become the priest of this new cult for nothing. He has seen that it will be all right if it obtains a permanent moral background. He has come to give it that background. That background is religion. That background is God. If the Cult of the Passing Moment accepts God and becomes religious—and how else can it truly be called a cult? —then it will overcome all its obstacles and retain its own ever exquisite delights and ever fresh surprises.

And the gift is twice blessed. For if religion enriches the cult of the moment with a permanent background and a moral character, she receives from it an element of vivacity which she sometimes lacks, and gets rid of much dead wood of formalism and stiffness. This, indeed, can readily be recognized as the natural result of such a union; but what is less obvious is that her acceptance of the doctrine of flux will also endow religion with a quality of restfulness and tranquillity—a quality due not directly to the sensationalism of that doctrine, but to the inter-action between sensationalism on the one hand and belief in God on the other.

First, with God at the back of it, the Cult of the Passing Moment offers its devotees rest, such restfulness as they will find no other where. 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' When? Every moment, and every moment as it passes. When God's will is recognized in everything that happens; when every passing moment is regarded as charged with a message which comes from Him, tells us about Him, and is a bond of union between Him and us. God is a permanent Being; the passing moments are the infinitely various expressions of His will; the simplicity which treats them as such is the most perfect reliance upon Him, and therefore an unfailing source of restfulness and peace. The man who really trusts God waits upon Him for His orders day by day. When God says, 'Come,' he comes; when God says, 'Go,' he goes; when God says, 'Do this,' he does it. And in this simplicity of obedience he finds the acme of happiness and peace.

Does the Bishop of Bloemfontein mean that a man gets the highest measure of peace and happiness by refusing to form his own plans, and weigh reasons and propound different lines of action? That is just what he means. He means that God's guidance comes to us in the things that happen from moment to moment. And we recognize it as God's guidance more and more surely as we grow in the power of insight which results from simplicity of heart. For as we thus live in the moment we live in eternity. As we catch the passing impression we are in touch with the Permanent. Other people try to ignore the momentariness of the passing moment; they try to carve the flowing stream into solid 'things' which they can keep and for which they can live; like the Israelites, they try to store up the manna which is given for each day's separate needs; like the Apostles on the Mount, they try to build enduring tabernacles for fleeting manifestations of divine glory. But these 'things' dissolve before their eyes and return to the fluidity which is their natural and proper state, and their owner finds himself left desolate.

But if the Cult of the Passing Moment is so blessed, who are the worshippers? They are the saints. It is the saints who have pre-eminently practised this cult. And that is how we are to understand their characteristic happiness. It is the cult of the moment that has made them saints. Their sanctity has come from their taking each moment as it comes, with its call to prayer or suffering or action, and obeying each such single call whole-heartedly as a call from God. In other words, the saints have regarded the moment *sub specie eternitatis*; each moment has had for them an infinite value and an infinite significance and an infinite claim on their attention. And so it comes to pass, as it has been truly said, that the saints are the people who do ordinary things extraordinarily well.

In *The Constructive Quarterly* for March there is an article by the Bishop of Oxford on miracles. The article is entitled 'The Place of Symbolism in Religion.' Dr. GORE's purpose is to show that the Modernists (it is an ugly word, but he is fond of it) carry the use of symbolism too far. They explain, and explain away, some of the miracles of the New Testament by means of it. Dr. GORE proposes to show that they are not entitled to do so. And if by the use of symbolism they explain away such miracles as the Virgin Birth and the Resurrection, he holds that they are not entitled to be called Christians.

Dr. GORE does not deny the use of symbolical language in the Bible. 'I agree that symbolism must be admitted to apply to the language of religion in general and of the Christian religion in particular.' St. Paul uses symbolical language when he says of our present Christian 'knowledge' that it is a seeing 'through a glass darkly'—that is, a blurred reflexion of reality 'in a mirror,' or truth conveyed 'in a riddle.' Such examples are numerous, and they are understood by everybody.

He admits also that much of the language used

of God, especially in the Old Testament, is symbolical. God is spoken of as 'walking,' and 'coming down to see,' and riding upon clouds—all evidently anthropomorphic, language applied to God which belongs properly to man. Not only so, Dr. Gore admits that to speak of God as merciful or just or compassionate or angry is to use metaphorical language, at least if it is meant that He is in one of those states at one time and in another at another.

But while such ideas as that God is just and loving, or that He is Himself love, or that He is Creator or Father, are 'inadequate and only symbolically true (and much more the expressions of them in words),' yet the ideas, Dr. Gore holds, are real ideas, and have been through prophets and the Son divinely revealed to us. It is therefore quite inadmissible, he says, to use the symbolic principle in order to evacuate or weaken the ideas. For the truth of Christianity means the truth (within the limits of human capacity) of those revealed ideas and not of any other ideas.

For example. The New Testament language about the end of the world gives us a picture of a universal catastrophe, of a judgment coming on the whole world in its alienation from God, or forgetfulness of God, a judgment like that which came in turn on the 'giant forms of empire' of old. It tells us of the awful figure of the Christ coming in the clouds of heaven as the judge of the world, of the gathering of all mankind before His throne, of the final overthrow of all the enemies of God, and their condign and terrible punishment. It tells us of a reconstitution of the whole material world to serve henceforth only the purpose of divine righteousness—a new heaven and a new earth 'wherein dwelleth righteousness'—and of the fulfilment of the divine destiny for man in the New Jerusalem. It is one thing, says Dr. Gore, to recognize that all this is symbolic language and is not to be taken literally. It is quite another thing to evacuate the pictures of their moral and practical meanings, and substitute a fundamentally different idea. Such a different idea would be that which represents the world as proceeding on the whole from better to better till it finally issues in universal perfection.

Again, it is one thing to recognize that the language about the devil 'going about as a roaring lion seeking whom he may devour,' or about the 'unclean spirit going through dry places seeking rest and finding none,' and then returning to the empty chamber of the human heart, or about the angels of little children beholding the face of God in heaven, is symbolical language; but it is quite another thing to dismiss from our minds the whole idea of good and bad spirits and their relation to us and influence on us.

Dr. Gore turns for a moment to the Creed. 'He descended into hell'—is that symbolical? Yes, he says, it is symbolical, but it is true. He has no doubt that the early Christians believed that when Christ died and His body was buried, while a really dead man's body lay in the tomb 'the man Christ Jesus considered as a human spirit was no more dead than Abraham or Moses. In His spirit He went where human spirits go, and was indeed active amongst them.' That was all that they meant when they said, 'He descended into hell,' but they meant that; and 'no one to-day need hesitate to recognize symbolism in the language which confesses Christ to have descended into Hades, if he believes that beneath the symbolism lies the fact.'

Then the Bishop of Oxford reaches the matter which prompted him to write this article. Holding still by the Creed, he says that 'our Modernist friends' extend the application of symbolism so as to claim that the phrases, 'He was conceived by the Holy Ghost, born of the Virgin Mary,' and 'He rose again the third day from the dead,' are symbolical phrases. Do the Modernists really claim this? Well, they claim, he says, that they are symbolical now. They concede that the phrases were originally intended to represent

events which actually happened, but they contend that since we have ceased to believe in physical miracles we may still use these phrases, and sincerely, as expressing *symbolically* realities which for us have only a spiritual value. Thus 'He was conceived by the Holy Ghost, born of the Virgin Mary' would be a symbol of the truth that a special divine providence and purpose attended the birth of Christ; and 'He rose again the third day from the dead' would be a symbol of the truth that, though the body of Christ did in fact see corruption in the ordinary course of nature, yet He did really survive death and make His survival known.

Now pass from Bishop GORE to Professor SANDAY.

Dr. SANDAY has published a pamphlet to which he has given this title, *Bishop Gore's Challenge to Criticism* (Longmans; 6d. net). It is an answer to the Bishop of Oxford's 'Open Letter on the Basis of Anglican Fellowship' rather than to the article in *The Constructive Quarterly*. But it includes that article. And indeed the letter and the article are one.

Professor SANDAY has written the reply reluctantly. Not that he has any hesitation in answering Dr. GORE. He sees that an answer is demanded imperatively, and demanded from him. But he would have preferred to wait a little. He is scarcely ready. Within the last two years a change has been coming over his attitude to the miracles of the New Testament. He knew that he must make public the fact of that change and the extent of it. He had made arrangements for doing so in another way than this. But when Dr. GORE's letter appeared he felt that he must come out into the open at once.

Now although the reader will be prepared by this preface to find important statements in the pamphlet, he will not be prepared to find anything approaching the statements that are actually made there. His first thought will be, if he knows Dr. SANDAY, that his abounding interest in those who have doubts to wrestle with has simply carried him over to their side. But that will be a mistaken thought and soon cast away. Our Lord came to seek and to save that which was lost. In order to do it He lived with them. He ate and drank with publicans and sinners. But who has suggested that He was so carried over to their side as to partake of their sinfulness? Nor for more than one moment will it be said by those who know Dr. SANDAY—the likest to the Master of the men we know on earth — that he has simply offered us another example of the fact that evil communications corrupt good manners. If he has taken to the use of symbolism in order to explain the Virgin Birth of our Lord and the resurrection of His body from the dead, it is not because Mr. J. M. THOMPSON or Professor Kirsopp LAKE do so, it is because he has been led to that position along a painful and courageous pathway of his own.

What is the path he has followed? It is that of criticism. First, he gave himself to the criticism of the text. 'I began,' he says, 'at the foot of the ladder. I first sought to make myself at home in the field of the Lower Criticism, and then to rise to the Higher. I thought that the first thing we wanted was accurate texts, and then to assign these texts to their proper surroundings in place and time. This was preliminary to the construction of an historical background. But everything that could be regarded as *a priori* or philosophical I was content to leave in suspense.'

He knew that this was the method for him, whatever might be the best method for others. And so, when he came to the questions of the literal fact of the Virgin Birth and the resurrection of the body, when he came to consider the questions of the miracles in the Gospels generally, he kept an open mind regarding them, not because he had philosophical or scientific doubts about the possibility of the miraculous, but be-

cause he had learned how easy it is to give to a narrative just that touch which turns it out of the ordinary into the marvellous.

He found in the Old Testament—it is the only illustration he takes from the Old Testament, and we refer to it for its simplicity—he found that one of the miracles attributed to Elisha was the causing of the iron head of an axe to swim. How could that be? 'It is a well-known fact that, owing to the strong specific gravity of its waters, things will float in the Dead Sea that will not float elsewhere. I do not know whether iron is one of these things; but at all events something like iron may have been seen to float in these waters that would have sunk in others. That would be at once regarded as a miracle, and would easily give rise to such a story.'

Dr. SANDAY discovers two kinds of miracles in the Gospels. One kind is above nature, the other is contrary to nature. Of those that are above nature—miracles that are exceptional, extraordinary, and that testify to the presence of higher spiritual forces—he has little to say, for he has little difficulty in accepting them. His difficulty is with those miracles which are against nature, such as the walking on the water, the turning of water into wine, or the feeding of the five thousand. In regard to such miracles as these, he takes his place with those whom Bishop GORE calls Modernists, and definitely declines to call them miracles.

What does he do with them? He chooses the feeding of the five thousand. It is best attested. The evidence for it is peculiarly strong. That is his reason for choosing it. There is no possibility of removing it from the records. Nor is there any occasion for attempting to remove it. That it is the record of a literal fact he has no doubt. He believes that in the course of our Lord's ministry He enjoyed many such meals with His disciples—meals which had a certain sense of consecration in them. He suspects that in this way the last supper was led up to. 'It was not only a last supper but a last eucharist; it was a last dominical eucharist as well as the institution of a eucharist for the Church of all time. The phrase, "He was known of them in breaking of the bread" (St. Luke xxiv. 35), suggests that such solemn "breakings of bread" had happened before. I can well believe that on one (or more) of these occasions the consecrated meal was accompanied by a discourse which supplied the foundation for that of which we have a record in St. John vi.'

With all this Dr. SANDAY has no difficulty. His difficulty is with the miraculous element in the narrative. He has little doubt that that miraculous element comes from the stories of multiplied food in the Old Testament narratives of Elijah and Elisha, and especially from the story of the man of Baal-shalishah in 2 K 4^{42-44}. He would therefore accept the whole story as historical, with the exception of the one phrase, 'and they were all filled,' together with 'the details which go with it.'

What, then, does Professor SANDAY believe? He believes in 'the true Godhead of Father, Son, and Holy Ghost.' He believes that 'our Lord Jesus Christ is truly God and truly Lord, very God and at the same time very Man.' With that belief held firmly, held with all his heart, he counts himself free to examine all the miracles in the Gospels, and deal with them according to the evidence. For he believes that in that central truth of the God-Man, all lesser truths worth contending for are absorbed.

The Church's Interpretation of the Historic Christ.

By the Rev. C. Anderson Scott, D.D., Professor of the New Testament in Westminster College, Cambridge.

In a recent number of *The Expositor*,[1] Dr. Tennant gives a definition of 'interpretation': 'Interpretation means introduction of new categories or conceptions, advance to fuller thought, development.' The function of the Church in thus interpreting the historic Christ is one which it becomes increasingly important to examine. The forces at work, the nature of the process, and its results, all require to be ascertained and estimated so far as possible, in order to test the validity of the results. For it is along this line that we are to find the explanation and the justification of our confidence in the early Christian records.

That movement of last century, which in its popular form was known by the watchword 'Back to Christ,' has failed. By 'Christ' was meant the Jesus of the Gospels or the 'Christ of history'; and many motives, good and less good, combined to give the movement plausibility and force. It appealed to reverence for the central Figure in Christianity no less than to a craving for simplicity or an indolent shrinking from thought. It fell in with a general disinclination or distrust for what is called 'dogma' or 'theology.' The Christ to whom men were to go back was not the Christ of the Church, not even the Christ of the Epistles, but the Christ of the Gospels: and there it was supposed that every man could find Him for himself, and find Him as He was indeed, and not as He had been altered, or as some would say distorted, in the judgment of His followers. But it has landed those who followed it in a *cul de sac*. Its result is seen in that 'Bankruptcy of Liberal Christianity' which has been authoritatively proclaimed.

There are two reasons for this failure. In the first place, the Gospels themselves, when critically examined, fail to provide a consistent portrait of Christ. This is most readily seen when we compare the portrait drawn in the Synoptic Gospels with that of the Fourth Gospel. The widely divergent treatment of the cardinal question of the Messiahship and our Lord's relation to it is sufficient without any further illustration to show that in the Fourth Gospel we have something more than record, we have record and interpretation. And when once the presence of interpretation is recognized, it is difficult to reject the conclusion that the same influence has modified other features in the record: and one of the great unsolved problems of the New Testament is to ascertain (not the authorship of the Fourth Gospel, but) the proportionate relation between fact and interpretation, and the nature of the influences, intellectual and religious, which gave this interpretation to the facts.

We are thus thrown back on the Synoptic Gospels in our search for the Christ of history, but only to find ourselves confronted by the same problem in a subtler and more perplexing form. Minute comparison of the three again raises doubt as to whether we have a consistent portrait, and whether the differences which reveal themselves do not rest upon and reflect a certain interpretation of our Lord's person and work. To the present writer it appears that the process of discovering instances of this 'interpretation,' of reading back into the Synoptic Gospels what were really factors of later Christian consciousness, has been carried to an extravagant length. Many assertions of this kind are in flat defiance of the sound canon laid down by Weinel:[2] 'The only criterion for distinguishing the genuine from the non-genuine is this: only such features in the tradition are to be eliminated as non-genuine as *cannot* proceed from some interest of Jesus, but only from some interest of the Christian community.' The application of this principle undoubtedly secures as part of the genuine tradition not a few phrases and passages which are vital to a complete view of the Christ of history; nevertheless the possibility amounting to a certainty that some of the language, especially in the First and the Third Gospels, bears evidence of reflection and interpretation involves the conclusion that the Christ of history is not to be found simply by forming a composite portrait from the Synoptic Gospels.

A second reason for the failure of this movement is yet more serious. It is that when the field of

[1] *The Expositor*, 1913, ii. 143.

[2] Weinel, *Das liberale Jesusbild*, p. 30.

vision is thus deliberately narrowed to the Synoptic Gospels the figure which appears there, especially when justice is done to reasonable criticism, proves to be quite inadequate to account for what followed His removal from the plane of history. Fortunately for ourselves as human beings, but unfortunately for us if we would follow this movement to its severely logical issue, it is hardly possible for us to think away what ensued, or to dissociate it from what had taken place in Galilee and Jerusalem, the 'conquering new-born joy,' the breaking down of barriers of race and rank, the new moral ideal and the achievement of that ideal in no unworthy measure, the sudden exchange of pessimism for optimism in the outlook upon the future, the new fellowship with God, the assured victory over death, in a word, the Christian life and the Christian Church; these tremendous facts of history are left floating in the air when we have gone 'back to Christ' in the sense described, and found the Person who is left when criticism has had its way with the Gospels.

For the phrase meant not only back to something, but back from something else, namely, the interpretation put upon the facts of the Gospel by the followers of Jesus and in the most flagrant degree by St. Paul. Between Jesus and Paul there is, we are told, an 'unbridgeable chasm': and once the idea was started, it was not difficult to make out an increasingly strong case for the assertion by eliminating from the Gospels anything that they have in common with Paul, and by ignoring or undervaluing anything in Paul that reproduces the teaching or the spirit of Jesus. At the time when the reputation of the Acts as an historical document was at its nadir, it was possible to overlook the very important middle term between Jesus and Paul, namely, the infant Church, the contents of its consciousness and the witness of its faith. And now when the significance of that middle term can no longer be ignored, and much of what has previously been put down to the credit or the discredit of St. Paul is seen to be due to the experience of the infant Church, there is postulated a second chasm, one between Jesus and the infant Church; we are asked to believe that the movement which we have been in the habit of regarding as a continuous stream was within the first four or five years of its existence cut across by two 'unbridgeable chasms,' that it twice came to an end and twice made a new start. And yet the only sources of our information represent the movement as continuous.

The lesson of this blind-alley experience seems to be that we shall never rightly explain the Church or understand Christ so long as we insist on narrowing our vision so as to include only the Gospel records. And the reason for that is that these records, just because they are records, are at least one step removed from what was vitalizing at the time and is therefore vital to our understanding of the phenomena. It has long been recognized as a commonplace of criticism that certain features in the Gospels are due to a desire on the part of a later generation to enhance the glory or the dignity or the authority of Jesus: but it is at least equally true, and even more worth considering, that these same records suffer from the common human inability to find adequate expression for profound impressions of a moral or religious kind. That Jesus made an impression of this kind upon His disciples is capable of proof, were it not generally admitted. What is too often forgotten is that the records fall short of conveying the impression even more certainly than they in some cases add to what was contained in the experience of the moment.

We may take as an example St. Peter's 'confession' at Cæsarea Philippi. That is commonly regarded as the expression of a great act of faith in which the Apostle leapt to the height of a great conviction almost beyond his reach: 'Thou art the Christ.' It is quite as true to regard it as at the same time an expression quite inadequate to convey all of the inward convictions which intercourse with Jesus had wrought in Peter. Suddenly called upon to sum up and define the total impression which Jesus had made on himself and his fellow-disciples, Peter simply applied to Him the highest religious category he dared apply to a man. In other words, he interpreted Jesus in terms of the national Messianic hope. But it is not necessary to suppose that the expression was really adequate to his experience or exhaustive of it. There was a wide penumbra of personality with which the formal description failed to coincide, permanent impressions made by Jesus which found expression only when they had been fitted with a new form of thought.

Such forms of thought are called in to body forth those interpretations of Christ's teaching and of Christ Himself which we receive through St. Paul, St. Peter, and St. John, through the Acts and

Hebrews. Their content may have been added to by subsequent spiritual experiences, *i.e.* by subsequent impact of the Spirit of Christ on their spirits; but in any case the form is provided by new circumstances, by contact with new modes of thought, and by the necessity of relating to these the original experience. Such interpretation is not to be ruled out on *a priori* grounds, because it is interpretation: it may be of at least equal value with the record of actual words and deeds, for the testimony it bears to the unrecorded and unrecordable impression made on men by Christ.

How then are they to be tested? In the first place, they must be examined not only severally but conjointly. They bear joint as well as several witness to the impression made by Jesus. In the second place, specimen interpretations may be taken and compared with a view to ascertaining whether they show homogeneity among themselves, *i.e.* whether they sufficiently agree in character to be deducible from the same primary source and the product of the same creative forces. Thirdly, they may be examined to find whether they are harmonious with the personal quality which is felt rather than declared to underlie the narrative of the Gospels.

By way of illustration three cases may be taken in which the process of interpretation may be observed, namely, the Universality of the Gospel, Eschatology, and the Person of Christ. In regard to Universalism, the duty of the Church to proclaim the Gospel to the Gentiles, indeed to all the world, the privilege of the Gentiles to be 'fellow-heirs and fellow-partakers' with the Jews in the promises and the Kingdom of God, these were commonplaces of the Christian consciousness within a very few years after the Resurrection. The doubts and protests which make themselves heard on the part of Legalists only throw this fact into prominence. They proceeded from a section of the Church which, though tenacious, possibly vehement, in its opposition, represented a rapidly diminishing proportion soon to disappear. And yet the impression left by a merely superficial consideration of our Lord's teaching and ministry was by no means in favour of these views. He had set very definite limits to His own activities both in theory and in practice. He had enforced the like limitations on the missionary activities of the Twelve. And the Gospels show that the Church had not shrunk from preserving the record of such facts, however disparate from its own practice. On the other side there is, so far as categorical statement goes, only the great commission at the end of Matthew's Gospel, and that may be the reflection of later practice. All the difficulties with which we ourselves are confronted when we seek to harmonize the recorded words of Jesus bearing on this subject, first among themselves, and then with our conviction that His salvation is for all the world, must have confronted the first generation. It is not to be supposed that they solved the problem by the same method as we have done, by the application of intellectual considerations, by the recognition of Christ's place in a developing order of history which held universalism at its heart and had it for its goal, or by the recognition of the fact that our Lord dealt with man as man, with the Jew indeed but with the man in the Jew; that the limitations He placed upon His work were after all but surface ones, while His teaching and the new relation to God which He made possible for all men inevitably transcended the boundaries of nationality and privilege. Guided by such considerations as these, as well as by the experience of the intervening centuries, we are led to recognize the subtler indications beneath the surface of His recorded teaching which point in the same direction, and so to find there also justification for the Universalist practice and theory of the early Church. But in their case it was by no such process of reasoning that the result was arrived at. It was an interpretation of the mind of Christ, due in part to the unrecorded impression He had made upon His followers, in part to the discovery that the Gospel was the power of salvation to others outside the pale of Judaism, to Samaritans, to an Ethiopian eunuch, to a Roman centurion. And so sure was the Church that in this matter it had the mind of Christ that it was at no pains to cancel from its records even that in the Master's own teaching which appeared to contradict it.

A still more pressing problem with which the early Church was confronted has recently begun to press anew upon ourselves. That was the problem created by our Lord's reiterated proclamation of an immediate coming of the Kingdom and arrival of the Son of Man—what we call the problem of Eschatology. It is well to remind ourselves that, however baffling, perplexing, and even disturbing to faith this problem may be to ourselves, it must have been infinitely more so to the Church of

the second generation. According to the letter of her hope salvation was still in the future, though in the immediate future. Never were greater issues made to depend upon a Divine event, which any day might bring, and some early day must bring. The time came when it was no longer possible to believe that the predictions and promises which the Lord had left with His followers could be fulfilled. Those who were 'standing by' one by one tasted of death: the whole generation passed away: and yet the Son of Man had not appeared with 'the clouds of heaven.' The more we are led to do justice to this element in our Lord's teaching so long overlooked or kept in the background, the more must we be impressed by the fact that the Church triumphantly surmounted this shattering of her dearest hope, and the more value must we attach to the interpretation of that teaching by the aid of which she was able to bear the brunt of such a shock. Once more, this interpretation was not in the first place an intellectual one; it was experimental. And the experience on which it rested had been accumulating and crystallizing during a long period before the crisis became acute. The result appears to have been that, when the moment arrived, the Church hardly felt the shock at all. Christians were already provided with the solution of the problem, and allusions to what might well have issued in the perishing of the Church are but rare in the Epistles, because the Church had an interpretation which satisfied her. What then was this interpretation? It rested upon, and proceeded from, certain religious and ethical experiences which translated themselves into the conviction that the Kingdom had come already. It had ceased to be a distant hope or even an impending certainty. Men who 'believed in Christ' were men who already 'tasted of the powers of the world to come.' Through fellowship with Him they experience 'righteousness and peace and joy,' emancipation from bondage to the lower world, the citizenship of free men in a world that was unseen. Even before they had formulated or perhaps could formulate the conclusion, they knew that this was what the Kingdom meant, and that this was what the Master meant by the Kingdom. What had been the eschatological hope had been realized in religious and ethical experience.

When we look through the records to find the cause or source of this new experience and this new conviction, it is not difficult to recognize it in what is described as the Pentecostal gift of the Holy Spirit. By that is to be understood, however, not the event of Pentecost merely, still less the circumstances and marvels by which it was accompanied. We are apt to be misled (as it is possible that St. Luke was misled by the form in which the narrative reached him) into putting the emphasis on what were really the less important elements in that great event. We allow these outward circumstances, the rushing wind, the cloven tongues, and especially the *glossolalia* to impress us almost exclusively. And because such things appear to the modern mind to be secondary or even antithetic to real religious experience, we tend to relegate this factor in the life of the early Church to the region of the mystical or the irrelevant.

We must learn to do justice to the real miracle which not only happened in that hour, but went on happening. The Spirit which then became the master-motive power of personal and of corporate Christianity was not called the Spirit of 'unity and brotherly love' for no reason or out of mere literary instinct. Neither does the description suggest what remained still an ideal. It was coined to describe what had taken place, and what continued to take place when men came into spiritual fellowship with the Risen Christ.

Men discovered these qualities in the Spirit because these were the results that followed on His presence. We see these results in the birth of a new consciousness, that of a sacred unity or fellowship, κοινωνία, in which all believers were reciprocally bound, and a sacred force, ἀγάπη, knitting men together in what Paul afterwards called the Body of Christ. Pentecost had for one of its results the creation of this sense of brotherhood and the inauguration of a mode of life corresponding to the same. The subsequent history of the early Church shows us the working out in detail of this principle, a whole series of new ethical ideas at work, mutual respect, mutual service, mutual self-sacrifice between men whose only bond was their common relation to Christ, the merging of the individual in the corporate whole, in a word, love of the brethren as a governing motive of life. 'Such was the creation of the Holy Ghost. He gave not only words and hearts overflowing with enthusiasm; but He also made hearts kind, gentle, ready to help and to serve.' When Paul said that the fruit of the

Spirit is love, joy, peace, honour, goodness, self-control, he was not stretching after an unrealized ideal; he was describing what he himself had experienced, and what he had seen following on the reception of the Spirit by others.

If now we throw our thoughts back to our Lord's ethical teaching, and still more to His attitude to men and to life, we are amazed to find (we ought to be much more amazed than we are) that all the great outlines as well as the central motives of Christian character as realized after Pentecost are the same as those set forth by Him as ideals for His disciples, for the members of His coming Kingdom. The Church had thus interpreted the eschatological element in His teaching first of all in practice. The Kingdom had come when, through the Spirit of Christ set free through His death and resurrection, men began to live not only according to the precepts of Jesus, but in harmony with His mind, for whom to do the will of God was meat and drink. The eschatological hope had been fulfilled in terms of ethical achievement.

In these two cases—the Universality of the Gospel and the transvaluation of eschatology—we have found that the interpretation which the Church put upon Christ's teaching is not only in continuity with one aspect at least of that teaching, but is the legitimate expression mediated by Christian experience of what lies below the surface of His ministry. It is an interpretation of His thought guided by an impression made by Himself. And in each case it will be commonly admitted that the interpretation was right, that it has been justified both in history and through our closer study of the sources. And this sets up a presumption in favour of the interpretation provided by the Church through various of its leaders in the last and crowning case,—the Person of Christ.

We have that interpretation in various forms, stated in terms of Jewish-Messianism, of Jewish Priesthood and sacrifice, of Hellenistic and even Gnostic speculation, and finally, in the Fourth Gospel, in terms of a philosophic theory of the nature of God. What is, primarily at least, of more importance than the form of these interpretations, or of any one of them, is that which lies below and comes before them all, that which they are an effort to express. And that again is something less intellectual than religious. It is, in fact, an attitude to Christ. One after another we feel that these men are seeking round their universe of thought to find some intelligible and communicable answer to the question: Who is this who means so much to me, who has done and does so much for me and for mankind? The mistake which many make who criticize the form into which they threw their thought, is that they confuse the substance with the form. It is futile to dismiss the testimony of the Church to her Lord with an airy reference to 'dogmatic reflexion,' 'dogmatic pre-supposition,' and the like, and forget that there was something anterior to this—an attitude of mind and will, which men took up towards Jesus Risen and Exalted. And in one word it was the same attitude as they took up towards God. It was an attitude of worship, of surrender, of expectation. They spoke of Him in terms which had been consecrated in the literature of their race to the description of Jehovah. Israel of old had been defined as 'they that call upon the name of the Lord.' The followers of Christ adopt the same self-description; but by 'Lord' they mean the Risen Jesus. They pray to Him precisely as they pray to God. Their eyes are fixed on Him as the dispenser of spiritual gifts, as the Judge of human conduct,—and all this not *because* they called Him God, but *before* they called Him God.

'There cannot be the least doubt,' says Johannes Weiss, 'that the name Lord has now a religious significance. In the expression "Our Lord Jesus Christ" the whole primitive religion is contained in germ. Dutiful obeisance, reverence, and sacred fear lest He should be offended, the feeling of complete dependence upon Him, thankfulness and love and trust, in short, everything a man can feel towards God, comes in this name to utterance. That which is expected of God, the Lord (Jesus) can also impart.'

In this third case also the interpretation which the Church put upon Christ was primarily ethical or practical—that is to say, it expressed itself in terms of conduct and character before it expressed itself in intellectual propositions. It was an interpretation of the kind which is due to the influence of one personality upon another rather than to the inculcation of truth or the communication of fact. It was an attempt, or rather a series of attempts, to explain a relation by describing the Person to whom men felt themselves to be related. And here again the relation, the attitude, corresponds

most closely with that which Jesus invited, nay demanded, on the part of His disciples towards Himself. He had not explained on what (dogmatic) grounds that demand was based, any more than they say on what (dogmatic) grounds it is conceded. But He made it clear that a man's attitude towards Himself is the supreme criterion of his standing before God both here and hereafter. In this case also we have the same seizing by the Church of the underflowing current of vital thought in the mind of Jesus, and the like expression of it first of all in life and practice, and that before the interpretation took form and substance in propositions regarding the Person of Christ.

And if the primitive Church and even St. Paul refrained from carrying the categorical interpretation of the Person of Christ to the point of calling Him God, there were good reasons for that. On the one hand, they had the ingrained shrinking of an intense monotheism from any such apparent infringing on the sole majesty of the Most High. On the other, they were innocent of the philosophical training and ignorant of the philosophical terms which enabled the Greek Fathers of a later generation at least to grapple with the problem.

Not a few other cases of similar interpretation could be adduced. But reviewing these three, which are typical and in a sense crucial, they seem to reveal a real homogeneity of process, a real common source in the impression made by the Personality of Jesus acting as an interpretative factor on the deposit of His teaching, and a real common issue in an ethical ideal not wholly unrealized, which alike in principle and in detail is a reproduction of His character. Such are the lines, slender but infrangible, which span the 'unbridgeable chasm.' What we have in our records is not a series of new departures, but a continuous movement. And it is one whose origin is sufficiently accounted for by Jesus of Nazareth, whose legitimate issue is seen in the Christ of the Epistles.

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

Acts xxi. 13.

Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Graphic pictures have often been drawn of scenes in which spiritual pastors have taken leave of their flocks, but nothing more pathetic was ever written than the few brief sentences by which St. Luke describes the Apostle's farewell to the elders at Miletus. The final prayer and commendation to God, the sore weeping and lamentation, the overwhelming affection of the last embrace, their painful struggle to tear themselves apart—it all makes up a picture of sadness and sorrow, often, no doubt, equalled but rarely surpassed.

It must have made St. Paul waver for a moment in his long-cherished determination to see Jerusalem once more, and in all the joy and gladness of the Pentecostal Feast; but the temptation was resisted, and again, 'he steadfastly set his face,' like his Master, towards the Holy City, and the vessel on which he embarked soon carried him out of the sight of his friends.

When we consider the text we discover that (1) it reveals the spirit of St. Paul's life; (2) it suggests the motives which inspired it; and (3) it affords an example of the true principle of life in Christ Jesus.

I.

The Spirit of St. Paul's Life.

1. There is a great contrast between Saul the Pharisee and Paul the Apostle. In his youth and early manhood Paul had cherished dreams of selfish ambition which had called forth all his energies. A native of Tarsus, a free-born Roman citizen, and receiving the best education which the time and circumstances afforded, the most brilliant prospects opened before him. Soon he became conscious of possessing extraordinary gifts, of inherent powers fitting him for greatness; and his spirit was fervent, and quivered with intensest life. But now all was changed, and a spirit of self-sacrifice supplanted that of self-interest and self-aggrandizement.

It was a surprising change, but it was as persistent as it was conspicuous; and it was maintained through storm and trial until it issued in a martyr's death.

2. Was his present decision to go to Jerusalem a worthy exemplification of this spirit? He had been warned by Agabus, a prophet, that he should not go to Jerusalem. Taking Paul's girdle and binding his own feet and hands, Agabus said, 'Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.' It was certainly a prophecy which Paul could not disregard. He would have accepted it, we may be sure, as a message from God, had it not been for the persuasion produced within him by the Holy Spirit that God's will was otherwise. He was quite clear as to his duty: 'I go,' he said, 'bound in the Spirit unto Jerusalem.'

There are times in the history of every conscientious man when he himself alone is the proper judge of what he ought to do. Perhaps at such times his worst advisers are those who love him most. Because they love him, they are unwilling that he should face danger and incur risk. Or, if he must run the risk, let him take every precaution. How nobly is the situation set forth in Millais' picture of the Huguenot! All the pleading face asks is, that he should tie the white badge round his arm, or let her tie it. But it cannot be, he must be true to his own conviction of duty. So he goes forth to death because he can do no otherwise. Paul is persuaded that his Master has called him to Jerusalem.[1]

3. The decision, however, cost Paul a struggle. 'What do ye,' he said, 'weeping and breaking my heart?' The tears and entreaties of his friends touched his heart. It was difficult for him to resist them. They tended to 'unnerve' him, a rendering which one critic substitutes for the word 'breaking.' His keen sensibilities left him open to influences of that kind, in a way and to a degree unfelt by sterner and more phlegmatic natures. There is a passion in his words which significantly betrays the severity of his inward conflict. It was necessary for him to summon all his resolution in order to counteract the effect of his friends' earnest pleadings and tears.

Bunyan in wishing to go to prison rather than sin against his own conscience, wrote: 'The parting with my wife and children was to me like the pulling of flesh from my bones. It suggested the many miseries to which they would be exposed, especially my poor blind child, who lay nearer to my heart than any of the others. Poor child, I thought, what sorrow thou art likely to meet in this world. Thou wilt be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot endure the wind to blow upon thee, and it goeth to the quick to leave thee, yet I must be faithful to my God.' And the whole world now knows that he was faithful.

When Bishop Patteson, as a young man, inwardly realized that God had called him to labour among the heathen in Melanesia, the interview which followed between himself and his father, Sir John Patteson, was most pathetic. It was a trial of human feeling, the old judge manifesting the deepest anxiety and sorrow. When he knew that his son had arrived at a firm decision to go, he hastened to another room and cried out with passionate entreaty, 'I can't let him go,' but scarcely had the words escaped his lips, when he recalled them with a reverent recognition of the Divine will, and added, 'God forbid that I should stop him.'

4. Paul, then, was obeying a true instinct when he held to his purpose of going to Jerusalem; he was guided by what he acknowledged to be God's special word to himself; and, with this conviction, he was ready to face all the consequences—imprisonment, chains, even death itself. This was true courage, sublime for its strength, and for the cause to which it was devoted.

When Dr. Duff, the great Scotch missionary, came home after his life-work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian Church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted, and was carried out of the hall. Presently he came to, and asked, 'Where was I? What was I doing?' In a moment memory returned, and he said, 'Take me back; I must finish my speech.' 'You will kill yourself if you do,' said his friends. 'I shall die if I don't,' exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed and he could not rise; but gathering himself up for one final effort he said: 'Fathers of Scotland! have you any more sons for India? I have spent my life there, and my life is gone; but if there are no more young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain ready to die for India.'[2]

> Unshaken, unseduced, unterrified
> His loyalty he kept; his love, his zeal;
> Nor number, nor example with him wrought
> To swerve from truth, or change his constant mind
> Though single.

II.

The Motives which inspired it.

1. It has always been the practice of the world to throw doubts upon the disinterestedness of the men who have become distinguished for their services in the cause of Christ. The fact that they

[1] J. Iverach.

[2] *The Treasury* (New York), July 1896, p. 248.

have earned a great reputation, that they have filled a distinguished place in history, that sometimes they have received honours and rewards in this world, has been used to support the insinuation that lower motives actuated them. 'Doth Job serve God for naught?' was the sneering question of the Satan in Job, and its malignant hiss has often been heard since that day.

But Paul's name has escaped this imputation. His course of life was so consistent, the labours he undertook so abundant, the perils he willingly encountered so real and threatening, his renunciation of all earthly ambitions so complete, that all confess that he was under the sway of motives of the highest order.

2. Thus the question arises, What were the special motives by which Paul was inspired? What was it that constrained him in his great career? And to that question four answers suggest themselves.

(1) There is no doubt that *personal devotion to Christ* Himself, the Christ who arrested him on the way to Damascus, thus calling him to service who had before been a blasphemer and persecutor, was the supreme motive of Paul's life. No more lovely blending of melting tenderness and iron determination has ever been put into words than that cry of his, 'What do ye, weeping and breaking my heart?' followed by the great utterance which proclaimed his readiness to bear all things, even death itself, for 'the name of the Lord Jesus.' What kindled and fed that noble flame of self-devotion? The love of Jesus Christ, built on the sense that He had redeemed the soul of His servant, and had thereby bought him for His own.

(2) He had a strong *belief in the gospel as the power of God unto salvation.* 'I am not ashamed,' he said, 'of the gospel of Christ.' He felt its power in his own life. By it he had been redeemed from a life of self and legal obedience into a life of love and liberty. And wherever he preached it he saw that it produced similar effects in others, and that by it the Gentiles were turned from dumb idols to serve the living and true God.

(3) He had *a passion for souls.* His love for his kinsmen according to the flesh and desire for their salvation is expressively revealed in his burning words, 'For I could wish that myself were accursed from Christ for my brethren, my brethren according to the flesh.' But the same passion was kindled at the thought of the Romans with their pagan superstitions and pagan vices. 'I long to see you,' he writes, 'that I might have some fruit in you also, even as in the rest of the Gentiles.'

(4) *He regarded his sufferings as a filling up of the sufferings of Christ.* For this reason he desired to know the fellowship of His sufferings, as a link binding him closer to the Master whom he loved and served. And no one who reads St. Paul's Epistles carefully can fail to see how all his perils and sufferings and persecutions he accepted as a necessary corollary from the fact that he shared that Christ-like life which could not be perfect without fellowship in Christ's sufferings and death.

Francis Coillard, in 1884, when he had determined to extend his efforts to the Barotsi tribes, wrote: 'Oh! if you could only know what one feels on finding oneself on the threshold of this Central Africa where the least ray of the gospel has not penetrated! If those friends who blame our imprudence could see from afar what we see, and feel what we feel, they would be the first to wonder that those redeemed by Christ should be so backward in devotion, and know so little of the spirit of self-sacrifice. They would be ashamed of the hesitations that hinder us. These innumerable tribes, of which the Barotsi is only the first on our way, are sitting in the shadow of death; they perish as pagans amid horrible and bloody superstitions, while we have the Light and Life which we owe it to them to impart. We must remember that it was not by interceding for the world in glory that Jesus saved it. *He gave Himself.* Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity, and draw back before the sacrifice of ourselves.'[1]

III.

An Example of the True Principle of Life in Christ Jesus.

1. Although Paul's life was that of a missionary and ended in martyrdom, yet the principle of it belongs to the Christian life as such. We are none of us our own, but are bought with a price; therefore we should live not for ourselves but for Him who loved us, and gave Himself for us. Such a life will bring peace and satisfaction. The richest, fullest life is that which is devoted to the Lord Jesus Christ and His cause. The great mistake is to suppose that such a life is unwise, or that it means the loss of anything that is truly valuable. It is the selfish worldly life that produces unrest, dissatisfaction and disappointment.

2. If we feel that we have been 'bought with a price,' we too, in our small spheres, will be filled with that ennobling passion of devoted love which

[1] F. Coillard, *On the Threshold of Central Africa*, 159.

will not count life dear if He calls us to give it up. Let us learn from Paul how to blend the utmost gentleness and tender responsiveness to all love with fixed determination to glorify the Name. A strong will and a loving heart make a marvellously beautiful combination, and should both abide in every Christian.

Pramenchoff is only fifty-six years of age, but his hair and beard are grey, and his appearance leads one to think that he has passed the threescore years and ten of the Psalmist. There was hardly another man in the Russian Baptist Congress of 1910 who had such a record.

Baptized in 1884, he immediately began to preach the gospel. Thus was he brought into conflict with the authorities. Twice his house and goods were utterly destroyed, thrice was he beaten until the blood streamed down his back, and unconsciousness alone stayed the hands of his flagellation.

Imprisonment followed his beating, but the hero was undaunted. At last he was sent into exile by *administrative order—i.e.*, without trial. Two years later he was liberated, and returned home to preach again. In a week he was in a prison-cell, and finally was exiled for life to the far-off, dreaded Siberia.

For seven and a half months he never had his chains off, day or night. He was compelled to work with the lowest and vilest criminals. In the providence of God, the birth of an heir to the Tzar brought about his liberty, after the lapse of fourteen years. On leaving exile he was not provided with shoes, and he had to walk 264 versts barefooted over the frozen ground.

Altogether he has been in prison fifty-two times, having sampled the interiors of no less than twenty-one different gaols. Even now he is forbidden to return to his native place, and has had all civil rights taken away from him.

In reply to a question from me, he said, 'The love of Jesus more than compensates me for all I have endured. I thank my God that He counts me worthy to suffer for the sake of the Kingdom of God.[1]

Literature.

Dale (R. W.), *The Evangelical Revival*, 224.
Luckock (H. M.), *Footprints of the Apostles as traced by St. Luke*, pt. ii. 208.
Maclaren (A.), *Expositions:* The Acts of the Apostles, xiii. to end, 215.
Raymond (G. L.), *Suggestions for the Spiritual Life*, 243.
Wilson (S. L.), *Helpful Words for Daily Life*, 113.
Christian World Pulpit, xliv. 57 (H. A. Thomas).
Treasury (New York), xiv. 248.

[1] C. T. Byford, *Peasants and Prophets.*

Recent Biblical and Oriental Archaeology.

By the Rev. A. H. Sayce, D.D., LL.D., Litt.D., Professor of Assyriology in the University of Oxford.

The latest publication of the Jews' College in London is a very interesting little monograph by Dr. Samuel Daiches on *Babylonian Oil Magic in the Talmud and in the later Jewish Literature.* Oil, as Dr. Daiches says, 'was regarded in antiquity as a mystic element, and was used for consecration and dedication.' Hence came the employment of it for consecrating stones and priestly or semi-priestly personages both in Babylonia and among the Israelites. It was also employed in magic. In the magical texts of early Babylonia it plays a conspicuous part: 'the oil of life,' or, as it is also called, 'the oil of the incantation of Ea and Merodach,' assisted the sick man to recover. A ritual text gives instructions for the consecration of the oil which was poured on the water of the libation; when the oil is 'faultless,' we are told, 'the great gods come near.'

Dr. Daiches shows that both in the Talmud and in later Jewish writings the Babylonian use of oil for magical purposes was known and copied. It was supposed not only to be efficacious in healing, but also to contribute to a knowledge of the future. A common way of discovering the future was by pouring oil on the thumb-nail of a boy, who, after gazing earnestly at it, would see certain spirits invoked by the diviner and learn from them what was to happen. Sometimes the oil was placed on the palm of the hand instead of the nail, reminding us of the similar use of ink in modern Egypt, which has been made famous by Lane. In the case of possession a demon could be expelled by pouring oil over a pot filled with water and repeating a psalm as an incantation. This is purely Babylonian, the Biblical psalm merely taking the place of the Babylonian psalm, which was utilized for the same purpose. The belief that sickness is due to demoniac possession was itself of Babylonian origin.

Dr. Daiches notes that a magical influence

similar to that of oil was also ascribed to the egg, and refers to Hilprecht's statement that eggs have been found in Babylonia under incantation-bowls. An egg-shell inscribed with an incantation in Hebrew letters was discovered at Nippur. Can this magical influence have had anything to do with the practice of burying ostrich eggs in tombs, which extended even as far as Etruria?

Thanks to the excavations at Carchemish we are beginning to know something about the burial customs of the Hittites. Mr. C. L. Woolley, who has been working there, has lately published an illuminating article on the subject in the *Annals of Archæology and Anthropology* (February 1914). He divides the periods represented by the cemeteries hitherto explored into six, or rather seven. We begin with (i.) the Neolithic age, when the bodies of the dead in an upright position were buried in large pots under the floors of the houses, and were accompanied by painted pottery similar to that discovered by Garstang at Sakje-Geuzi, by de Morgan at Susa, and by Pumpelly near Askabad. It is evident that this neolithic culture must have extended over a large part of Western Asia Minor and have lasted for a very long period of time. There is a neolithic cemetery in the lower levels of the great mound at Carchemish. Secondly, we have (ii.) the Early Bronze age, characterized by cist-graves of large stone slabs and wheel-made pottery, usually unpainted, and including cups which resemble gigantic champagne glasses. Bronze, moreover, takes the place of stone, while the dead man is laid on his left side in a contracted position. It is evident that a new race has appeared upon the scene.

Somewhere about B.C. 2000 comes (iii.) the Transition period, when the 'champagne cups' disappear, and the forms of culture lead on to (iv.) the Middle Hittite period, which Mr. Woolley dates from B.C. 1750 to 1100. I should myself place its close a century earlier. The pottery becomes finer in quality, and cylinder-seals occur with the so-called Syrian geometric patterns. The Late Hittite age (v.) is divided by Mr. Woolley into two periods—the first extending to B.C. 718, when Carchemish was captured by the Assyrians and became an Assyrian prefecture; and the second to B.C. 605, when the city was destroyed by Nebuchadrezzar and lay waste for a considerable time. After this comes (vi.) the Persian period.

The 'Late Hittite' age was the epoch when, as I believe, Northern Syria was under the control of the Moschians—the Meshech of the Old Testament—who had succeeded the Hittites of Boghaz-Keui as the representatives of the Hittite empire. They brought iron with them, as well as the practice of cremation and a new kind of pottery which owes its inspiration to the art of Cyprus and Cilicia. Cypriote pottery also, together with bronze fibulæ, was imported, as well as Egyptian scarabs and amulets and cylinder-seals of Hittite manufacture. The ashes of the dead were deposited in cinerary urns which were covered with an earthenware saucer or bowl of gilt-bronze over which was laid a krater or bath-like dish. Objects covered with blue glaze are met with as well as terra-cotta dolls. Paste cylinders, roughly engraved, are common, but along with them well-cut seals of hard stone with Hittite characters are found. It would seem that the Hittite script continued to be used down to the time of Nebuchadrezzar.

Like myself, Mr. Woolley supposes that the iron-using people to whom the later Carchemish owed its civilization were the Muskâ or Moschians of the Assyrian records. I had been led to that conclusion by my decipherment of the hieroglyphic texts which specifically name them Moschians; Mr. Woolley's views are based upon archæological considerations. This agreement between the philological and archæological data increases the probability that our conclusions are right. As I have pointed out in the *Proceedings* of the Society of Biblical Archæology, the existence of a second Hittite empire, which corresponds to the Cilician empire of Solinus, will explain the old saying quoted in Gn 9^{27}. Japhet or Iapetos was a Cilician deity, as we learn from Stephanus of Byzantium, and the inscriptions show that the centre of Moschian power at the time of the Moschian occupation of Syria lay in Cilicia. For some centuries, Iapetos, its representative, actually occupied 'the tents of Shem,' and since, according to Solinus, the Cilician empire at one time extended to the frontier of Egypt, Canaan would have been its 'servant.' It is possible that Chushan-rishathaim of Aram-Naharaim, that is to say, of Syria west of the Euphrates, was a Moschian Hittite.

In the Study.

Virginibus Puerisque.

The Seller of Spices.

By the Rev. Herbert S. Seekings.

'They took knowledge of them, that they had been with Jesus.'—Ac 4[13].

In a narrow street in the Holy City in the days of long ago lived old Tobiah, apothecary and seller of spices. Morning by morning while the dew sparkled on the grass and gathered in the tiny cups of the lilies Tobiah roamed over Olivet in search of rare herbs and choice flowers. Night by night he sorted his herbs into bundles and distilled the perfume from his flowers. And day by day he went through the city crying, 'Buy sweet herbs and fragrant spices, buy to-day. God sends them, I gather them, buy of me. Boons of the earth for the sorrows of men, take while you may!'

'Ah, Tobiah!' said a keen-faced youth, 'spices again! Doth not the prophet say, "Wherefore spend ye money for that which is not bread?"' To whom the spice seller made reply, 'Is it thus with you, Simon Zelotes? Mayest thou yet learn that the world requireth fragrances as much as it needeth bread.' And Tobiah, heeding not the fiery lad, went on his way. And as he went he droned his familiar cry, 'Buy sweet herbs and fragrant spices, buy to-day.'

Into the street at the sound of his call bounded Judith and Reuben, merry-hearted children of Miriam—wife of Ezra the shepherd. After Tobiah they ran, and into their hands he thrust bundles of spices, and upon their garments his perfumes he sprinkled. Tobiah loved children. Do you ask why? Well, maybe for their own sake, and maybe because he thought of a tiny grave in the burying-place of his fathers!

At midday homeward the children wandered, radiantly happy. 'Guess where we have been, mother, guess where we have been.' 'Ah, children,' said Miriam, as the scent of the spices reached her, 'so you have been with Tobiah again!' And then the wise Miriam added, 'And quite right, my jewels; if you wish to be fragrant keep near to the seller of spices.'

And was not that a beautiful thing to say? Keep near to the seller of spices. St. Paul said that in his own way to his Philippian friends. He told them that whenever they found anything they could reverence, anything that was pure or lovely or well spoken of, they were to fasten their mind upon it. Such things were to be the spices they were to handle every day. We become like the things we love. St. Paul knew that if these friends of his were to be good and pure and true they must keep near to the Seller of spices. And he knew of a wonderful Seller of spices—One whose wares were 'without money and without price.' The Lord Jesus is that Seller of spices, and the sweetest, brightest, happiest lives are those lived closest to Him.

Our text tells us that that was the secret of Peter and John. They were simple men, yet they did wonderful things. And the reason they wanted to do them, and could do them, was 'they had been with Jesus.' They had been so long with Him that they had become like Him. And when the Jewish council looked at Peter and John, they said, 'These men could never have done these things had they not been with Jesus.' A lady who has a natural gift of mimicry once told me that when she was a little girl her mother could always tell with whom she had been by the manner in which she spoke when she came home. That is it. Our deeds and our words reveal with whom we have been. And is it not simply splendid to think that every lovely thing in our life—our truthfulness, our kindness, our cheerfulness, our love of right—may tell others that we, no matter how little or how lowly we may be, have been close to Jesus, just as the perfume of the spices told Miriam that her children had been with Tobiah the seller of spices? Will you try to remember that it is so?

Fruit Trees.

'By their fruits ye shall know them.'—Mt 7[16].

I once went to live in a new house with a garden, and in the garden I found some gooseberry bushes growing. To all appearance they were very much alike. They had the same situation, the same soil and sunshine, and the same care. But when the fruit season came one bush had large, finely-flavoured fruit, the berries on another, close beside it, were hard and tart and green. They were two

different varieties. Until the fruit came on, and after it had passed, I could not tell which was which. I could tell them only by the fruit.

People are very much like trees in an orchard. They are planted there by a Gardener who sets them in the place and soil He thinks best for them. There are good people and bad, and they are not unlike to look at. How shall we know them? Our Lord told His disciples how. He said, 'You will know them by their fruits.' If a man finds apples growing in an orchard, he says 'This is an apple-tree.' For apples grow on no other kind. If he finds plums, he knows he has a plum-tree. So if you know some one who does good, you say he is a good man, but if you know some one who does wicked things, you say he is a bad man, for good people do not do such things. You know people, like trees, by their fruits, that is, by the deeds they do, because these show their character.

But if we apply this test to other people, we must apply it to ourselves as well. Perhaps you think you are kind and loving at heart, and your grapes quite sweet. You may be a little cross sometimes, when you are put out, but it is nothing to speak of, a few prickles don't matter. Yet vines do not have thorns. Other people will judge you by your fruits. They may be saying, 'I cannot ask anything of that boy or girl, he is so disobliging, or she is so selfish.' While you think you are vines, they may be finding you little thorns, to which they need not go if they want grapes. It is a good thing to test yourselves by this. How do you look to others? Do they gather good fruit from you? You will be known both to them and to yourselves by your fruits, for by them you prove what your character is, and whether you are a good fruit-tree or a barren thorn.

God knows you by your fruits. He is the Gardener who has planted the orchard of this world, and He has planted His trees that He may have fruit. That is what He wishes to have, and if He does not find it, He knows He has a poor tree. What kind of fruit does He want? St. Paul has told us nine 'fruits of the Spirit.' They are Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, and Temperance. Very likely you do not see much fruit yet, when you look into your hearts. Such fruits as these take a long time to grow. They must grow slowly all your life in the sunshine of happiness, and the rain of trouble, and the frost of unkindness; and the Gardener is watching the fruit grow slowly but surely till it is ripe. He sees first the flower-bud, and then the blossom, and then the fruit. He does not expect ripe fruit before its season, but He sees it growing, and He knows His tree is not barren. The best we can do is poor enough, but in it God sees the promise of what we shall be hereafter, if only we are really and honestly doing our best.

Within the folded seed
God sees the flower and in the will the deed.

The story is told of one who, in her early days, was considered the most uncomely girl in the village where she lived. But this did not discourage or dishearten her. 'I will make my life,' she said, 'so beautiful that people will love me in spite of my ugly features.' So she set to work under the training of Christ, took lessons from Him in patience, thoughtfulness, kindness, humility, graciousness. She embraced every opportunity of doing good. If there was trouble in any home, there she was sure to be found. At last, by her many deeds of love and tenderness, she became known as the angel of the village. Through her face, though plain, shone a gentle radiance of peace and love. People loved her because they saw Christ in her.[1]

Dr. Rendel Harris has published, under the title of *The Sufferings and the Glory* (Headley; 2s. 6d. net), a volume of addresses given by him at the Woodbrooke Settlement on Monday mornings. It is that form of book—a rare form—that the reviewer can make nothing of. If he were a highly trained reviewer he might describe it as a highly trained gardener will describe a greenhouse. But it is better even then to pick a flower. This is the first address—

Gnosis and Agapé.

It has been one of the distinctive features of Evangelical Religion to emphasize what is called the Assurance of Faith, an experimental temper which borders so closely on spiritual certainty, that the believer comes to talk like a Gnostic, and faith appears to mark out for itself a claim in the very area of knowledge. Such persons (and I myself am one of them) have been in the habit of affirming kinship with the Apostle John on the ground that they are able to use the same language that he uses, or at all events, that they have a right to the same vocabulary, with such necessary modifications as may be required in passing from the experience of an actual apostle (and one of the most intimate of Christ's companions) to that of

[1] H. W. Morrow, *Questions put by Christ*, 50.

an ordinary Christian. Certainly the one will say as readily as the other that 'we know we have passed from death unto life,' because the believer is as sensible of the spiritual change which he has undergone as the Apostle himself; he may not be able to say with the same combination of outward and inward knowledge that he has seen and handled the Word of Life, but he will be able with another apostle (also one of the inner circle) to affirm that 'though now we see him not, yet believing we rejoice with an unutterable and glorified joy'; to have actually touched the outward body of a manifested Christ could not take you much further than that. And this affirmation and language of assurance, which is a characteristic so strongly marked of Evangelical Faith, has led the students of the New Testament to point out how constantly the Biblical writers (and in particular St. John) use the word 'know' in preference to any other word, such as 'hope,' or 'suspect,' which might seem to be intellectually or spiritually more suitable as well as more modest. They even hold that we have not grasped truly the Christian calling unless we have this word incorporated in our spiritual vocabulary; and sometimes, especially if they are devoted to the letter of the Scripture, they will emphasize the matter by an actual calculation of the number of times the words 'know' and 'knowledge' recur in the first epistle of John, so that they take sides with those who affirm that, however much the Apostle may be at war with Gnosticism, he makes war by transferring to himself the very title and terms of the people whom he is confuting (just as Clement of Alexandria did at a later date), and is himself the first and greatest of the Gnostics.

Certainly there is nothing lacking in the Apostolic statements: they include historical verities, such as when he says that 'we know that the Son of God is come,' experimental verities, as when he says 'we know that we are in him,' or that 'we have passed from death unto life,' as well as some cases where he comes near to the declaration of omniscience and might be criticized for extravagance, in affirming that all knowledge resides with the illuminated believer, and none of it with the person that is outside the new fellowship of which he is a leader. However that may be, there is no narrow or monopolist expression of assurance on his part inside the limits of the Church; the writer identifies himself with his followers and disciples by the use of the first person plural, in the form which we call the community—We. His experience is theirs, and theirs is his. In that sense he transfers his Gnosticism, or, if we prefer it, his Assurance of Faith, which is the heart of his Gnosticism and the kernel of his Evangelicalism, to the people who are with him, and to those who are to follow him: they are brethren, not because they practise community of goods (a custom which had disappeared by the time he was writing), but because they enjoy a common spiritual life, whose main feature is a Divine Assurance. Now it may very well be asked whether this way of presenting Christianity is likely to commend itself to enquiring minds at the present time? We recall the salutary lesson that we have lately had from the Presidential chair of the British Association against dogmatism in science, and its accompanying arrogance in temper. The method of rebuking this bad temper is by setting up Uncertainty as a new idol in place of Certainty, and by telling us that we cannot be sure of anything in this world, not even that the priests are wrong in more than half that they say. I should have thought that we might at least have gone as far in Gnosticism as that; but in this enquiry Dr. Lodge follows Mr. Balfour, whose examination of the Foundations of Belief was happily described in the House of Commons as an attempt to show that Science was as baseless as Religion! Well, it is no doubt salutary, as we have said, to learn modesty of temper and expression from the fact of our limitations; but perhaps the lesson was overdone. After all, there are facts both of science and religion! If we are too positively told that we really know nothing, some of us will make a wild protest to the effect that we really are beginning to know something in both regions of enquiry. Are we going too far in that statement? Must Faith be warned off as trespasser from the field of Knowledge, or St. John treated as an illegitimate squatter on the soil of Certainty? Ought he to have spoken with 'bated breath, and whispering humbleness' of his knowledge of the Father, or his relation to the Son? Ought we? Suppose he had freely used the word 'perhaps,' which is altogether absent from his Gospel and Epistles (and is becoming increasingly frequent in our own speech), would he have made any converts, and would they have been of much use if he had made them? So it seems there is something to be said

after all in favour of ecclesiastical dogmatism, when the ecclesiastic is a person who really knows. I admit that the qualification in that sentence is far reaching; perhaps on that account I ought not to have called St. John an ecclesiastic, but simply a Churchman.

At this point I am checked in my investigation by the Apostle himself, who takes me aside to point out that my presentation of his teaching is altogether one-sided and inadequate. He tells me that I have misrepresented him; that I cannot count rightly, or I should have found *love* oftener in the Epistle than *knowledge*; that I cannot measure rightly, and words, he says, are *ponderanda, non numeranda*, to be weighed, not to be numbered. He says that I ought to have inferred his ruling principle from the extent to which it was applied, whether from God towards man, or from man towards God, or again from man towards his brother. He says that when he wrote the letter he did not address it to Gnostics, as if he had said, 'Gnostics, now are we the children of God!' or 'Gnostics, I am not writing a new commandment to you,' or 'Gnostics, do not believe every spirit.' He says that he sometimes packed the sentences so full of Universal Love that there was hardly an inch of standing ground for any other idea. In proof whereof he drew my attention to chapter iv. verses 7, 8, 9, 10: 'Beloved, let us love one another,' etc., and asked me whether one could have put a single idea more prominently or more absorbingly in the same space or in as many breaths of utterance. He told me to look at iv. 21: 'Love the Father and love the brethren,' and the following pair of verses, in which he had spoken of loving 'Him that begat,' *i.e.* the Father, and 'Him that was begotten,' *i.e.* the Son, and how he had connected this with the love of the brethren, by speaking associatively of the love of the Father and the love of the children of God.

By this time a spirit of humility had come over me, and I asked him gently how it was that he had been so much misunderstood. For, said I, all those that are called Gnostics say that they belong to thy school, and they have taught me that the passwords of thy teaching by which I can recognize it in any document are such terms as *Gnosis, Grace, Truth, Life Eternal.* Did such people really belong to thy school? He answered me that these were really his words, and the men, to some extent, his scholars. But of the words, we may say that 'the greatest of these is Love,' and of the men that they belonged to the lower school, and did not easily pass to the higher school; where, said he, I took all the classes myself; for, said he, they cannot be promoted until they have learned the art of weighing as well as counting words, and knowing how to distinguish what is great from what is small. I asked him further and said, If, as thou sayest, *Gnosis* and *Agapé* are closely related, I observe that thou drivest them in thy epistle as horses in the same chariot. Do they not then belong to one team, or to a single yoke: and will they not go all the way to the same end of the like accomplished journey? To which he replied that he had indeed driven them together, but that they were not really a pair. To begin with, said he, Gnosis, whom you see yonder, whom all men take to be the better horse, is really the weaker, and the harder to drive. He will balk if, in driving, we pass such a simple thing as a wayside cross, and he becomes intractable when he hears me say '*In hoc signo vinces.*' Whereas the other hight Agapé mendeth her pace whenever she seeth what the other avoideth, and taketh in good cheer that which the other interpreteth as discouragement; moreover, she can find her way in the darkest of nights. Wherefore, said he, the trained and the tractable is better than the undisciplined and the erratic. And further, said he, for him that will travel far, Gnosis is the worse horse; he showeth ever and increasingly a weakness in the knees, whereby I know full well that he will not win all the way to my destination; or if I pressed him beyond his strength or his due distance, he hath such a horror of waters that must be crossed, wherein he seeth not his own feet nor how to place them, and is so unskilled in swimming, that if the floods should be out (as they say at certain seasons men may expect), I should risk myself as well as him in such ill travelling over uncertain or covered pathways. Wherefore I cut him loose when I saw his goings were uneven or that fear did beset him; and I finished my journey with the other.

After I had thus conversed with the blessed man, I met with certain Elders of the Church at Ephesus, of whom I enquired concerning the blessed man and his last days amongst them and the manner of his passing from them. And they told me with some such shame and compunction as I had myself experienced, that they too had

somewhat misunderstood him. For, said they, at the last he was become like a harp of many strings, of which all strings but one had been broken. Yet upon this string he would essay to make music as though he found it a whole harp in itself. And we, who remembered his ancient skill in touching a clear harp of divers tones, had thought it would be better that he should not play any longer upon one string who had been used to play upon seven. And when his bodily presence became weaker, and we were wont to carry him to the assembly of the children of God, and set him in his place, from whence he used to utter the oracles of the Kingdom, he found speech with difficulty, nor did the oracle say anything except, 'Little children, love one another.' So we, being ashamed that he should repeat one truth over and over, and one commandment as though it were the sum-total both of the ancient decalogue and of the later beatitudes, did chide with him and say, Master, all this thou hast often said to us, neither have we altogether forgotten nor transgressed it, but hast thou not some new message to deliver before thou goest from among us, and we see thee no more? Whereupon he turned towards us with surprise, as if he had really said a new commandment, which we had ill supposed to be old, and said, 'This is the Lord's commandment, and when it is fulfilled nothing is wanting.' Whereupon we, seeing our error, and being made humble by his gentleness, did kiss his hands affectionately, desiring that we might really be the little children to whom he desired to speak. And one of the elders said to me, that he believed a man might be cold in his brain before he was chilled in his heart; whereof, said he, thou mayest take a token. For he lieth in yonder graveyard, and many of us, who have stood by his grave and remembered his gracious presence and speech, and his visions of Christ's life on earth and in heaven, have seen the turf upon his grave heave rhythmically as though his heart were beating yet, and the mould were lying very light upon him. And there were of our number who said that they had seen the motion, but had judged it to be due to the earth's quakings, whereof, thou knowest, Ephesus is much vexed. But others said, We saw the turf moving indeed, but what one sees through tears is not calculated to be received as testimony in courts of strict enquiry. But in any case, neither he nor Love is really dead. Nor will Christ live without him, who lived so much with Him in the days of His flesh.

Then one of the company, a young man, I think his name was Polycarp, said that the music which the saint made at the last was really the best, albeit made upon a single string. For if, said he, as I have heard, great musicians have been known to make strange melodies out of a single string, what music will not he make who, after searching into all that will make music to a Master's touch in the wide world, should find his trembling finger laid at last, in great reverence, upon the heart-strings of God, to which all other music is tuned and from which all phrases of all harmony are borrowed? And I judge, said he, that this had happened to our Master, when he thought he was playing upon a lyre of his own. Moreover, said he, I do remember an ancient tale of one who contested for a lyric prize in such controversies as Athens loved to honour, desiring ever to put crowns and wreaths upon the heads of them that had surpassed the rest in strength or skill. And this one of whom I speak had the mishap that, as he neared the music's close, and his hand was like to pass from the lyre and its finished strains to the prize and its symbolized honours, a string did break and carry away with its breaking all hope, whether of music or of prize. And it would have gone hard with him that made the music, if a certain grasshopper, who also had music in him, but only one note (nevertheless it was the very note of the broken string), had not perched himself un-noticed on the lyre, and given forth the true note as the occasion required, watching carefully that he lost not either the time or the proper rising and falling of the note. Hence it came to pass that the musician gained his prize and found in the little grasshopper his friend. But with St. John, he said, it was not that one string had broken, and all else remained, but that every string was gone but one, wherefore he must be his own grasshopper, and sound out Love, Love, Love, when some of us were foolish enough to have wished him to say Logic, Logic, Logic, or at least, Logos, Logos, Logos, or Philosophy, Philosophy. Nor did he deliver his last message as a man of despair, from whom all opportunities, or almost all, had fled; as I have heard of painters who made a limning of Hope with such a broken lyre as I have spoken of, and reflected the brokenness of the lyre upon the singer, so that one might not

tell at the first glance whether it was Hope or Despair (they had become so like to one another); but he, on the contrary, strangely bedecked with sunshine in the midst of gathering shadows, and covered with the warm enwrapping of his new commandment, when all things were waxing old and cold, and preparing to vanish away, and pressing forward the more earnestly as the strength for motion declined, did at last set a full sail on seas that we may not traverse yet, in such a bark whereon it seemed to us as if there sailed with him one who had been with him before-time on the Galilean lake. Wherefore he will land to the same strain wherewith he left us, and with the music set to a repaired and renovated instrument, will discourse again of Love, which was in the beginning, which was with God, and which was God.

Thus much the good Polycarp, to whom, if I understand him rightly, I do assent, and to the rest of the brethren at Ephesus who saw the vision when their Master was taken from them.

The New Jerusalem.

By the Rev. William Watson, M.A., B.D., Oyne.

The eyes of the Jews were ever turned to their national city, Jerusalem. To them it was, without exaggeration, the centre of the universe. It was the place which God had chosen for His habitation, and which He had called by His own name. For long the belief was cherished that Zion was inviolable, that God would never forsake His Holy City, but as time passed the leaders of Jewish religious thought, under the influence of the teaching of history and new ideas of God's majesty and holiness, gradually attained to the perception that Jerusalem as it was could never be His permanent dwelling-place. Hence there arose the belief that the earthly Jerusalem needed to be purified, and finally that it required to be replaced by its heavenly representative. As Christians we are familiar with the idea of the New Jerusalem which comes down from God out of heaven, and with the pictures of heavenly blessedness connected with it; and for this idea we are indirectly indebted to Jewish apocalyptic writers of olden time.

Jerusalem, as has just been said, was to the Jews the centre of the universe. It was regarded as being situated in 'the middle of the earth' (1 En 26^{1}). It was called 'the centre of the navel of the earth' (Jub 8^{19}). The Jews dwelt 'around the city of God at the centre of earth' (Sib 5^{250}). It was with Jerusalem that all their hopes of national greatness were connected, and hence it was but natural that it should be regarded as the centre of the Messianic Kingdom. It was so regarded by the Old Testament prophets, and it continued to be so regarded by the Jewish writers who wrote in the intervals between the Old and New Testaments.

At first it was thought that the earthly Jerusalem was fit to be God's permanent dwelling-place, and this was an idea which lingered long. Even in the time of Christ it was called 'the city of the great King' (Mt 5^{35}). But as early as the Exile the prophets did not fail to drive home the lesson which they themselves had learned from the history of God's dealings with His people, the lesson that the earthly Jerusalem must be purified before it can become fit for God's habitation (see Ezk 40–48). 'All thy children shall be taught of the Lord,' it is said to the desolate land; 'and great shall be the peace of thy children. Through righteousness shalt thou be established' (Is $54^{13.14}$). Of the restored Jerusalem it is said, 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. . . . Thy people also shall be all righteous' (Is $60^{19.21}$). In Is 65^{17-25} 66^{22} it is declared that the nature of the earth and of its inhabitants will be transformed, though the transformation will not be such as to bring all wickedness to an end (65^{20}). We seem to have here the beginnings of the idea that the present earth is not fit to be the scene of the Messianic Kingdom which is to be established in the last days.

The need for the purification of the earthly Jerusalem was also felt by the Jews of the second century B.C. In the Book of Enoch it is promised that the tree of life 'will be transplanted to the

holy place,' Jerusalem, where it shall be food for the elect (25^5). The belief in the renewal of the heavens and the earth was also further developed, and Jerusalem was to be sanctified in the new creation (Jub 1^{29} 4^{26}). 'Mount Zion will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world' (Jub 4^{26}). 'In the New Jerusalem shall the righteous rejoice, and it shall be unto the glory of God for ever. And no longer shall Jerusalem endure desolation, nor Israel be led captive; For the Lord shall be in the midst of it, and the Holy One of Israel shall reign over it' (Test. Dan $5^{12\text{-}13}$).

The same belief continued through the first century B.C. into the first century A.D. It is true that the Jews did not even then always clearly perceive their own failure to attain to righteousness, and often attributed the disasters which befell them to the wickedness and cruelty of their oppressors, but there were times when they became awake to the fact that Jerusalem and its inhabitants were far from being righteous. In the Psalms of Solomon the prayer is uttered, 'Gird him (the son of David) with strength, that he may shatter unrighteous rulers, and that he may purge Jerusalem from nations that trample (her) down to destruction' ($17^{24\text{-}25}$). But it is also prophesied that 'he shall purge Jerusalem, making it holy as of old' (17^{33}).

Two Jewish books of the first century A.D. claim a great rôle for Jerusalem in the coming Messianic time, 2 Baruch and 4 Esdras. It is to be the centre of the Messianic Kingdom, which is to last for a long time, if not for ever (2 Bar 6^9 40^1 73^1). In 4 Esdras the kingdom is to last 400 years (7^{28}). In the Book of Revelation the kingdom lasts 1000 years ($20^{3.\,7}$), and Jerusalem is likewise its centre (20^9). But the two Jewish books in question bear witness to the fact that in the latter half of the first century A.D. the hope that the earthly Jerusalem when purified would be the centre of the Messianic Kingdom was giving place to another and yet kindred belief that it was the heavenly Jerusalem which was to be the eternal dwelling-place of the righteous. The present earth is the sphere of corruption and must give place to the world of incorruption. The present Jerusalem must also disappear in order that that which is incorrupt may come. And yet the earthly Jerusalem is related to the heavenly. It is, as it were, its shadow. Moses was commanded to make the furniture of the tabernacle after the pattern shewed him in the mount (Ex 25^{40}; cf. He 8^5). The earthly tabernacle was only a shadow of the heavenly (He 8^5); and in like manner the earthly Jerusalem has its counterpart in heaven. It was the heavenly Jerusalem that was shewn to Adam before he sinned, to Abraham, and to Moses (2 Bar $4^{4.\,5}$ 59^4).

This doctrine of the heavenly Jerusalem seems to be as old as the second century B.C. In the Book of Enoch the seer sees the pillars, beams, and ornaments of the old house removed, to make way for a new and greater house, of which the pillars and ornaments were new and larger than the first, and this new house is to be the dwelling-place of all God's people (1 En $90^{28\,ff.}$). But it was not until the latter half of the first century A.D. that the doctrine became common; and it was then adopted by Christianity itself, even though Christ does not appear ever to have mentioned it in His teaching.

The New Jerusalem then is in heaven, where it will be preserved unto the last times (2 Bar 4^6). It is there that there is a city builded (4 Es 8^{52}), 'the city which hath the foundations, whose builder and maker is God' (He 11^{10}). It is there that there is a city, which God has prepared for those who desire a better country, that is, an heavenly (He 11^{16}). 'Here have we no continuing city, but we seek that which is to come' (He 13^{14}), 'the city of the living God, the heavenly Jerusalem' (12^{22}). It is 'the Jerusalem which is above . . . which is the mother of us all' (Gal 4^{26}), the Jews sometimes speaking of the earthly Jerusalem as 'mother' (2 Bar $3^{1.\,2.\,3}$ 10^{16}).

The Jews of Palestine do not appear to have believed that the faithful would be admitted into the heavenly city at death. It might be revealed to them in vision, as it was to Abraham and Moses, but they could not enter into possession of it until the last times, until the consummation of all things (cf. He $11^{13.\,40}$). Accordingly the New Jerusalem is not revealed until the end of this world of corruption. 'Then shall the city that now is invisible appear, and the land which is now concealed be seen' (4 Es 7^{26}). 'And Sion shall come and shall be made manifest unto all men, prepared and builded' (13^{36}). At the end of time the New Jerusalem will come down from God out of heaven. Men have nothing to do with the building of it. It is a city which is built without

hands (4 Es 13^{36}). They can prepare themselves to be its citizens only by faithfulness to God. In the Book of Revelation the seer describes how he 'saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away' (Rev 21^{1-4}; cf. 5^{10}). 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God' (3^{12}).

The inhabitants of the New Jerusalem will be the righteous. To the Jews this usually meant that no Gentile would enter it, and the belief was never far from them that they as a nation deserved the heavenly city because of their sufferings at the hands of the heathen; but according to Christian belief 'the nations shall walk in the light of it (Rev 21^{24}), and the leaves of the tree of life which is in the midst of the city are for the healing of the nations' (22^{2}). 'In the New Jerusalem shall the righteous rejoice, and it shall be unto the glory of God for ever' (Test. Dan 5^{12}). 'Zion and Jerusalem shall be holy' (Jub 1^{28}). 'O Jerusalem, cast about thee the robe of righteousness which cometh from God; set a diadem on thine head of the glory of the Everlasting. . . . For thy name shall be called of God for ever, the peace of righteousness, and the glory of godliness' (Bar 5^{2-4}). Into the heavenly Jerusalem 'there shall in no wise enter anything that defileth, neither he that worketh abomination or maketh a lie: but they which are written in the Lamb's book of life' (Rev 21^{27}; cf. 21^{8} $22^{11.\ 15}$). 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city' (22^{14}).

The Jews could not think of Jerusalem without also thinking of the Temple. In fact, to them the two were almost identical. Jerusalem without the Temple was almost unthinkable. Haggai and Zechariah seem even to have made the rebuilding of the Temple a condition of the coming of the Messianic time. At the consummation of all things the tree of life will be transplanted to the New Jerusalem, to the temple of the Lord, the eternal King (1 En 25^{5}). 'The Lord shall be in the midst of it (Jerusalem), and the Holy One of Israel shall reign over it' (Test. Dan 5^{13}). According to the Book of Revelation the presence of God will be immediately manifest in the heavenly city. There His tabernacle will be with men, and He will dwell with them (21^{3}). 'The throne of God and of the Lamb shall be in it; and His servants shall serve Him, and they shall see His face' (22^{3-4}). There is thus no need for any temple building. The seer 'saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it' (Rev 21^{23}). Neither is there any need of the sun or the moon, for God is the light of all who dwell there. 'The city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof' (21^{23}; cf. Is 60^{19-20}).

The New Jerusalem is a glorious city. When speaking of the restoration of Jerusalem the prophets were fond of describing its beauty in striking terms. 'O thou afflicted, tossed with tempest, and not comforted,' Jehovah is represented as saying, 'behold, I will cement thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy battlements of agates, and thy gates of carbuncles, and all thy borders of pleasant stones' (Is 54^{11-12}). Other Jewish books re-echo the same idea. 'The gates of Jerusalem shall be builded with sapphire and emerald,' says Tobit, 'and all thy walls with precious stones. The towers of Jerusalem shall be builded with gold, and their battlements with pure gold. The streets of Jerusalem shall be paved with carbuncle and stones of Ophir. And the gates of Jerusalem shall utter hymns of gladness, and all her houses shall say, Halleluiah' (13^{16-18}). Another seer speaks of the glory of the heavenly Jerusalem, and of her majestic beauty (4 Es 10^{50}). According to the writer of Hebrews there is something remarkable about the foundations of the heavenly city, whose builder and maker is God (He 11^{10}). The seer of the Book of Revelation says of the New Jerusalem that she has the glory of God, that her light is like unto a stone most precious, even like

a jasper stone, clear as crystal (21[11]); that her foundations are garnished with all manner of precious stones (21[19]); that the twelve gates are twelve pearls, each gate being of one pearl, and that the street of the city is pure gold, as it were transparent glass (21[21]).

The names given to the New Jerusalem are suggestive of its nature. It is ἡ πόλις ἡ ἁγία (Rev 21[2. 10]; cf. Sir 24[11] 49[6], Ps Sol 8[4] πόλις ἁγίασματος); 'the holy city' being a term often applied to Jerusalem in the Old Testament (Is 48[2] 52[1], Neh 11[1. 18], Dan 9[24]). It is πόλις θεοῦ ζῶντος (He 12[22]), ἡ πόλις τοῦ θεοῦ μου (Rev 3[12]). It is Ἱερουσαλὴμ ἐπουράνιος (He 12[22]; cf. 11[16]), ἡ ἄνω Ἱερουσαλήμ (Gal 4[26]; cf. 2 En 55[2] 'uppermost Jerusalem'). As the writer of Hebrews speaks of μέλλων αἰών (6[5]), so he also speaks of (πόλις) ἡ μέλλουσα (13[14]).

Literature.

THE CRADLE OF MANKIND.

'It requires at least four persons to compound a salad sauce, say the Spaniards. The requisite incompatibilities can never co-exist in one. A spendthrift should squander the oil, and a miser dole out the vinegar. A wise man should dispense the salt, and a madman should do the stirring. Similarly, it has been stated that it takes two people at least to write a book of travel; a newcomer to give the first impressions and an old resident to reveal the true inwardness of things.'

The newcomer in this case was Mr. Edgar T. A. Wigram, the old resident the Rev. W. A. Wigram, D.D. The one had spent three months in the land of the Kurds, the other ten years. Together they wrote their book, calling it *The Cradle of Mankind* (A. & C. Black; 12s. 6d. net).

Now, just because it describes the Cradle of Mankind, the book is more than an ordinary book of travel, more than the most fascinating book of travel ever written. The Kurds are an offence to civilization, but they have their picturesqueness. Even their pride is better (in a book) than meanness would appear. It is not the race, however, that one takes such an interest in, rather it is the country. And the authors of this book are all alive to their opportunity. They can sympathize with the down-dragged Armenian; they can sympathize even with the Kurdish oppressors. But most of all are they in sympathy with the historical and geographical associations with which they are surrounded.

There is 'Mount Ararat,' for example. Of that they say: 'It must be understood that no people here, save the Armenians, look on the great cone which we call Ararat, but which is locally known as Aghri Dagh, as the spot where the ark rested. The Biblical term is 'the mountains of Ararat' or Urartu, and the term includes the whole of the Hakkiari range. A relatively insignificant ridge, known as Judi Dagh, is regarded as the authentic spot by all the folk in this land; and it must be owned that the identification has something to say for itself. It is one of the first ranges that rise over the level of the great plain; and if all Mesopotamia (which to its inhabitants was the world) were submerged by some great cataclysm, it is just the spot where a drifting vessel might strand.

'Whatever the facts, the tradition goes back to the year A.D. 300 at least. That date is, of course, a thing of yesterday in this country; but the tale was of unknown antiquity then, and is firmly rooted in the social consciousness now. In consequence, Noah's sacrifice is still commemorated year by year on the place where tradition says the ark rested—a *ziaret* which is not the actual summit of the mountain but a spot on its ridge. On that day (which, strange to say, is the first day of Ilul, or September 14 of our calendar, and not May 27 mentioned in the account in Genesis) all faiths and all nations come together, letting all feuds sleep on that occasion, to commemorate an event which is older than any of their divisions.'

But the Kurds are not to be overlooked. They will see to that. Even in such a land they will thrust themselves on the reader's notice, as this incident will prove: 'Hitherto there has been no law in the land, but tribal custom has ruled; and in consequence Hakkiari has been the home of good manners, and of that self-respect which

comes from a sense of natural superiority to the plainsman! This last is strongly developed among them; "The greatest nation in all the world," said an *ashiret* Christian one day, "is the English. Next to that comes the Tyari." (One may readily guess that this was the speaker's own tribe.) "Third, but a long way behind these, is the Russian. There are no other nations."

'This sense of congenital superiority brought the writer into rather hot water, when in the year 1904 he brought a select party of these wild Highlanders down to the city of Van, there to receive at his hand instruction that (it was hoped) would "soften their morals and not allow them to be ferocious."

'They came, they deposited their goods; they ate a meal. And forthwith went out into the street and began to thrash all the Armenians they could find! There was some sort of excuse urged, "The dogs dared to laugh at our long hair, Rabbi." But the real reason, as subsequently explained, was the general feeling that the sooner these inferior beings learnt to know their place, the better it would be for the comfort of everybody!

'Next day a complaint came in from an American mission, also established in the town. These *ashirets* had caught the Armenian headmaster of their school, and were playing leap-frog over him in the street, greatly to the scandal of his pupils, who were, however, all too scared (or possibly too appreciative) to attempt a rescue!'

WIDGERY AND WEINEL.

The attempt has often been made to adapt a foreign book to English uses, but rarely with success. For once it has been done with complete success. The book was worth it—that is the first thing. Weinel's *Jesus im 19. Jahrhundert* is a great book, and has had a phenomenal circulation in German. Next, it was adaptable. Apart from the question of style, which can never be made too much of—we know translators, however, who can turn the crabbedest German philosophy into lucid and agreeable English without claiming to be miracle workers—apart altogether from Weinel's language, his book has a certain flexibility which made it possible to add and even subtract without affecting its unity or reducing its force. This is rather rare in German theology. And then the Editor, Mr. Alban G. Widgery, M.A., formerly Burney Prizeman and Burney Student, Cambridge, is a master of the art of editing. Weinel under the title of *Jesus in the Nineteenth Century and After* (T. & T. Clark; 10s. 6d. net) is a greater book than the original, and ought to be at once translated into German and supersede it.

Mr. Widgery has revised the whole book and brought it up to date. He has included in its scope not only English and American, but also French life and thought. He has even, in the person of Mazzini, touched Italy. And all this he has done with a grasp of his subject that is as admirable as is his self-effacement in doing it.

It would be impossible for a book to hit better the proper time for its publication. The symbolical and mystical are rushing in upon us with such volume that we are in utmost danger of losing our hold of the historical in Christian faith. Weinel stands by the historical and vindicates its use. Nothing can be recommended for reading at the present time that will have a more steadying influence than this book.

LIBERAL ORTHODOXY.

The Rev. Henry W. Clark, D.D., has rendered us a considerable service by writing and publishing just at the present time a history of *Liberal Orthodoxy* (Chapman & Hall; 7s. 6d. net). For we are in the midst of a great movement of liberal thought, a movement to which Professor Sanday's pamphlet will give a mighty impetus, and it is quite necessary that we should know something about liberal thinking in the past.

Dr. Clark is as reliable a guide as we could have found. He is liberal and he is orthodox; he is a scholar and he is a writer. Wisely enough he confines himself to the right wing of the liberal thinkers; to have attempted to describe all the ideas of all the peculiars in theological thought would have been impossible, and as useless as impossible. As it is he has found himself seriously handicapped by the limits of his volume.

Yet he has given us living pictures, and he has brought these pictures together into one room, and so arranged them that we can see there is really a history, and that he has written it.

CHURCHGOING.

The editors of *The Homiletic Review*, impressed with the emptiness of the churches, and believing that it was their duty to discover the cause or causes of their emptiness, wrote letters to all the distinguished men they could think of, and asked them to say why so many persons are indifferent to the claims of the Church. They hinted that, in their own judgment, the creeds had something to do with it, quoted a saying of Lincoln's, and suggested that that saying might be made the basis of reply. One hundred and five men (they do not seem to have consulted any women) made some kind of reply. These replies are all printed and published in a volume of 571 pages, together with nine pages of portraits, ten portraits to a page. The title is *The Church, the People, and the Age* (Funk & Wagnalls; 12s. net).

This is the saying of Lincoln that was sent: 'I have never united myself to any church because I have found difficulty in giving my assent without mental reservation to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself," that church I will join with all my heart and all my soul.'

The men are various, and various are their minds. One of the editors considerately offers a summary at the end. But he is unable to show that these hundred and five letter-writers have done much for churchgoing. Here is a paragraph of his summary: 'The papers reveal an irreconcilable disagreement as to what the Church stands for. Concerning its basis one affirms that it is work, another that it is neither faith nor works. Others hold that the Church is bound to Christ and not to any theory of His person, but must maintain the simplicity that is in Christ. Still others regard the Church as founded on the Fatherhood of God and the brotherhood of man. It is further suggested that the Church is not composed of the regenerate but is itself regenerating, with open door to all of humble intent and right spirit. Finally, it is thought of as a clearing-house for social activities, and only incidentally as an inspiring centre of personal ideals.'

MYSTICISM AND THE CREED.

It is to be feared that the Rev. W. F. Cobb, D.D., Rector of St. Ethelburga's in the City of London, who has written a book on *Mysticism and the Creed* (Macmillan; 10s. 6d. net), will be classed by the Bishop of Oxford among the Modernists. He does not accept as literal fact any of the miracles to which the Creed witnesses —the Incarnation, the Virgin Birth, the Descent into Hell, the Resurrection, or the Ascension. He interprets them all symbolically. He does not care to discuss the question whether they are historical or not. 'A grammar, a lexicon, and a history are no doubt valuable aids to the interpretation of the Bible, but they are as a microscope to a blind man unless they are used by the man whose spiritual eye is opened to judge of the value of what reason offers. It is here, however, assumed that such a symbolism exists in the Bible, and that it will repay the search for it.'

Thus 'in the Resurrection-history the space of three days, or the time which came on the third day, is put under the signature of three to say to those who have ears to hear that the work of Resurrection is the work of God. This is only saying in symbolical manner what Romans i. 4 says scholastically, when it states that Jesus Christ had a twofold history; on one side He entered the world of Becoming through the gateway of the seed of David, that being the way of His flesh or phenomenal manifestation; on the other side He was marked off as the Son of God distinct from all others by the power of God, having passed through the gateway of resurrection out of the world of the dead, that being the way into the spirit-world of holiness.'

Dr. Cobb is driven to a mystical interpretation of the Creed to save himself from rejecting it. For he disbelieves in miracles wholly. 'The miraculous,' he says, 'as a violation of the experienced Law of Causality is impossible to modern thought.' It is not with him, as it was with Huxley, a question of evidence; it is a philosophical question. He does not find room in the universe for the freedom, whether of God or of man, which is necessary to the act of a miracle. God is free, and man is free—outside matter. The

moment they come into touch with matter, and that is to say the moment they express themselves or act in any way within this universe, they are at once limited by its laws. 'Life, whether it be the Life of the Supreme Spirit, or of our finite spirits, is self-determined *in itself*,' but at once 'submits to the mechanical process when it goes out of itself into objectivity.'

What, then, does Dr. Cobb get out of the Creed when he studies it mystically? Nothing or everything. Grant his method and there is no limit to its application; deny it and there is no point for departure. If the resurrection of our Lord from the dead is a literal historical fact, then all that Dr. Cobb says about its cosmical significance is irrelevant; if it is not historical, then it may be used as a symbol of great spiritual realities—used as well as any other symbolical form of words, but not better than any other form. The mystic needs no board to spring from, or if he chooses to use a board one will do as well as another. His immediate object is the ocean of God. He may throw himself into it off the words 'He descended into Hell,' or the words 'The third day He rose again,' with equal facility, or off no articulate language whatever.

We conclude, then, that Dr. Cobb's book is not a commentary on the Creed, but it is one of the clearest, sanest, strongest books on mysticism which have recently been written.

MARRIAGE CEREMONIES IN MOROCCO.

It is a disappointment to find that the profession of Christianity may go with the practice of superstition. But the worst examples of it that have been discovered are not worth calling superstition when compared with the depth to which Muhammadanism may descend. In Morocco marriage is encompassed with ceremonies which for intricacy and multiplicity of detail are not surpassed even by the taboo systems of the Australians. And they are all due to the most demoralizing superstition. What is worse, the superstition is part and parcel of the Muhammadan religion. It is the natural and inevitable outcome of that conception of the place of women in social life with which Muhammad cursed his followers. The practices are often revolting, and always in some way or other they return to that abomination of abominations—Muhammad's view that woman is there as a chattel for the use and abuse of man.

'Islam,' says Professor Westermarck, 'does not look upon women with friendly eyes. It pronounces their general depravity to be much greater than that of men. According to Muhammadan tradition, the Prophet said: "I have not left any calamity more hurtful to man than woman. . . . O assembly of women, give alms, although it be of your gold and silver ornaments; for verily ye are mostly of Hell on the Day of Resurrection." The Moors say that women are defective in understanding and religion—*N-nsa naqiṣâtᵉû* (or *qillâtᵉû*) *'âqlīn wā dīn*; and God has excluded them from his mercy—*N-nsa nsâhum llah mĕn raḥàmtu*. They are friends of the devil; indeed, an old woman is worse than the devil—*L-'agûza ăktᵉâr mĕn š-šiṭan*. They are possessed with *jnūn*, who help them to practise witchcraft; nay, many women are really *jnūn* in human disguise.'

It is true that this religion frowns upon celibacy—a feature which will be regarded by some in these days as sufficient to cover a multitude of sins. 'Though Islam considers marriage a civil contract, it nevertheless enjoins it as a religious duty "incumbent on all who possess the ability." "When a servant of God marries, verily he perfects half his religion." It is related in the Traditions that the Prophet once asked a man if he was married, and being answered in the negative, said, "Art thou sound and healthy?" When the man replied that he was, the Prophet said, "Then thou art one of the brothers of the devil." The Moors maintain that a married man is blessed in this life and goes to Paradise after death, whereas a grown-up man who dies a bachelor does not find the road to Paradise, but will rise again with the devil.' But why does Islam thus canonize the married man? Muhammad himself made no secret of it, and offered himself as a conspicuous example.

But Professor Edward Westermarck is not a Christian apologist. He has written his new book, *Marriage Ceremonies in Morocco* (Macmillan; 12s. net), purely as an anthropologist. It is a work of extraordinary patience, and will be henceforth the standard authority on the subject.

THE FOUNDATIONS OF CHARACTER.

It is no doubt due to the technical language in which books of Psychology and Ethics are written

that the preacher so rarely uses them in the preparation of his work. In the preparation of himself he has to use them, else he can be no preacher. But when the sermon is 'on the stocks,' how rarely does even the accomplished scholar find material or any obvious aid in those volumes of scientific ethics, or of more or less scientific psychology, which load his shelves. When one who is himself a preacher edits or writes an ethical work, the result is immediately helpful, as is the case with Professor Kilpatrick's edition of Butler's Sermons or Dr. Alexander's Ethics. But that is not enough. We ought to be able to use those great manuals which gave us such knowledge of the subject as we possess.

At last there has been issued a volume on Ethics which seems likely to meet and fulfil the preacher's desires. Its author is not a preacher, but, as you might say, a professional teacher of Ethics—Mr. Alexander F. Shand, M.A. The book, which is entitled *The Foundations of Character* (Macmillan; 12s. net), is in no respect homiletical or hortatory, but purely and dispassionately scientific. But it discusses the subjects that are of immediate value to the preacher—Fear, Anger, Joy, Sorrow, Surprise, Curiosity, Desire, Hatred—and especially the foundation and issue of all these emotions, Character itself; and it discusses them in language which, if it is not emancipated from the tradition of scientific terminology, is yet far easier to turn into practical use than one is accustomed to find in such a book.

The volume is not written for the purposes of the pulpit. Such an idea could not have been present to Mr. Shand's mind in all the writing of it. A scientific treatise, it is sent out to do whatever practical service may be in it. In the first place, it will be used for educational purposes. Next, the educated reader who has no more examinations to pass will discover its readableness and enjoy its freshness. But then will come the turn of the preacher, and he will take more out of it than all the rest.

THE NEW TESTAMENT IN THE TWENTIETH CENTURY.

Are we no longer to use the word 'Introduction'? The book which the Rev. Maurice Jones, B.D., has written would in former years have been called an Introduction to the New Testament. He claims that it is an Introduction. But the title which he gives it is *The New Testament in the Twentieth Century* (Macmillan; 10s. net). Let us see what the author himself understands he is offering us.

'The aim of the present volume is to provide a survey of twentieth-century criticism of the New Testament, both in its Christological and historical aspects. For this purpose it is divided into two sections, the one containing an outlook upon the trend of modern Christology, together with two additional chapters on "St. Paul and the Mystery Religions" and on "The Language of the New Testament," while the second section is entirely devoted to the consideration of the latest New Testament criticism on its literary and historical sides. In the combination of these two features in one and the same volume the writer hopes there may be found ample justification for the issue of a work which may be regarded, in some limited sense, as an *Introduction to the New Testament*, and for adding another to the many excellent *Introductions* from the hands of scholars of repute which already occupy the field.'

Mr. Jones, however, explains that he does not consider the title 'Introduction' out of date. He avoids it because his book is not a complete Introduction to the New Testament. 'Several of the New Testament documents are hardly touched upon at all.' 'Its purpose is intentionally restricted to the task of collecting and collating within a small compass what the highest scholarship of the present century has to say with reference to those matters which have not yet emerged out of the region of controversy. Thus, in dealing with the Synoptic Gospels, no attempt is made to treat each Gospel separately, and attention has been entirely concentrated upon the problem of their mutual relations. It is upon the Synoptic *problem*, and not upon the Gospels singly, that criticism has been focused in recent years. Similarly, in the chapter on "St. Paul's Epistles," the greater number of the Apostle's letters, and among them some of the most important ones, are passed over in all but complete silence. Here, again, one need only point out that the best criticism of the age has made up its mind concerning the genuineness of the great bulk of the Pauline Epistles, and it was necessary, therefore, to deal only with those letters concerning the authenticity of which a certain amount of hesitation, small or great, is still felt.'

The topics dealt with are accordingly these:

'Liberal Protestant Christology,' 'Jesus or Christ,' 'Jesus or Paul,' 'The "Christ-Myth"', 'The Christ of Eschatology,' 'St. Paul and the Mystery Religions,' 'The Language of the New Testament.' These chapters make up the first book of the volume. In the second book we find the same up-to-date treatment of the Synoptic Problem, the Acts of the Apostles, the Epistles of St. Paul, Non-Pauline Epistles (Hebrews, James, First Peter, Jude, Second Peter), and the Johannine Literature.

Mr. Jones has not overloaded himself or bewildered us with heaps of books and magazine articles, but he has read widely. He has judgment that waits on his knowledge, and finds no pleasure in surprises. Aware of the last critical bomb thrown by the youngest German theologian, he is so little afraid of it that he takes time to understand the principles of criticism before he looks at it. In a time of unusual disquiet, Mr. Maurice Jones has given us a book that is distinctly rest-bringing.

THE JAPANESE QUESTION.

The Japanese Question, which is only one of the great and delicate questions which the people of the United States of America are called upon to settle, is made known to all the world in its magnitude and complexity by Kiyoshi K. Kawakami in a book entitled *Asia at the Door* (Revell; 6s. net). The author is evidently now an American citizen, and as such he speaks to his fellow-citizens. But he speaks with the intimate knowledge of a Jap. And this combination gives his book weight. He sees the difficulty on both its sides, on both its sides with surprising sympathy. He knows that it will not be easily settled or soon. His book is a plea for patience and the exercise of the mind of Christ.

And evidently it has become clear to thinking American citizens who have no connexion with Japan beyond the claim of humanity, that a serious error was committed by the Californian Legislature when it prohibited the entrance of Japanese immigrants. That distinguished author, Hamilton W. Mabie, has written an epilogue to Mr. Kawakami's book, in which he says: 'The members of the Californian Legislature who voted for the anti-Japanese land bill acted as if they were dealing with a few thousand immigrants; they seemed to be ignorant of the fact that they were dealing with a sensitive and powerful nation. Ignoring that nation, and omitting the courtesies with which civilized countries approach questions of such difficulty and delicacy, they struck at the Japanese immigrants and went home, leaving the United States to deal with the Japanese Government.' And he adds: 'There was no immediate occasion for such legislation; neither in population nor in holdings of land was there a menacing situation. There was not the slightest danger of a "wave of Asiatic immigration"; it was impossible under existing arrangements between the two Governments.'

The great difficulty is the press—the jingo press, as Mr. Mabie calls it. 'A writer in *The Outlook*, whose statement of the case from the anti-Japanese standpoint was in effect a recognition that one of the most serious objections to the Japanese is their ability, declared that California cared nothing for the land bills, and that they could have been killed as anti-Japanese measures were killed two years ago if the "Tokyo jingoes" had not blown the "war trumpet"; and that the abrupt change in California's attitude was but the reflection of "Japan's mailed fist"; and a writer in *The World's Work* says: "At this very moment, while this is being written, twenty thousand people are surging through the streets of Tokyo clamouring for war with America." It is a curious fact that Americans in Tokyo, at the time these stirring words were written, saw no mobs and heard no clamour. As a matter of fact, the mobs and clamour were imaginary.'

Let every effort be made to circulate this important book. Besides the author's and Mr. Mabie's, there is a third hand in it, that of Mr. Doremus Scudder, and every hand is both firm and gentle.

CANON MACCOLL.

Malcolm or 'Callum' MacColl, the third son of a Highland farmer, born in the wilds of Glenfinnan, achieved sufficient greatness to have his *Memoirs and Correspondence* (Smith, Elder & Co.; 10s. 6d. net) edited by Mr. G. W. E. Russell, the grandson of a great English duke. It was in Glenfinnan that Prince Charlie raised his standard, and Malcolm MacColl was the descendant of one who lost his life and property in the cause of the young Pretender. In the school at Ballachulish young 'Callum' attracted the favourable regard of a wealthy lady, and he was afterwards enabled to enter Trinity College, Glenalmond, as a student of

divinity. Even as a student he was as fond of what he called 'contraversee' as of wrestling, and it was chiefly in 'contraversee' on many subjects that he afterwards spent a life lived in London as an Anglican clergyman and won distinction. When he was still a student at Glenalmond he would have rushed into conflict with a Roman Catholic priest, and when doing duty in his first curacy in the Episcopal Church in Scotland he was dismissed from his charge by the bishop of the diocese for having opinions of his own on the doctrine of the Eucharist. But he proved himself 'a lad o' pairts' and of resource. In his dilemma as to his future, he wrote to Mr. Gladstone. It was a bold thing to do, but it was the making of his career. It was the beginning of a correspondence with Mr. Gladstone that fills many pages of this volume. Mr. Gladstone proved his friend and patron. He presented him to a well-endowed benefice in the city of London, and afterwards to a Canonry in the Cathedral Church of Ripon. Canon MacColl did his utmost for many years to repay the man who had taken him by the hand and given him a position. The Editor of these *Memoirs* admits that MacColl 'was not well fitted for the position of a parish priest, but he showed himself to be one of the ablest pamphleteers in the country.' He had all Mr. Gladstone's hatred for the unspeakable Turk. He despised Mr. Disraeli as heartily as he detested the Sultan. He was a Home Ruler before Mr. Gladstone. But, most remarkable of all the doings of this Highlander from Glenfinnan, he carried on an intimate correspondence with Mr. Gladstone and with Lord Salisbury at the same time. He became an honoured guest at Hawarden; but, though he tried to get into Hatfield House on one occasion, he failed in his purpose. Yet even the cold and cautious Marquis of Salisbury addressed him in time as 'My dear Canon MacColl.' Mr. Russell intimates that he corresponded also with 'Crowned Heads' in Europe, but this was nothing to his conquest of the lord of Hatfield. The letters to the 'Crowned Heads' are not published, but their absence is more than atoned for by an abundant correspondence with distinguished men so wide apart as Dr. Döllinger, Cardinal Newman, Dr. Liddon, and many others, including Bret Harte. He wrote a review of one of the books of the American humorist which brought a note of thanks from the latter, in which he said, 'I am almost inclined to get the book myself and read it.' And yet MacColl was not a charlatan. He made £1000 a year out of 'contraversee,' and and at the same time he made and kept many singular friendships.

EUCKEN'S ESSAYS.

Professor Eucken has encouraged and superintended the translation into English of a number of essays contributed by him for the most part to German periodicals. They appear in a large attractive volume, with an excellent portrait, under the title of *Collected Essays of Rudolf Eucken* (Fisher Unwin; 10s. 6d. net).

The translator, Mr. Meyrick Booth, B.Sc., Ph.D. (Jena), tells us all that we need to know about the essays. He tells us that, with three exceptions, they have not hitherto appeared in English. He tells us that the earlier are lighter and the later heavier. He tells us that in spite of their apparent discursiveness they possess a real unity because of the convictions which permeate the whole. And he tells us that these scattered essays will probably do more to give us a first-hand knowledge of Eucken's philosophy than all that others have written about it, while they are far easier to read than his own great books.

So if we wish to know what Activism is, and have found some difficulty hitherto, we had better try this book. It is as great in bulk as any of Dr. Eucken's works, but it can be taken here a little and there a little. And although there is really no royal road to the understanding of a philosophy, we are likely at least to be caught with the charm of this great philosopher's spirit, and so to be willing to pursue the study of his philosophy till we master it, whatever it should cost us.

RITUAL AND BELIEF.

Andrew Lang got the better of his enemies as much by the superiority of his style as by the force of his argument. His successor in the matter of style is Mr. Edwin Sidney Hartland, F.S.A. In the matter of style, we say; for Mr. Hartland has little, if any, of Andrew Lang's joy in controversy, and to overthrow an enemy is nothing to him, if he does not at the same time bring to light some truth. Still, he has the gift; and it makes his *Ritual and Belief* (Williams & Norgate; 10s. 6d. net) very good reading.

Mr. Hartland is an anthropologist. And when he begins to speak about the progress which has been made in the study of anthropology, he refers to the help that unexpectedly came from Biblical criticism. And then he says this: 'Professor Robertson Smith's fight for liberty of criticism in the Free Church of Scotland roused the enthusiasm even of men who did not agree with all his opinions; and when he was finally ejected from his chair at Aberdeen, he was provided with a home first at Edinburgh and then at Cambridge, and the editorship of the *Encyclopædia Britannica*. Thus unmuzzled, he devoted himself to the study of Semitic religion and customs on the largest scale and in the most unbiassed spirit. Unfortunately his health gave way; and two precious volumes are well-nigh all that has reached us of his labours. But his influence at Cambridge, and particularly over a younger fellow-countryman to whom we owe *The Golden Bough*, was of a most fruitful character. To the impulse he gave is to be traced much—perhaps more than we suspect—of what anthropology has accomplished in various directions during the last five-and-twenty years.'

This is the introduction to a most interesting survey of recent investigation into the early phenomena of religion, from which we learn that as yet the investigators are somewhat at sea and very much at variance, probably all of them (in Mr. Hartland's opinion as well as ours) being still considerably in error. Did religion arise from the practice of magic, or is magic a degraded kind of religion? Did belief arise from ritual or is ritual an expression of already existent belief? Was the notion of a supreme God first, as Andrew Lang held, or was it a long way later than the notion of spirits, and demons innumerable, big and little, good and bad? These are the questions. With all the controversy on them it is the belief of Mr. Hartland that far too much has been credited to the intellect. It is a large part of his own business in this volume to give the emotions their proper place.

But the book cannot be even entered here. It hangs together too well for detached description. All that is necessary is to assure those who are finding themselves caught by this wonderfully fascinating study that in this book they are in a master's hands—almost, they will feel, in the hands of a magician.

Not since Strachan's *Hebrew Ideals* surprised us with its combination of devotional feeling and literary grace has anything been written for students on the Book of Genesis that in any way approaches the new volume in the series of 'Text-books for Bible Classes.' It even has an advantage over Strachan's book in that the whole of the history is given in a way that fits it for the purposes of education. Prepared for Bible-class work, it is also the very book for the day-school teacher. And as soon as it is discovered we shall look for a great advance in Bible knowledge on the part of the pupil as well as pleasure in the Bible lesson on the part of the teacher. For with all its 'teachableness' this primer is most readable. Altogether it is a triumph of up-to-date scholarship, educational adaptability, and devotional charm. The author is the Rev. W. M. Grant, M.A., Drumoak; and the title is *The Religion and Life of the Patriarchal Age* (Pub. Office of the United Free Church of Scotland; 6d.).

Mr. 'Ascott R. Hope,' essayist and story-teller, has, under his proper name of A. R. Hope Moncrieff, written *A Book about Authors* (A. & C. Black; 10s. net). It is also a book about publishers, editors, critics, and readers. But it is chiefly about authors, and titles are hard to find. Mr. Moncrieff calls himself a bookmaker. He wanted to call his book 'A Book about Bookmakers.' But he discovered that that word 'has unworthy associations.'

Mr. Moncrieff has discovered that the best division of mankind is into the *Whats* and the *Whys*. 'One of these parties asks sedulously *what* is said or thought, *what* is believed, *what* is done in this world; and its obedience to custom and tradition has for reward the largest share of what worldly goods are going. The other appears moved to ask rather *why* is this or that said, thought, believed or done, and its portion is more likely to be all sorts of ill-usage, from cutting to crucifixion, at the hands of more contented contemporaries.' The authors are among the *Whys*. 'As gifted with inquiring minds, authors are almost bound to stand among the *Whys*, but for whom we should all be savages to this day, wearing the oldest patterns of tattoo and nose-rings, eating our grandfathers as a sacred duty, robbing and being robbed by our neighbours as matter of course, and worshipping Mumbo-Jumbo instead of Mrs. Grundy or whatever other idol dominates our tribe.'

This discovery has been made already. Possibly several times. Before our next issue we shall surely receive the exact references. What of that? This author has made it for himself, and does not by any means take himself too seriously.

He has made one mistake. He has written 'an Apology for Authors.' As if it were not the business of all the publishers, critics, and readers to find them faultless. In any case, 'they had better,' as Carlyle said. Think, besides, of the danger of apologizing. You apologize for authors as authors to-day, to-morrow you apologize for Shelley and Byron and Burns as men.

Students and readers of the history of Rome will be delighted if they come across a book on *Spain under the Roman Empire* by Mr. E. S. Bouchier, M.A. (Blackwell; 5s. net). This Oxford scholar is already known as a competent investigator and skilful exponent of Roman provincial life by his book on Roman Africa. The new volume on Spain will add to his reputation. There is no suggestion that the author thought he had done a great thing. The book is a modest crown octavo. But every statement has evidently been well tested before it went to press, and the whole history is so held in mind that every statement falls into its place in a finished picture.

Isaiah i. to xxxix. was edited for the Cambridge 'Revised Version for the Use of Schools' by the late Rev. C. H. Thomson, M.A., and the Rev. Principal Skinner, D.D. *Isaiah xl. to lxvi.* (1s. 6d. net) is edited as ably and as simply by the Rev. W. A. L. Elmslie, M.A., and Dr. Skinner.

Wherever the Rev. C. R. Davey Biggs, D.D., has ministered—and he has ministered in a mining and in an agricultural village, in two places of preparation of candidates for the ministry, in a London Mission, and in an Oxford parish—he has found the same need of explaining how the old Bible remains the old Bible with its old spiritual value while it has acquired a new power of appeal through the new setting in which it has been placed by the results of scientific criticism. To meet the need he has prepared a series of small volumes under the title of *How the Bible grew* (Oxford: At the Clarendon Press; 1s. 4d.); of these he has published the first volume on the Law. He gives an account of the parts of the Law, their origin, and final union; and then he offers illustrations by setting side by side the JE and P versions of the Creation, the Fall, and other narratives. It is all very clear and persuasive.

A new edition having been issued of Mr. Edward Clodd's *Childhood of Religion*, it seemed probable that a new volume by the Rev. D. C. Owen, M.A., Rector of Stoke Abbott, entitled *The Infancy of Religion* (Humphrey Milford; 3s. 6d. net), was a reply to that book. It *is* a reply, but apparently unconsciously. Perhaps it is freer from controversy than a direct reply would have been, and it is all the better for that. Mr. Owen's object is not really controversial at all. His book is an introduction to the study of Religion of a quite scientific and unbiassed kind and with ample knowledge of its subject. Its chapters are entitled 'Man and Nature,' 'Man and the Supernatural,' 'Man and his Kind,' 'Sacrifice,' 'Prayer,' 'The World of the Dead,' 'Religion and Progress.' The delightful clearness of its writing may give the impression of unscholarly popularity. It is really a work of exact and illuminating scholarship.

The Rev. J. M. Shaw, M.A., who has just been elected to a Chair in the Presbyterian College, Halifax, Nova Scotia, has published in book form four lectures which he delivered in that college in March. Their titles are (1) 'Religions and Religion, or What is Religion?' (2) 'Religion and Sin,' (3) 'Sin and the Atonement,' and (4) 'The Atonement and Life in the Risen Christ.' It is at once evident that they are closely related; and not only that they are closely related, but that they make together a complete short course of Christian apologetic. How keenly sensitive to the modern mind Professor Shaw is, must be known to the readers of THE EXPOSITORY TIMES, for he has been a frequent contributor, and one of these very lectures was published in the issue for June. He is also sensitive to the mind of Christ. It is these two emotions, passing through his own well-furnished mind, that give him his power and influence. The title of the book is *Christianity as Religion and Life* (T. & T. Clark; 2s. net).

The new volumes of the 'Short Course' Series (T. & T. Clark; 2s. net each) are *The Joy of Finding*, an exposition of the Parable of the

Prodigal Son, by Principal A. E. Garvie; *The Son of Man*, studies in St. Mark's Gospel, by Professor Andrew C. Zenos; and *The Prayers of St. Paul*, by Professor W. H. Griffith Thomas.

If originality is in request for an expositor of the Parables it is furnished by the Rev. George Murray in the volume entitled *Jesus and His Parables* (T. & T. Clark; 4s 6d. net). By originality we do not mean idiosyncrasy. Mr. Murray is quite aware that he is not the first expositor of the Parables. He is aware that in respect of their leading features there is a consensus of opinion which no man should attempt to overturn. But he is himself for all that, and he himself is a clear-sighted thinker and a writer of vigorous unconventional English. He interprets the Parables; more than that, he teaches us to practise them.

Dr. Ernst von Dobschütz, Professor of the New Testament in the University of Halle-Wittenberg, contributed an article to *The Encyclopædia of Religion and Ethics* on 'The Bible in the Church.' He was then engaged on a great work, a History of the Bible. He is engaged on that work still. And he has written a sketch of its contents, which has been published by Messrs. T. & T. Clark under the title of *The Influence of the Bible on Civilisation* (5s. net).

Professor von Dobschütz is one of the few foreigners who know English well. His book is not only correctly written, it is written with vigour. And he is a scholar. His statements are to be relied on. He has verified them over and over again. In this handy manual (which, by the way, is most satisfactorily illustrated) we have now for the first time in English a history of what the Bible has done for the progress of Europe from the day in which it first 'became indispensable to the Church,' until this present time when it 'becomes once more the Book of Devotion.'

The Tests of Life as title for a volume on the First Epistle of St. John, is a title with some risk attaching to it. But Professor Robert Law's book is great enough to overcome any difficulty which a title might cast in its way. It is no surprise to find that it has reached a third edition. For it is not merely the peer of commentaries on this particular book of the Bible, it is an example to all commentators; and to our certain knowledge it has had something to do with the passing of the old merely verbal expositor and the coming of the expositor who makes the author's words the vehicle of his religion. No scholar could be more sensitive, certainly, to the shades of meaning in a Greek word; but that is all in the way of scaffolding, the author's religion is the building. And when he is at it, Dr. Law gives us more than an exposition of one of St. John's epistles; he gives us an introduction to the Johannine theology.

This edition takes account of recent literature and generally brings us up to date. The book is published by Messrs. T. & T. Clark (7s. 6d. net).

The Rev. Allan Cameron, M.A., has written a half-historical, half-biographical narrative of *Great Men and Movements of the Christian Church* (Gardner; 6s. net). The style of the book suggests that the author had young people in his mind as he wrote it. In any case it is well fitted for educational purposes, though it has none of the charts and tables which are distinctive of school books. It is when the third part of the book, the part dealing with Modern Christianity, is entered upon that it becomes avowedly biographical. But even then Wycliffe, Erasmus, Huss, and the rest are here, not for their own sake, but for the sake of the history in the making of which they had so great a share. Thus the historical narrative proceeds unhindered till it ends with John Knox, and the interest is the greater that the great personalities are so prominent in it.

Presidents and Moderators have many addresses to give throughout their official year. Mr. Joseph Ritson resolved to make all *his* addresses bear on some great topic. And now he has published them with the title of *Life: The Most Wonderful Thing in the World* (Hammond; 2s. 6d.). For they are all about Life. Each of them treats some aspect of it which is sufficient in itself, and yet each is fulfilled only in its relation to the others. With all this oneness of topic the variety of treatment is very great. There are addresses to children, substantial sermons, sermonettes, missionary and anniversary lectures, and in every case the sermonette, sermon, lecture, or address is admirably suited to its purpose, while it does its part in giving the whole series their completeness.

The best introduction to what is best in Quakerism is the 'Religion of Life' Series, edited by Dr. Rufus M. Jones (Headley Brothers; 1s. net each; leather, 2s. net). The volumes are selections, and they are headed by Dr. Jones's own volume entitled *Little Book of Selections from the Children of the Light*. The other volumes contain selections from the writings of Isaac Penington, William Penn, Sir Thomas Browne, and Clement of Alexandria—which shows how old Quakerism is, and how generous in its sympathies. The little volumes are of priceless worth to the student of mysticism and to the lover of the Lord. The passages are always chosen with insight, the author's whole writing being in every case familiar to the editor of the book.

'The greatest of the problems that confront the Society of Friends to-day—so at least it appears to me—is the reunion, in the bonds of clear thought and living experience, of the outward and the spiritual elements in our faith, of the historic and the inward Christ. It is, I believe, idle to ask which of the two elements is the more important. Unless the two are harmonized and held together, we can no more do our real work for the world than we can cut with one blade of a pair of scissors. Without the historic Jesus as the Revealer of the Father and the Redeemer of our souls, we shall be little more than an ethical society of a few select spirits, alienated from the great heart of Christendom, and following (it may be) wandering fires. But, on the other hand, without a deep experience, and a firm conviction, of the inward Christ—both in His perennial influence in the heart of all mankind, as the Divine Word who is the Light and Life of men, and in His more personal presence as the Holy Spirit in the souls of His redeemed and faithful followers—we shall be a mere evangelical sect, with no reason for our existence, no living message for the troubled and seeking souls around us; for the multitudes in countries like France and Germany, as well as at home, who are alienated from the Churches; or for the millions in India for whom religion is mystical or nothing.'

This is the conclusion of the Swarthmore Lecture for 1914 on *The Historic and the Inward Christ*, by Edward Grubb, M.A. (Headley; 1s. net). Is it the Society of Friends only that is face to face with this serious situation? All the Churches have at least begun to recognize it. This is the problem for our time. Mr. Grubb only opens it to our thought. But he opens it clearly and truthfully. And a clear understanding of the nature of our task is the first step towards the fulfilling of it.

The Rev. Frederick W. Butler has published an apologetic for the times under the timely title of *Personality and Revelation* (Cambridge: Heffer; 2s. net). 'The facts of human personality and the conditions of its unfolding imply the constant action of God, and that action is revelation.' That is his argument in his own words. He commends it in a way that shows it is no speculation with him, but the thing that he stakes his life on, the thing that makes life worth living for him.

The Rev. James B. Woodburn, M.A., of Castlerock, Co. Derry, has chosen the psychological moment for the publication of *The Ulster-Scot: His History and Religion* (Allenson; 5s. net). Mr. Woodburn says frankly that he has written 'chiefly for the ordinary man who has neither the time nor the inclination for detailed work.' It may be doubted if impartial history can be written in Ulster itself at this crisis, but Mr. Woodburn has laboured and written conscientiously, and has condensed a very long story into a readable form. He divides the population of Ireland into the Irish, the Anglo-Irish, and the Scoto-Irish, representing the three principal Churches—the Roman Catholic, the Protestant-Episcopal, and the Presbyterian. The Scoto-Irish, 95 per cent. of whom are to be found in a few of the Ulster counties, are the descendants of immigrants, chiefly from the counties of Renfrew, Ayr, Wigton, and Kirkcudbright, who left their native land in the seventeenth century, like so many hundred thousand of Scotsmen since, for what they deemed a better country. In the beginning of the century almost all the people were Roman Catholics; in the end of it one-fourth were Protestants. And yet the religion by law established was Episcopalian. 'Both Roman Catholics and Presbyterians were under a ban, and the Episcopalians—a relatively small body—carried on the government in both Church and State. Here we have the root of two centuries of misgovernment in Ireland. The Ulster-Scots in thousands were driven across the Atlantic, where they afterwards took a leading part in the American War of Independence. But their places were

again filled by other Scottish immigrants. The Ulster Presbyterians, however, of the end of the eighteenth century welcomed Catholic emancipation and the representation of Roman Catholics in the Irish Parliament. If only Lord Fitzwilliam had not been recalled and had been allowed to carry out the policy of emancipating the overwhelming majority in Ireland, his name, like the name of Lord Durham in Canada, would have been linked with a reform the influence of which would have changed the whole course of British history.

So often and so confidently in recent years have doubts been expressed as to the validity of the Higher Criticism of the Old Testament that a general desire has been felt for some book which would deal with each of the arguments dispassionately and competently. That book has been written by the Rev. D. C. Simpson, M.A., Reader in Hebrew and Old Testament in Manchester College, Oxford. Mr. Simpson has confined himself to the Pentateuch, and so calls his book *Pentateuchal Criticism* (Hodder & Stoughton; 2s. 6d. net). The truth is, it was unnecessary for him to go over the whole of the books of the Old Testament, because that has been done by Dr. Driver in the successive issues of his Introduction. What was wanted (and what is given) was a full investigation of the work of Orr, Dahse, Schlögl, and other recent writers, and at the same time a sufficient account of the present position of the criticism of the Pentateuch as a whole.

Canada, by Ford Fairford; *Tolstoy*, by L. Winstanley, M.A.; *Robert Louis Stevenson*, by Rosaline Masson; *Greek Literature*, by H. J. W. Tillyard, M.A.; *Bacteriology*, by W. E. Carnegie Dickson, M.D.; and *Anglo-Catholicism*, by A. E. Manning-Foster—these are the new volumes of Messrs. Jack's 'People's Books' (6d. net each). Of the two biographies—all we have had time to read yet—Miss Masson's *Stevenson* is good enough to give a series a reputation. Mr. Winstanley knows Tolstoy well; he is a Tolstoyan indeed, as it is right he should be, and he gives an accurate account of his works. On Tolstoy himself he is brief and matter of fact, but he will send readers to read him. The other volumes are on living subjects, and they themselves look as if they had life in them.

Messrs. Longmans have issued Part II. of vol. iii. of the Westminster Version of the Sacred Scriptures. It is a commentary by the Rev. Cuthbert Lattey, S.J., on *The First Epistle to the Corinthians* (1s. net). After the commentary come two appendixes, one by Mr. Lattey himself on 'The Vulgate Reading in 1 Cor. xv. 51,' the other by Professor A. Keogh, S.J., on 'The Ministry in the Apostolic Church.'

The Rev. Forbes Robinson, Fellow of Christ's College, Cambridge, died young, but left behind him a sweet savour of Christliness. His writing was not voluminous, but it was all in touch with reality, and we are not surprised but very glad that none of it is to be allowed to fall to the ground. Two fairly long essays have been published in one volume with the title of the first: *The Self-Limitation of the Word of God* (Longmans; 3s. 6d. net). In that essay a form of the Kenotic theory is accepted and worked with much persuasiveness, the belief being expressed that our Lord's knowledge, say of the composition of the Old Testament, was that of His contemporaries. Professor Loofs has made any form of the Kenotic theory rather hard to hold now, but of course this was written some little time ago.

The other essay is on 'The Evidential Value of Old Testament Prophecy.' The attitude is again both modern and believing. And right through the essay, as indeed right through the book, there runs a stream of spiritual refreshing which gives it unending worth.

Dr. Hans Driesch, who is Professor of Philosophy at the University of Heidelberg, and became known in this country by his Gifford Lectures at Aberdeen, delivered last October before the University of London a course of four lectures, which have now been issued with the title of *The Problem of Individuality* (Macmillan; 3s. 6d. net). The lectures are extraordinarily simple—for Professor Driesch. They are meant to be, and they are, an introduction to his Giffords. They will introduce himself also as one of the very greatest thinkers of our day.

A strong Committee, part clerical and part medical, has been formed to investigate the subject of *Spiritual Healing*. Already a number of witnesses have been examined by the Committee, whose evidence is given in a volume under the above title

(Macmillan; 1s. net). The witnesses are excellent —Dr. W. F. Cobb, Dr. Percy Dearmer, Dr. S. McComb, the Earl of Sandwich, and others—but the result is not so conclusive as one would have expected it to be. However, the Committee is 'continued.' This is the right way to go about the matter.

Messrs. Macmillan have issued six more of their 'Theological Library' volumes (1s. net each). They are so good and nearly all so new—only one of the six, Kingsley's *True Words for Brave Men*, can be called other than quite recent—that their issue at this price is a very great boon. And they are not a whit behind their original issue in all that makes a comfortable book to hold and to study. The volumes, besides the Kingsley, are Bernard Lucas's *Conversations with Christ*, Kirkpatrick's *The Divine Library of the Old Testament*, Illingworth's *Christian Character*, William Temple's *The Kingdom of God*, and Hort's *The Christian Ecclesia*.

There is no doubt that the New Testament is better known now because the conditions of life are better known into which it came. We understand St. Paul's metaphors and we understand St. Paul better when we understand the thoughts and habits of the people to whom he came with his Gospel. Men like Professor Gilbert Murray and Mr. Warde Fowler therefore do a service to the expositor and preacher, probably without thinking of it, which cannot easily be exaggerated. Mr. Fowler has just issued the lectures which he delivered in Oxford on *Roman Ideas of Deity in the Last Century before the Christian Era* (Macmillan; 5s. net).

Lectures give a man liberty. And just because he does not sit down to write a student's handbook or a scholar's treatise, Mr. Fowler offers us the cream of his life-long interest in the religion of the Romans in a form that is none the less reliable because it is so readable. He tells us that the Romans had gods in that miserable century, but they were real only in the homes of the people, domestic deities. He tells us that there were cosmic deities towards whom (or rather which) the philosophical writers threw literary metaphors. He tells us—and this is the most absorbing part of his book—that all the while that they worshipped these gods, they had at the back of their minds the sense of a single god who was above them all and perhaps ought to become their annihilation. Even Lucretius had this thought, absolute atheist as he considered himself to be. '*Rerum natura* absorbs all the adoration of his soul, save what he can spare for those almost divine men who have expounded it, Empedocles and Epicurus. Yet one who has studied his poem scientifically declares that it forces on him the conviction of a mighty power behind the clashing atoms, a Power working things both terrible and lovely, but caring nought indeed for man. The writer of these words may be unconsciously biassed; but to me also it seems impossible that a Roman should have been able to throw off entirely the idea of a Power manifesting itself in the universe—a power, forceful, living, full of *will*—and to fill its place with an entirely mechanical theory of things.'

More than twenty-one years have passed, the Bishop of Ossory tells us, since the first edition was published of his translation of *Kant's Critique of Judgement*. In that time much has been done to make Kant accessible in English. An excellent account of the significance in the Kantian system of the *Urtheilskraft* by Mr. R. A. C. MacMillan appeared in 1912, and Mr. J. C. Meredith has published recently an English edition of the *Critique of Aesthetical Judgement*, with notes and essays, dealing with the philosophy of art, which goes over the ground very fully. Then there has appeared the grand edition of Kant's Collected Works, issued by the Royal Prussian Academy of Sciences, of which the Critique occupies the fifth volume, capably edited by Professor Windelband.

So now Dr. Bernard has produced a new edition (Macmillan; 10s. net). He now uses the English word 'Critique' (or criticism) for the German 'Kritik,' otherwise the changes consist of corrections or emendations not numerous or important. Yet the new edition will take the place of the old as the best we have in English.

A volume of *Hospital Prayers* for the use of nurses has been edited by the Rev. T. R. Blumer (Marshall Brothers; 1s. net). Some of the prayers are contributed by nurses, others by well-known ministers. Altogether it is just the book for the purpose. The thing has never been done before; it need never be done again.

An encouragement to earnestness in 'Soul-growth' is offered by Bertha Fennell in *The Upward Calling of God in Christ* (Marshall Brothers; 2s. 6d.). The encouragement is found in the lives of certain men of the Bible. Sometimes it is by way of good example, as Abraham and Eliezer; sometimes of bad, as Balaam and Saul.

Mr. William Douglas has written a history of the Western Church for young people, in order that they may know how the Church of Rome came to be what it is now. He has taken the great events and momentous periods and left the rest. If it is possible to do in this compass what he desires to do, he has done it. The title is *The Story of the Church of Rome* (Marshall Brothers; 1s. 6d.).

Before untimely death took away the Rev. E. A. Edghill, B.D., he had completed the analysis and notes of *The Book of Amos* for the Westminster series of Commentaries (Methuen; 6s.). The introduction has been written by Professor G. A. Cooke, who has also seen the volume through the press. No violence is done by the double authorship, both scholars being agreed on practically all matters of criticism. It is probable, indeed, that Professor Cooke has given us a richer introduction than Mr. Edghill could have done. Yet the notes reveal nicety of scholarship as well as expository insight, and even occasionally a somewhat rare felicity of phrasing.

'Despise it not, for there is a blessing in it.' So will the father or mother say who finds *A Book of Prayer for Boys* (Mowbray; 6d.). It is very small and very suitable. The compiler is the Rev. C. H. Blofeld, Chaplain of the training ship *Mercury*.

While Professor von Dobschütz of Halle-Wittenberg University is occupied with his History of the Bible, of which he has published a short sketch in a volume elsewhere noticed, the Rev. George V. Jourdan, B.D., Rector of Rathbarry, Castlefreke, has issued a book which may be said to be one of the chapters of Dr. von Dobschütz's work. It is really a history (so far as one goodly sized volume can contain it) of *The Movement towards Catholic Reform in the Early XVI. Century* (Murray; 7s. 6d. net). But that movement sprang from the reading of the Bible, and the influence of the Bible went right through and made it the thing it became. The first chapter is on 'Bible Teaching at Oxford before Colet,' and the second on 'Colet's Bible Teaching at Oxford.' Then in the fifth chapter we have 'Biblical Studies at Paris and Cambridge.' The book is much more, certainly, than a history of the influence of the Bible, but it is that fundamentally, and it is that so powerfully that we must take means to bring it under the notice of the Wittenberg professor. Besides the Bible it has the great personal influences to deal with of Erasmus and Luther, and all that is said of them is said with knowledge and without a bitter or one-sided word.

Dr. John Stainer's article in Cassell's Bible Educator on *The Music of the Bible* was issued in book form in 1879. That is thirty-five years ago, and since that time the discoveries in Bible lands have been very many, and they have affected our knowledge of music as of everything else. The book was out of date and might have been left to disappear. But the Rev. F. W. Galpin, M.A., F.L.S., decided instead to edit it, and so well has he done his work that it will serve the wants of another generation. The discoveries have been sifted, the books have been read, the men have been consulted, old illustrations have been discarded or mended, and new illustrations have been added. Last of all, the book has been printed on paper which brings out the type and the illustrations to perfection and is yet quite pleasant for the eye. The publishers are Messrs. Novello (5s. net).

The authorities on the philosophy or religion of the Chinese are so few that one offers a welcome at once to a scholarly Jap who has made a real study of the subject, and can write good English. His name is Daisetz Teitaro Suzuki. He is lecturer in the Imperial University, Tokyo. His book, *A Brief History of Early Chinese Philosophy* (5s. net), as he calls it, though that is too modest a title, is one of Messrs. Probsthain's Oriental Series, and it is well worthy of its place there. The title, we say, is too modest. Mr. Suzuki deals with the Ethics and the Religion of the Chinese as well as their philosophy. And it is all clear and competent.

Messrs. Revell have reissued a volume of

Henry Ward Beecher's Pulpit Prayers under the title of *A Book of Public Prayer* (2s. 6d. net). It was published in 1892. This is a more attractive issue.

A new and revised edition of *Simple Architecture* is issued by Messrs. Simpkin (1s. net). It is a mere handful of a book, but it has all the essentials, and every important definition has its illustration.

To the 'Early Church Classics' of the S.P.C.K. the Rev. T. H. Bindley, D.D., has contributed two new volumes. They are (1) a translation of *Tertullian on the Testimony of the Soul and on the 'Prescription' of Heretics*, and (2) *The Commonitory of St. Vincent of Lerins* (2s. net each).

The Rev. S. Harvey Gem, M.A., Librarian of the Oxford Diocesan Church History Society, who lately gave us a charming study of 'An Anglo-Saxon Abbot,' has now published an introduction to the writings of William Law. He professes to speak only of *The Mysticism of William Law* (S.P.C.K.; 1s. 6d. net), but he does more. With a light touch he tells us who Law was and what he did, creating in us the desire to know him and his writings better. But he has most to say about Law's mysticism. And on the way he offers this definition of mysticism: 'Christian mysticism is, in the first place, that essence of personal communion with God which is present in all vital religion. Further, among those who specially call themselves mystics, great emphasis is laid upon this seeking of the union of the soul with God; and the blessings of it are offered to all men in virtue of the divine spark latent in every one, and through the new birth, or birth from above, whereby the likeness of the Christ is to be formed in each soul.'

In a large, handsome volume Dr. W. Muss-Arnolt, has published a history of translations of the Prayer Book of the Church of England and of the Protestant Episcopal Church of America. The title is *The Book of Common Prayer among the Nations of the World* (S.P.C.K.; 7s. 6d. net).

Large as it is, the volume is only a small part of a work on the Book of Common Prayer, a work upon which Dr. Muss-Arnolt has long been engaged and which is now nearly ready. Based on the liturgical collection of Dr. Josiah Henry Benton, this larger work deals with the Prayer Book mainly from the point of view of a librarian and historian, avoiding as much as possible theological and purely liturgical discussions, towards which all histories of the Book of Common Prayer, says Dr. Muss-Arnolt, are prone to tend. The whole work will consist of twenty-four chapters. The present volume is Chapter X. What a monument of able industry it is. For vast as is the quantity of printed material, its accuracy is probably as nearly perfect as it is possible for the works of man to be. We say this from our intimate knowledge of previous literary lists and students' manuals prepared by Dr. Muss-Arnolt, and from what opportunity we have had, by means of our own fair library of liturgiology, of putting this volume to the test.

Contemplations is the title which has been given to a volume of studies in Christian Mysticism by Mr. Walter Leslie Wilmshurst (Watkins; 3s. 6d. net). Mr. Wilmshurst succeeded the late Rev. G. W. Allen as editor of 'The Seeker.' Most of these studies were contributed to that quarterly. They are occupied mainly with the Bible, of which they offer an allegorical interpretation.

The first chapter, 'Concerning Thieves,' is called a study in hermeneutics. The references to thieves in the Bible are gathered together, including the story of Barabbas, and then we are told that 'by "thieves" was intended to be understood those material fetters, the body of flesh and the mental organization (embracing the rational or "carnal" mind and the emotional nature) which, whatever their genesis, constitution, and function, operate as restraints upon man's spirituality, limiting at all times the full operation of his spiritual consciousness and frequently inhibiting it altogether from awareness of its own existence, its own nature, and its latent, transcendent capacities.'

Again, in the chapter on 'Crucifixion,' we read: 'Three crosses stood upon Calvary, as, by a variation of metaphor, three men were cast into the furnace of the Babylonian king. Yet, for the purposes of our instruction, these three are but one. They allegorize individual man's prismatic triplicity of body, soul, and spirit, each of which must suffer crucifixion, or, alternatively, pass through the superheated alembic of inward fire, ere the resurrection of the new man takes place from the grave of the old, or "the form of the

fourth" becomes apparent in a regenerated "son of God."'

And, yet more wonderfully, the chapter on 'The Raising of the Dead' opens in this way: 'But for the persistence of perverse ideas upon the subject, it would be needless to assert that "the resurrection of (or from) the dead" implies neither the stimulation into conscious activity of a cast-off body of mortality, nor the readjustment of such a body to the ultra-physical part of us at some "last day." The expression implies, and solely so, the unfolding and re-rising of individual human consciousness until that consciousness gradually outgrows its present inhibitions and illusions, and, with the ingarnered fruits of its experience, rejoins its source in Omniscience and remains continually fixed therein and united therewith; itself and its "Father" becoming one.'

The author has a fine easy command of language, and the publisher has offered the essays in a most attractive volume.

The volume of the *Free Church Year Book* for 1914 is as pleasant reading, as spiritually edifying, and altogether as ably edited as any of its predecessors; and then it contains all the information. The very first thing in it is a great uplift. It is the address of the retiring President, the Rev. Alexander Connell, M.A., B.D., on 'The Supremacy and Freedom of the Spirit.' The volume is issued by the National Free Church Council (2s. 6d. net).

Recent Foreign Theology.

The Divine Names in the Pentateuch.[1]

Dr. König's name is not unknown to readers of The Expository Times. Among the older Hebraists of Germany he occupies a position in many ways unique. There are few branches of Old Testament scholarship to which he has not made solid and valuable contributions. In philology, in criticism, in history, and in Biblical theology, his work is distinguished by a massive erudition, and an indefatigable thoroughness of research which leaves no stone unturned under which a truth or even a fallacy may lurk. As a theologian his standpoint is distinctly positive and conservative. He is profoundly convinced of the supernatural origin and character of the religion of Israel, and has resolutely opposed all speculations which would efface the difference between it and the other religions of mankind. One of his earliest writings, published thirty years ago, closed with this remarkable sentence: 'I will make it impossible (*ich will verhindern*) that irreverence towards the Holy One of Israel should come to be the order of the day in Old Testament science.' These strong and characteristic words have always seemed to the present reviewer to strike the keynote of König's lifework. Yet this laborious, independent, conservatively minded scholar has been one of the most unflinching upholders of the documentary theory of the Pentateuch. He is a living refutation of the calumny that the modern criticism of the Old Testament was cradled in infidelity, and owes its hold on men's minds to a secret or open aversion to the idea of a supernatural revelation.

In this closely printed volume of over one hundred pages Professor König deals with a recent development of textual criticism which claims for that elementary discipline the deciding vote in the Pentateuchal controversy. The accepted division of the Pentateuch into different documents rests, it is maintained, on an unsound and untested textual basis. The whole case for the critical theory depends on the distinctive use of the names *Yahwe* (Lord) and *Elohim* (God) in the Hebrew text of Genesis; and this Hebrew text is so incorrect—especially as regards the divine names—that conclusions founded on it can only mislead. And, indeed, it is obvious that if *both* these propositions could be made good the edifice of modern Pentateuch criticism would dissolve like the baseless fabric of a vision. But here its assailants imagine a vain thing. Their first contention is so devoid of truth that all their labour to prove the second is at best putting

[1] *Die moderne Pentateuchkritik und ihre neueste Bekämpfung.* By Eduard König, D.D. Leipzig, 1914.

money into a bag with holes. Still, it is undoubtedly of some importance to know whether the money thus industriously laid by is good coin or counterfeit; and this is the question to which König's investigation is mainly directed. In other words, is the Massoretic text as unreliable as the new school of textual critics try to make out? König's answer is an emphatic and comprehensive negative. The detailed discussion is devoted chiefly to the work of Johannes Dahse, who is universally regarded as the most scholarly representative of the movement that seeks to undermine literary by textual criticism. König has no difficulty in showing that a great deal of the evidence marshalled by Dahse against the soundness of the Massoretic text is not merely inconclusive, but absolutely irrelevant. He shows, as several others have done before him, that the hypotheses put forward by Dahse to explain the variations in the divine names in the Hebrew and Greek and other texts are both arbitrary and fantastic in themselves, and are utterly inadequate to account for the actual distribution of the names. But he goes further, and charges Dahse with the very error which he himself regards as the *prōton pseudos* of the higher criticism, namely, the neglect of a preliminary verification of the text with which one operates. König is in the fortunate position of being able to refer to earlier writings of his own in which he has carefully examined the credentials of the Hebrew and Greek texts, and has produced many evidences of the minute fidelity of the former and the loose inaccuracy of the latter. There is no indication, he points out, that any similar investigation has ever been undertaken by Dahse. His work proceeds on an unscientific partiality for the Septuagint against the Massoretic text, and—one may add without injustice—for that form of Septuagint text which deviates most from the Hebrew.

No one will expect that this elaborate and fair-minded work will be the last word in the controversy. But the result, as it appears to us, is a strong vindication of the procedure followed by the so-called 'higher' critics in the analysis of the Pentateuch, and a very complete exposure of the pretensions advanced in the name of 'lower' or textual criticism.—We have noticed one or two slips in the argument. On p. 51, and again on p. 52, König, by a very excusable oversight, seems to have missed the connexion of Dahse's reasoning. On p. 80, L (a Greek uncial) is mistaken for the 'Lucianic' recension of the Septuagint.

JOHN SKINNER.

Cambridge.

New Books.

Dom Germain Morin is the French Nestle. He is intensely interested in accuracy, accuracy in the minutest things, and in minute things generally. He has just published a volume of contributions which he has made to the literature and the history of the first twelve centuries. The title of the volume is *Études, Textes, Découvertes* (Oxford: Parker & Co.; 10s. net). It belongs to the second series of the well-known 'Anecdota Maredsolana.'

With his usual thoroughness Dom Morin has written a bibliographical introduction to the volume, which offers a bird's-eye view of its contents. That introduction deals with no fewer than one hundred and fourteen items. The principal contents, however, are (1) an unpublished treatise belonging to the fourth century, the *De Similitudine Carnis Peccati* of Bishop Pacian of Barcelona; (2) an unpublished Priscillianist treatise on the Trinity, found in a manuscript at Laon. Dom Morin says that his attention was drawn to this manuscript by Mr. C. H. Turner of Oxford; (3) the Inscription of Clematius, a mosaic in the church of S. Ursula at Cologne; (4) the existing remains of the preaching of Jerome; (5) two unpublished discourses of Augustine; and (6) writings attributed to Arnobius, with an account of Arnobius himself and the work he did. Perhaps even that bare list will be sufficient to attract readers to this product of the very best Roman Catholic scholarship.

Messrs. Herder have published a new edition, enlarged and amended, of the *Enchiridion Patristicum* of M. J. Rouët de Journel, S.J. The early issue of a second edition shows that the book must have served its purpose of bringing into the hands of students all the best passages of the Fathers and Early Church Doctors (9s.).

Messrs. Bauermeister are the publishers in this country of the late Professor von Soden's books.

They have issued the short edition of his Greek New Testament, which contains the text and condensed apparatus. The title is simply *Griechisches Neues Testament* (4s. 3d.). Let it be remembered that this is the text which Professor Moffatt has chosen to translate into English for his recent edition of the New Testament.

Messrs. Bauermeister have also issued, for Vandenhoeck & Ruprecht, *Synoptische Tafeln zu den drei älteren Evangelien*, by Professor Johannes Weiss, and *Über die Pastoralbriefe*, by Dr. Hans Helmut Mayer (3s.).

But a more recent and much more important volume by Johannes Weiss, also imported by Messrs. Bauermeister, is the first volume of *Das Urchristentum* (7s. 9d.). It contains the first three books of a history of Apostolic Christianity, in which, however, doctrine gets a far more prominent place than it usually does in histories. This volume is taken up mainly with St. Paul.

Contributions and Comments.

Reincarnation (Matthew xi. 14 and John ix. 2).

These two texts are often quoted by Theosophists as affording Scriptural proof of the theory of Reincarnation.

The incident of the blind man suggests that the disciples accepted this theory—otherwise there would be no point in their question, 'Who did sin, etc.?' A man born blind could have sinned only in a previous existence, if his blindness was a punishment for sin.

In Asia to-day most people believe in reincarnation: so universal is the belief in China that even adherents of Christianity who have renounced this belief frequently use language which implies it, *e.g.* a father in scolding an unruly child will exclaim, 'What have I done that you should be foisted on me?'—meaning, 'What sin have I committed in a previous existence, to incur the penalty of having you born into my family?'

Hence the disciples *may* have been voicing a popular theory without expressing their own considered opinion in the matter.

Jesus in His reply gives no decision one way or the other.

The passage in Mt. throws further light on His attitude. That John the Baptist was a reincarnation of Elijah is widely held by Theosophists to-day. They even claim our Lord's authority in support of this contention.

But what Jesus says is this, 'If ye are willing to receive it, this is Elijah which is to come.'

We regard these words, 'If ye are willing to receive it,' as important. Christ virtually says, 'If you will not mistake my meaning—if you will not conclude, as I know you possibly will, that I am referring to a reincarnation. That is not my meaning. I mean that this is one who comes in the spirit and power of Elijah' (see Lk 1^{17}).

Hence we conclude that Jesus was aware of the popular belief and knew that His disciples were influenced by it, but He deliberately refrained from approving or condemning it.

S. Band.

Sunderland
(*formerly Wu-king-fu, S. China*).

'Thou art the Son of God' (John i. 49).

Commentators have found great difficulty in accounting for the use of the title 'Son of God' by Nathanael. How came he to use it at all? Some suggest that it is derived from Ps 2^{7}, 'Thou art my Son.'

But does not 1^{34} supply a clue to the real explanation? There we find John the Baptist saying, 'I have borne witness that this is the Son of God.' So much Bishop Westcott has seen.

This, however, only puts the difficulty a step further back. How came John the Baptist to know that Christ was the Son of God? The answer is not far to seek. He knew because he had heard the voice from heaven, 'This is my beloved Son.' He could not have doubted for a moment that the voice was the voice of God Himself. God Himself bore witness from heaven in the hearing of St. John the Baptist that Christ was His Son, His beloved Son.

And John the Baptist, as we have seen, told other people what he had heard. He bore witness (*μεμαρτύρηκα*) that Christ was the Son of God. Now if he told other people, whom would he more naturally tell than his own disciples? And what more likely than that they should tell their friends who were looking for the Messiah? Nathanael then derived the title 'Son of God,' directly or indirectly, from John the Baptist. It was John the Baptist who made it known that our Lord was truly Son of God.

And this view helps us in another way. Was it from our Lord's own lips that men in general knew that He claimed to be the Son of God? Surely it is more in keeping with our Lord's reserve and humility that His claim to this great title should be made known not by Himself but by another. And there could not be any one so fit as John the Baptist to proclaim Him to the world as Son of God. *After* it was made known, our Lord defended His right to the title and spoke of God as His Father. But it was John the Baptist who was the first to know it and the first to proclaim it.

A. D. Mozley.

Oxford.

Chinese and Sumerian.[1]

To the initiated this book may well seem a fairy tale of Philology. It is not many years since Chinese was regarded, by those best acquainted with its strange system of writing and the immense stores of its literature, as standing quite apart among languages; an isolated and unaccountable product of a race as mysterious as Melchizedek, without known beginnings or assignable kith or kin in the great family of nations. But in the volume before us, Dr. Ball not only suggests the close kinship of the Chinese and the old Sumerian population of Babylonia, but adduces evidence of the original identity of their languages and systems of writing by detailed comparison of the oldest known forms of the two scripts and of the ancient sounds of the two venerable tongues.

There are probably few persons of intelligence nowadays whose interest has not been roused by the discoveries in the Nearer East and the resurrection of the old empires of Assyria and Babylon from the grave of centuries. Dr. Ball's labours have not only shed unexpected light on the vexed problems of Sinology; they have also done much to dispel the darkness that hung over the primitive language of Babylonia — that archaic Sumerian speech and writing, whose genuineness was not so long ago a matter of grave debate among Assyrian scholars. In view of the disclosures of this remarkable volume such scepticism is no longer possible. After an introductory chapter in which new and convincing explanations are propounded of many Sumerian picture-characters, Dr. Ball enters into the Phonology of the two languages, showing that the strange transitions of sound which once seemed so impossible to students of Sumerian (Halèvy, Delitzsch, Jeremias, etc.) are of common occurrence in Chinese and its dialects.

Here also, for the first time, we have an attempt to classify the Sumerian linear symbols after the fashion of the native Chinese Six Classes of Written Characters (*Luh Shu*), and a considerable Vocabulary, in which most of the Sumerian words so far determined are compared with Chinese equivalents. The work concludes with Plates of Signs, Sumerian and Chinese, which to many will be the most surprising and welcome feature of a truly original and informing volume.

P. S. P. Handcock.

British Museum.

[1] *Chinese and Sumerian*, by C. J. Ball, M.A., D.Litt. Oxford University Press, 1913.

The R.V. Rendering of Rev. i. 5.

The Gk. reading of all the editors, no doubt right, is *λύσαντι*, not *λούσαντι* as Test. Rec. Accordingly the R.V. translates by '*loosed* us from our sins with his blood.' I regard this as one of the many grave errors of R.V. which are being constantly exposed. I cannot doubt that *λύσαντι* is just a patois or local mode of writing *λούσαντι*, and that while the reading is right, the rendering is wrong; it should still be, as Vulg. *lavit*, '*washed* us with his blood.' To 'loose' with blood is nonsense. J. B. M'Clellan.

London.

Lewisian and Curetonian Versions of the Gospels.

Before the fourth century was at its end, the Syrian Church could show to the learned world four different versions of the Gospels: the Lewisian, the Diatessaron, the Curetonian, and the Pshitta.

The similarities which unite the first and the third versions, one with another, are sometimes striking, but the origin of their mutual dependence and their provenance are still very obscure. Have they come down to us from Syria? Have they had a Mesopotamian translator? In formulating these questions in a clearer and more definite form, we would wish to know whether these versions are a production of an Edessenian writer, or a work drawn up in an Antiochian atmosphere.

After these two capital questions have been elucidated, some other and not less important points in scientific investigation will afford a solid ground for our inquiry: What rapport can we find in these two versions with the Greek text? Can we fix a probable date for their composition? Which of them has got in its style an older narration and a more archaic form of expression which may claim the aureole of a respectable antiquity? We hope that some pages of THE EXPOSITORY TIMES will deal, in successive months, with these questions.

The writer observes that in spite of conscientious studies, amounting to scores, from eminent scholars, some crucial topics have been imperfectly treated or utterly neglected, for the sake of conciseness or perhaps for some other reasons unknown to us.

To the question: Which is the country that gave birth to the Lewisian Version? Is it Syria? Is it Osrhoéne? we are tempted to answer: Syria. As a list of quotations from the four Gospels would be too long for our present study, we will confine ourselves to the Gospel of St. Matthew.

$2^{2.4}$. *Where is he that is born King of the Jews? . . . where the Christ should be born.* The word used in these two sentences for 'where' is not used in Mesopotamian Syriac, and the *Lamed* found in it comes from a Cananœan dialect unknown in Osrhoéne.

3^{4}. *And his food was locusts and wild honey.* The word used for 'wild' is quite unusual in Mesopotamian dialect, but it is common in Syria, and it is found sometimes in Syro-Palestinian Syriac.[1] The existence of this word in this phrase is peremptory for the confirmation of our hypothesis.

6^{2}. *As the hypocrites do in the synagogues and in the streets.* The word used for 'streets' under the influence of the Arabic language, is again very seldom used in the classic Syriac known to us from the third to the sixth century.

10^{15} 11^{22}. *It shall be more tolerable for the land of Sodom and Gomorrah. . . . It shall be more tolerable for Tyre and Sidon.* Again the word used for 'tolerable' is quite unusual in the classic Osrhoénian Syriac.

17^{15}. (Lord), *have mercy on my son, for he is epileptic and suffereth grievously.* The Syriac word used for 'epileptic' is very curious, and absolutely unknown, in this sense, in Syriac language. It sounds almost like the corresponding Arabic word meaning 'hemiplegy.'

17^{25} 22^{17}. *What thinkest thou, Simon? . . . What thinkest thou?* The verb used for 'what thinkest thou,' in both of these quotations, is quite unusual in the Mesopotamian language, where it means only 'to like, to wish, to be pleased.'

There is another and not less curious fact which proves the Syrian origin of the Lewisian Version, and this fact is the presence of a strong Nabatœo-Arabic stamp in its wording. It is historically established that Damascus and its suburbs were, from the first century of our era till the Mohammedan invasion, the principal centre of commerce for North-Eastern Arabia, and a continual intercourse must have left distinct traces in the Semitic dialects spoken in both countries. This being so, a philologist is struck by the constant Arabization of some Aramaic words, which, in the shape through which he is accustomed to face them, will probably inspire him with the idea that they have been used in this kind of spelling under the influence of a *milieu* in which a Nabatœo-Arabic language had a certain predominance.

13^{22}. *And the deceitfulness of riches.* The word used for 'deceitfulness' begins with a pthâḥa over the first letter, as in the Arabic language, instead of a Ribâṣa as in the classic Mesopotamian Syriac.

13^{35}. *I will open my mouth in parables.* The word used for 'mouth' is cast into an Arabic mould where it begins with a Phatḥ, instead of a Ribâṣa, as the Aramaic language requires.

18^{23}. *Therefore is the kingdom of heaven likened unto a certain king which would make a reckoning with his bond-servants.* The word used for 'reckoning' begins with a Zelâma, as in the Arabic language, and not with a Ribâṣa, as in Syriac.

$20^{3.6}$. *And saw others, standing in the market-place idle. . . . Why stand ye here all the day idle?*

[1] Cf. A. S. Lewis and M. D. Gibson, *Palest. Syr. Lectionary*, 1899, p. 261, etc.

The form in which the word 'idle' is presented is far more used in Arabic than in classic Aramaic.

22^5. *But they made light of it, and went their ways, one to his own farm, another to his merchandise.* The second letter of the Syriac word expressing 'merchandise' is moved by a pthâḥa, as in Arabic, and not with a Rewaḥa, as in Aramaic.

The influence of a strong Cananœo-Arabic current may, therefore, safely be admitted in the Lewisian Version, as the fact has been clearly noticed, for the Old Testament, in the Book of Job. In the sentences quoted above, and in many others, the Curetonian text is in accordance with the classic Syriac, and its morphologic and lexicologic wording is generally similar to the Osrhoénian Pshitta.

Would it be too rash to suppose that the Lewisian text has been written in Syria, in a place not very far from Antioch, where, in later generations, when the Hellenization of the country was warmly undertaken by Byzantium, the Syro-Palestinian dialect saw the light?

A. Mingana.

Woodbrooke, Birmingham.

Entre Nous.

Prayers for Children, for] Boys or Girls, for Young Men or Women.

Three books are offered for the three best prayers for children, three books for the three best prayers for boys or girls, and three books for the three best prayers for young men or women. The prayers may be original or quoted. Any volume may be chosen out of the *Great Texts of the Bible* series, or out of the series entitled *The Greater Men and Women of the Bible*, or any of the following volumes—Clark Murray's *Christian Ethics*; Farnell's *Greece and Babylon*; Oswald Dykes's *Divine Worker*; Emmet's *Eschatological Question*; Forrest's *The Christ of History*. The prayers must be received by the Editor of The Expository Times before the end of August.

Recent Poetry.

A. Boyd Scott.

A dramatic poem of extraordinary pathos, entitled *The Lord's Mother: Saint Luke's Quest* (Constable; 5s. net), has been written by Mr. A. Boyd Scott. His theme is the search of St. Luke for the materials of his Gospel. All is imagination, as it has to be, yet all is in touch with those things which have been most surely believed among us; not once is the student of the Gospels thrown up against some mistake in fact or some misreading of character. Still, as we say, all is of the imagination. The facts are lifted into new creations, making not only a great poem, as it seems to us, but also an ever-memorable addition to our knowledge of the early days of the Faith. In vindication of these words let us offer the description of the Virgin Mary's death.

The man who speaks is a seller of fruit, no Christian yet, but seeing things that compel him both to think and speak. He speaks to St. Luke, whom accident has thrown in his way.

I mind me how the farrier's child was sick,—
A little maid, an imp of Edom, she!—
Counted me chief among her slaves. She lay
Bedewed in pain, her little body thrilled
And pulsing, her poor head beating from side
To side. The women stood defeated: all
Was done: the very air throbbed death: no sound
Was uttered, save the moaning of the maid,
And the like cooing of the doves outside:—
When lo, *she* filled the doorway! Noiselessly
She reached the bed and stooped. The little maid
Paused in her pain, wet her poor lips and looked
And whispered, 'O God's angel!' closed her eyes,
And slept and smiled. And lo, her favourite dove
Fluttered within the room, and lighted down
Beside the pillow nigh the Lady's hands.
Thus turned the fever, and, with dawn, she woke
And soared to health, as soars a bird set free.

Thus was another added to the band
Of children, who in escort clustered round
Her feet when she fared forth, or round her knees
Indoors. A queen she looked in love's domain,
Bevied by little maids: the phrase was hers,—
For, once I heard her say, '*He* named it so;
He said, Of such God's kingdom is composed:
And have not I the state of queen therein?'
So spake she, smiling on the little ones.

And then the Lady died. We did not think
That she would die. Her body was so white,
Her veins so blue, her hair so bleach'd of earth,
Her feet so noiseless, that she seemed to have
Nothing to yield to death. . . . The night was dark,
With clouds that swathed the moon, when whispers went
Round the mute doors, that she drew near to death.
I stood with them that drooped about the bed
Men with the mien of exiled kings—so seemed;
Those shaggy leaders of their sect that night—
And women, with wet eyes and voices sunk
To that dark depth of grief, where sorrow croons
And laughter moans as one. Above the bed,
Against the pillow green a lamp illumed
Her face, as though a lustrous lily lay
On the green ground. Her eyelids closed and oped;
And with each wakening they seemed to search
A still remoter height with upward gaze.
Low sighs of speech escaped her lips. But, few
Could hear aright. She cried 'to guard the child,
Lest the beam fall on him': methought therein
She strayed to Nazareth and her husband's bench
(He was a carpenter in Nazareth).
And she cried 'to hold the ankle firm,
And she would pluck the thorn.' Again she cried
'To feed the fire and haste the supper-cakes.'
And other memories of motherhood
Besides, she sighed with ever-weakening breath.
And then she ceased to breathe. We peered to see
Whether indeed she slept, when, at the door,
The vasty moon appeared and filled the room
With perfect radiance. She was dead indeed.

Next morn right early I was tugged awake
By one that clamoured at my bed. It was
The farrier's child. She cried it was not so!
She bade me up and curse the lying street!
She sobbed and wept. 'Nay, sweeting, we will go
And see the truth of it ourselves,' said I.
She carried in her arms two silver spires
Of lilies, for the Lady loved such flowers.
We entered in. We heard a step die off
Through the wet garden. We were all alone
With the white dead. One step the maiden took
And halted. Then the silence wrapt her round
With the strange truth. She took her spires of flowers
And laid them where the withered breasts might be.
And then I took her forth to comfort her
With the soft lies we use for comfort then.
She heard and heard me not. And when I paused,
She said, 'The Lady is not dead. She told
Me once she would not die. She told me once
That the Son Jesus promised she would fly
Away on wings to mansions in the skies,
Which He had gone to build.'—O blessed babe!

Her grave is by the way to Jericho.
Thither they bore her with the lilies laid
Upon the bier. . . . Ben Izra wrote of that,
A set of verses in the Arabian mode,
How her white breast sent virtue through the shroud,
And filled the tomb with white and fadeless flowers,
So that the lilies died not! So sang he.

Gervais Gage.

Gervais Gage is the pen-name of Mr. J. L. Rentoul, an Ulsterman, long since gone to Australia, where most of the poems in *From Far Lands* (Macmillan; 5s.) have been written. He was taught to appreciate poetry by Craik and Dowden; he was taught to write it by God. And he has not forgotten the God who taught him. Of one of his heroes he says—

When the dull fools mocked Religion, an' the clever fools made light
O' the meanin's writ on all the worlds that roll,
He would only smile, an' question:—'Hev' ye seen the stars at night,
Or the clearer stars a shinin' in Man's soul?'

He loves heroes, and writes best when he has one before him. Nowhere is the story of Arthur Wilkinson, 'Australia's Hero,' told more truthfully or more touchingly. There was no shouting over his heroic deed, for he perished in the doing; but

I don't grudge them all their 'glory'; but the prize o' Kingdom-come
It creates no noise o' shoutin' at the goal;
There's no cheerin' when God gives His cup and bids His 'Welcome-home!'
To the men who play the hero wi' their soul.

Yis, the men—*ofttimes the women*—their memorials, dazzlin' white,
Stand beckonin' in our hearts down all the years!
An' we keep their names from dust-stain, an' their faces clean an' bright,
Wi' the breath o' prayer an' secret rain o' tears.

W. H. Abbott.

Vision: A Book of Lyrics, by W. H. Abbott (Elkin Mathews; 2s. 6d. net), is also a book of memories. The motto is—

But when night falls and the great voices
Roll in from sea—
By starlight, and by candlelight and dreamlight
They come to me.

The sense of loss runs through the volume, and in that pain is born the poetry, for it is true even when most poignant. The cry in one earnest prayer is for strength. Here is the

PRAYER.

I ask not wealth, dear Christ, nor power
With men, nor holy ease
In cloistered gardens, nor the surpassing dower
Of love. Not these,
O Father, nor a weary length
Of years: not happiness,
Nor any mortal good, but only strength.
Such pains do press
About me, and such weakness lies
In this frail body. Give
That strength by which a man may compass ere he dies,
And, dying, live.
For with new strength
I may do what I love the best:
Then length be depth, breadth, height, and with *this* length
I'll take the rest.

Anna Bunston.

A Book of Twentieth-Century Poetry has been issued under the title of *A Cluster of Grapes* (Erskine Macdonald; 3s. 6d. net). The selection, made by Galloway Kyle, represents most of the true poets of the last ten years or thereby, as A. E., Anna Bunston, John Galsworthy, Lawrence Housman, Alice Meynell, Stephen Phillips, Dora Sigerson Shorter, Margaret L. Woods; and all the clever ones, as Arthur Christopher Benson, G. K. Chesterton, Thomas Hardy, Arthur Symons. For good example—example of a true poem—let us go to Anna Bunston and take

UNDER A WILTSHIRE APPLE TREE.

Some folks as can afford,
So I've heard say,
Sets up a sort of cross
Right in the garden way
To mind 'em of the Lord.

But I, when I do see
Thic apple tree
An' stoopin' limb
All spread wi' moss,
I think of Him
And how He talks wi' me.

I think of God
And how He trod
That garden long ago:
He walked, I reckon, to and fro
And then sat down
Upon the groun'
Or some low limb
What suited Him
Same as you see
On many a tree,
And on this very one
Where I at set o' sun
Do sit and talk wi' He.

An' mornings, too, I rise an' come
An' sit down where the branch be low;
A bird do sing, a bee do hum,
The flowers in the border blow,

An' all my heart's so glad an' clear
As pools be when the sun do peer:
As pools a-laughin' in the light
When mornin' air is swep' an' bright,
As pools what got all Heaven in sight
So's my heart's cheer
When He be near.

He never pushed the garden door,
He left no footmark on the floor;
I never heard 'Un stir nor tread
An' yet His Hand do bless my head,
And when 'tis time for work to start
I takes Him with me in my heart.

And when I die, pray God I see
At very last thic apple tree
An' stoopin' limb,
An' think o' Him
And all He been to me.

That is as good theology as it is good poetry. But what of this? It is John Galsworthy's—

THE PRAYER.

If on a Spring night I went by
And God were standing there,
What is the prayer that I would cry
To Him? This is the prayer:
O Lord of Courage grave,
O Master of this night of Spring!
Make firm in me a heart too brave
To ask Thee anything!

The Great Text Commentary.

The best illustration this month has been found by the Rev. F. Cowles, Hinckley.

Illustrations of the Great Text for August must be received by the 20th of July. The text is Ro 15^{13}.

The Great Text for September is Gn 13^{11}—'So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, or any volume of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for October is Lk 17^{32}—'Remember Lot's wife.' A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

The Great Text for November is Ro 5^{20}—'And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.' A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for December is Ps 51^{4}—

'Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.'

A copy of Dobschütz's *Influence of the Bible on Civilisation*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor Flinders Petrie has completely ruined one of the most interesting and well-worked of all our pulpit illustrations. In the second part of his quarterly called *Ancient Egypt* (Macmillan; 2s.), he has a note on 'Mummy Wheat'; and he tells us, without the slightest manifestation of remorse, that the notion that wheat found in mummy coffins has life in it, and will sprout when sown, is all a mistake.

How does he know that it is a mistake? Well, he has tried it. First of all, however, he says that we should scarcely expect wheat which has lain for hundreds or even thousands of years to retain vitality. Modern wheat dies within a few years. 'Even three or four years will kill a large number of wheat grains, and ten or twelve years leaves scarcely any alive.' But he has tried it.

He tried it five-and-twenty years ago. 'When I was at Hawara in the Fayum, twenty-five years ago, I found a great store of corn. It was only late Roman in date; a period from which a large quantity of complex organic matter usually remains, enough to putrefy when wetted. It was not therefore nearly so likely to be sterilised as wheat from earlier ages. There was a large amount, many bushels, so that the oxygen would not act so much on the middle of such a mass as on a small quantity. I took the fullest and finest grains, and planted them next day, so that there should be no time for subsequent changes by exposure. I planted the seeds in rows, in every degree of moisture, from soft mud to merely damp earth, in a sheltered place by a canal. Every possible chance was thus in their favour. There was not a trace of sprouting; and in two or three weeks merely spots of brown decay stained the earth.'

How then did the belief arise? Professor Flinders Petrie makes several suggestions to account for it. Perhaps it arose at the very first in this way. Some unopened coffins were once presented by Ishmail Pasha 'to a great personage.' They were brought to England. On being opened some grains of wheat were found inside them. The grains were planted. They grew. They bore seed. Every astonished person saw a crop of mummy wheat with his own eyes. But before the coffins left Egypt they lay for some time in stables, with fresh modern corn running all over them.

Have not tourists in Egypt, however, bought mummy wheat and taken it home and sowed it, and again with their own eyes have they not seen it spring and grow up? There could be no mistake about it, because they bought it in sealed brown pots, just as they had been found in some

coffin. The tourist did not know, says Professor PETRIE, that pots are cheap and easily sealed, and that in Egypt there is a nice flourishing trade in them.

Perhaps there is another source of error. Professor Flinders PETRIE is very tender with it. But he thinks it just possible that when a great man returns from his visit to Egypt with some corn, gives an interesting account of the possibilities to his gardener, and hands over the seeds to be planted with the greatest care and every advantage in the greenhouse, 'it would require a stern moralist to deny him the satisfaction which he fondly anticipates.'

Finally Professor PETRIE thinks that it would be a serious matter for us if it were found to be a fact that mummy corn after a thousand years or more of oblivion could bring forth the astonishing results it has been credited with. In all cases the crop raised from this wheat has been particularly rich, and the flour of the best quality. But within these years cultivation and selection have greatly improved the corn plant. At least that is the universal belief of agriculturists. If this mummy wheat yields such wonderful results, all our agricultural progress is a delusion. Professor PETRIE does not doubt that the wheat is good modern wheat, and the particularly fine crop is due to the care which has been given to the rearing of it.

The Schweich Lectures for 1913 were delivered by F. Crawford BURKITT, M.A., D.D., Norrisian Professor of Divinity in the University of Cambridge and Fellow of the British Academy. Their topic was *Jewish and Christian Apocalypses* (Oxford University Press; 3s. net).

The best known of the Apocalypses is the Book of Enoch. And the Book of Enoch is best known because it is quoted in the Epistle of St. Jude. 'Wandering Stars,' says Jude, 'to these Enoch also, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."'

That this is a quotation from the Book of Enoch cannot be gainsaid. As a matter of fact, the words quoted are the last sentence of the opening paragraph of the Book. It is no mere illustration, no coincidence of ideas. 'Enoch' is quoted by name as inspired prophecy.

Now this fact has given the Church's attitude to the Epistle of St. Jude a curious history. Jerome tells us that in his day, inasmuch as a testimony is quoted from Enoch, an apocryphal Book, the Epistle is rejected by most. And suspicion, if not rejection, has pursued it down to our own day. Distinguished scholars, moved at least partly by the same fact, have placed the Epistle in the second century A.D., and have questioned the right of the author to call himself the brother of James.

Professor BURKITT points out that the argument is all the other way. The one thing quite certain about the early Christians is that they were enthusiasts; those who joined them joined because they were enthusiasts, and the first expressions of their hopes and fears were unrestrained and sometimes crude. The early Christians were 'full of new wine.' We are more likely to find bad literary and historical criticism in an 'early' Christian document than in a 'late' one: 'moderation' is likely to be the mark of the second generation rather than the first. And it is more likely that the Epistle of St. Jude belongs to the first century than to the second just for the very reason that it quotes as inspired prophecy the uncanonical Book of Enoch.

But the Book of Enoch ought to have a deeper

interest for us than that which comes from the quotation in the Epistle of St. Jude. For, says Professor BURKITT, it is only when we study Matthew, Mark, and Luke against the background of the Book of Enoch that we see them in their true perspective. He even declares that the best known sayings of Jesus appear in their true light only 'if regarded as *Midrash* upon words and concepts taken from Enoch, words and concepts that were familiar to those who heard the Prophet of Galilee, though now they may have been forgotten by Jew and Christian alike.'

Take the saying about the Unclean Spirit reported in Mt 12^{43-45} and Lk 11^{24-26}. 'The unclean spirit,' said Jesus, 'when it is gone out of the man passes through waterless places, seeking rest and finding none; then it says, "To my house I will return from whence I came forth," and on coming finds it swept and garnished. Then it goes and takes with it seven others worse than itself, and they enter and dwell there—and the last state of that man becomes worse than the first.' Matthew (12^{44}) adds that the house was empty, as well as swept and garnished, and this addition receives most of the weight when the parable is explained in the pulpit. But Professor BURKITT doubts if it is more than a gloss added by the author of the first Gospel to bring out the sense.

In any case he is sure that the notion is altogether wrong which takes the parable as conveying information about 'the natural history of demons and demoniacs.' Jesus gives no information at all. He simply assumes the then popular belief about demoniacs and the cause of their affliction. Now that belief is set forth in the fifteenth chapter of Enoch. There we are told that the demons are the progeny of the heavenly sons of God and the earthly daughters of men. They are 'spirit' like their fathers, but they cannot rise far from the surface of the earth, the home of their mothers, and they are evil, 'oppressive, destroying, attacking, wrestling, casting men upon the ground, making them run mad, spirits that can eat nothing but fast all the time and thirst and dash themselves about. And these attack the sons of men and women, because they have come forth from them.'

Our Lord gives no information of this kind. He simply assumes this doctrine, using it as a vehicle for the truth He wishes to teach. Professor BURKITT does not suggest that the passage in Enoch was present to the mind of Christ. But he does suggest that it lay behind the scene described as familiar imagery, just as the vision of Daniel lay behind the passages that speak about the Son of Man coming with the clouds of heaven.

The sensation caused by *Foundations* was not so great as the sensation caused by *Lux Mundi*, and the sensation caused by *Lux Mundi* was not so great as the sensation caused by *Essays and Reviews*. There is progress, at least in panic. There is also progress in consideration. The 'Essayists' wrote and died; the editor of *Lux Mundi* lived to become Bishop of Oxford and to astonish the world with an orthodox 'Open Letter'; the editor of *Foundations* has at once endeavoured to satisfy troubled consciences by issuing *Restatement and Reunion* (Macmillan; 2s. 6d. net).

Mr. STREETER endeavours to set troubled consciences at rest by showing that the things which disturb them in *Foundations* are theological things. And theology does not matter. 'The centre of gravity in Christianity,' he says, 'does not lie in theology.' At the best it represents but one aspect of the life of the soul. And the great majority of men have to set that aspect aside. Only the few can ever be theologians; Christianity is for the many. Why should *Foundations* trouble us? 'It was not with regret, but with exultation, that the words were spoken, "I thank thee, Father, that thou hast hidden these things from the wise and understanding, and hast revealed them unto babes."'

The editor of *Foundations* rejoices to repeat these words. With these words in his mind he resolved to present 'the essential elements of the Christian message in such a way as to render it independent of all those subtleties of historical criticism or metaphysics, the hazardous and conjectural nature of which are best known to those who have most closely studied them.' He found that he could do this in six sentences. Six main ideas, he found, contain the essence of the Christian message. Each of these ideas is infinitely expansive in its practical application. But each is so ineffably simple that it can be set forth in a single intelligible sentence.

The first idea is that Christianity is a disposition of the soul: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' and 'Thou shalt love thy neighbour as thyself.' The second is a course of action resulting from that: 'If any man would be my disciple, let him take up his cross, and follow me.' The third follows as a consequence: 'If any man will do his will, he shall know of the doctrine whether it be of God.' These three go together. They form a chain of effort—unfortunately not of accomplishment. So universally is the effort without accomplishment that on every hand the question is asked, 'Who is sufficient for these things?' The three sentences which remain tell us where the sufficiency comes from.

First, there is the promise of a response on the part of the Divine to such feeble efforts as we may make: 'Knock, and it shall be opened unto you'; 'My grace is sufficient for thee.' Next, there is the assurance that failure can be retrieved: 'For this my son was dead and is alive again; he was lost and is found.' And, lastly, there is the sure and certain hope that the end will be reached: 'This is the promise which he promised us, even life eternal.'

But Mr. STREETER is not content with six simple sentences. He expands them into paragraphs, two of them into a good many paragraphs. In every case his purpose is to show that there is nothing in them which gives the wise and prudent an advantage over babes.

Manifestly that is so with the first. 'Love God; love thy neighbour'—there is no refinement of casuistry here, no intricacies of dogmatic definition, no elaboration of ceremonial ordinance. It is true that there has been progress and development since these words were spoken; but they have consisted only in men's seeing more clearly where to look for the manifestations of God—the Divine, the Ideal—and in their becoming more sensitive to new directions and particular instances in which the principle 'Love your neighbour' should be applied. This advance, however, depends less on the trained intellect of scientist, scholar, or philosopher, than on the instinct of the heart of those who have striven to follow Christ.

Of the second, 'Let him take up his cross, and follow me,' Mr. STREETER does not make much. The 'cross' is the daily trial and task of life. Did the followers of Christ seek out crosses once? It was unnecessary.

> The trivial round, the common task,
> Will furnish all we need to ask,
> Room to deny ourselves, a road
> To bring us daily nearer God.

The only question that can ever be asked is, How far? And the answer is, As far as He carried it who went before.

On these first two points and on the last two Mr. STREETER has little to say. He deliberately says little in order to give himself to the third and fourth points.

The third point is: 'If any man will do his will, he shall know of the doctrine whether it be of God.' Mr. STREETER dwells at greater length

on this point because he believes that it contains the essence of Christianity. Well, if this is the essence of Christianity, then Christianity is precisely that which Nietzsche detested. It is the religion of self-denial and suffering. For the will of God is done by suffering, especially by suffering innocently. It is a direct contradiction to the natural human instinct that pain hurts and is to be avoided. Pain is not to be run after. But it comes. And when it comes it has to be accepted. The cup of agony has to be drained, however bitter it may be, with the words, 'Not my will, but thine be done.'

How do we know that the will of God is to be done by suffering? We know because so Christ did it. His is the perfect life, and His life was the acceptance not of His own will, which would have given Him pleasure, but of the will of God, which sent Him to Gethsemane and Calvary. And if the life of Christ on earth was a life of suffering, then is the life of God in heaven a life of suffering also. For, says Mr. STREETER, 'if the life that Christ led is the highest life of all, it must somehow or other be the life which God leads; and if we want to picture to ourselves the life of God, we shall picture it to ourselves *not* as resembling the manner of the kings of the Gentiles, lording it in pomp and luxury, but rather as like the life of the Son of Man, who came not to be ministered unto but to minister, and to give his life a ransom for many.'

That is why we know of the doctrine if we do the will. Doctrine of any kind is known to be of God if it leads us to God, if it keeps us in touch with God. And that means, if it encourages us to say, 'Not as I will, but as thou wilt.' This is the universal testimony of sainthood. There may be in theology voices many and their sound most uncertain, 'but an appeal to the witness of the followers of Christ, to the *consensus sanctorum* of all the Churches and all the Ages, elicits an answer like the voice of a trumpet, and it gives no uncertain sound.

> Finding, following, keeping, struggling,
> Is He sure to bless?
> Angels, Martyrs, Prophets, Virgins
> Answer, "Yes!"

It tells us that if we follow Christ we inevitably attain a freedom and a fullness of life hitherto not experienced; and that this is accompanied by an opening of the eyes, a quickening of the spiritual sense, a training of the moral "taste," or whatever one may choose to call it, which enables us to see by direct perfection that this *is* the highest and best life.'

With the fourth point Mr. STREETER enters a new atmosphere. Up to this point he has dwelt in the atmosphere of attainment. If we love God and our neighbour, if our love issues in a passion for service, and if in that service we shrink from no sacrifice, we shall find that we have obtained peace; and not only peace but also the knowledge of God, a direct intuitive knowledge of God and the things that belong to God. But there is that 'if.' Mr. STREETER sees that that 'if' is there. He sees that it is a big 'if.' He sees that it is altogether too big an 'if' for us, that 'the condition is one which we are in nowise able to fulfil.' The astonishing thing is that, seeing all that, he does not see that it turns the whole of what he has said upside down.

Does he see it? There is the least suspicion that he does. For he tries to pursue the same course of reasoning still. That 'if' being there, and being impassable, it is necessary, he says, that we should obtain assistance to get over it. What assistance do we obtain? Mr. STREETER does not seem to be quite sure. First, he says a change must come, and quotes the passage, 'Unless a man be born again, he cannot enter into the Kingdom of Heaven.' But immediately after he lets that go, and falls back on prayer, meditation, and work. These, he says, 'are the keys to unlock the gate, the gate that at first seems strait, that leadeth unto life.' And that he does not mean conversion here is evident since that is the point that follows.

Now it is, without any question, the teaching of our Lord, and it is the teaching as assuredly of all the Apostles, that conversion—call it what you will, and make it what you please—conversion comes first. Till that has taken place, none of all the things of which Mr. STREETER has been speaking can begin. Conversion is the recognition of the 'if.' It may be recognized early in life or late, the recognition may be followed by a crisis, or an imperceptible drawing to God. But it involves always the acceptance of God in Christ as the beginning of a new life. Then follow all the things which Mr. STREETER has put before it—love to God and man, the acceptance of the cross, the doing of the will of God and the knowledge of the doctrine. Then follow also prayer, meditation, work, and what else there may be to aid us to keep in the love of God; and finally the assurance of a life that is eternal.

Our Lord never dreamt of saying to any one who had not faced that 'if,' Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself—*unless in order to make him face it.* When that interesting Scribe came asking, 'What must I do?' He answered, 'Keep the commandments.' The Scribe answered, 'Who is my neighbour?' It was his attempt to get over the 'if.' Jesus showed him that he could not get over it in that way. He showed him that there was no way of getting over it on his present course of life. No one can keep the commandments, however clearly he sees the sum of them, by simply keeping them. He must lay all that method aside and try another. And the other method to try is to begin at the beginning, repenting, trusting, loving. He must enter the new life as a child—or, as in the inimitable figure, he must be born again.

Study-Travel in New Testament Lands.

BY PROFESSOR ADOLF DEISSMANN, D.THEOL., D.D., BERLIN.

I.

Two visits to the East had greatly strengthened a conviction of mine, that in studying St. Paul far more than the usual amount of stress should be laid on the Eastern background of the Apostle's personality, and that literary knowledge of the East must be supplemented by travel. To this view I gave expression in my book on St. Paul[1]; and it has fared with me as I might have expected. I have met with warm approval, especially from those who themselves know the East, and scornful repudiation, especially from those who obviously do not. The most valuable to me is the approval in principle of a man who, in the enthusiasm of his own great knowledge of Asia Minor gained by explorations extending over many years, objects to the shortness of my visits, though he fully recognizes the importance of the theory that guided me: I refer to Sir William M. Ramsay.[2]

Greatly as I am pleased to have the approval, at least in principle, of this great pioneer scholar, I am no less astonished at the misconception underlying his detailed criticisms of my journeys. Sir W. M. Ramsay judges my travels by the explorer's standard,[3] although I have always spoken of them as journeys for study purposes, never as explorations. Thus the proper point of view for considering the question is altogether shifted, and it is important for me therefore to go into the discussion in some detail. The gratitude and esteem I feel for Ramsay the traveller and Roman citizen would alone forbid me to ignore his criticism.

I have no intention to discuss here all the details of Ramsay's criticism. But all that I do not touch on here (the climate of Asia Minor, the zone of the olive-tree, the heights of places visited

[1] *Paulus*, Tübingen, 1911. (*St. Paul*, London, 1912.)

[2] *The Teaching of Paul in Terms of the Present Day*, second edition, London [1914], p. 447: 'But I am glad to agree with him that geography is so important in Pauline study.'

[3] For example, p. 443 f., where he uses the word 'exploring' more than once.

by St. Paul, etc.) will be fully dealt with elsewhere in a special publication. I hope there to be able to show that every single statement questioned by Ramsay in my *St. Paul* is well founded, and I shall also attempt a detailed justification of my historical estimate of St. Paul in general.[1] Here, however, I wish merely to raise the problem of study-travel itself, and to discuss briefly the objects, methods, and results of such travel.

The subject of my remarks is study-travel, not exploration. In other words, the purpose of the journey is first of all receptive, not productive. The journey is receptive in the sense that it enables us by personal observation to supplement and put life into all that we have learnt from the researches and explorations of others. Of course the journey should be and will be productive in the indirect sense owing to the abundance of new impressions that are absorbed and go to enrich a man's knowledge, experience, and powers when he has returned home. This will all stimulate, promote, and enliven his scientific output. But study-travel does not claim to be and cannot be productive in the other sense, as if its objects were to excavate, to carry out topographical and meteorological investigations, collect epigraphical material, and so on. Of course, every one who travels with an open eye and makes the most of the facilities afforded him may come in for various bits of new material, but that is a by-product. I have therefore, as I said, never ventured to speak of my journeys undertaken for purposes of study as if they were exploration. I am too well acquainted with the history of the 'exploration' of Asia Minor and Palestine to do that. I have always made it clear that the object of my journeys was to supplement my study of books by seeing things for myself—to gain knowledge which to me personally is beyond price.

The prerequisite of every such journey is a thorough study of the published original records of the New Testament countries and the literature of modern research in the East. Only thus can the object of the journey be attained by travellers to whom (since most of them are engaged in teaching) speed is a necessary consideration.[2] As regards the original records and the modern literature, it generally happens that they are better understood and appreciated after one's return than before. The study of books is the preparation for the journey, but the journey in turn promotes the understanding of the literature. I gladly confess that a single hour on the Mount of Olives or on the Mons Silpius has done more to make me understand Jerusalem or Antioch than days spent in the study of maps and books, and that the view from the castle hill or from the 'prison of St. Paul,' with its unforgettable wealth of impressions, first revealed ancient Ephesus to me and enabled me at length really to study the monumental work of the Austrians[3] on Ephesus with full profit. Similarly, of Sir William Ramsay's writings, those are now the most profitable to me which deal with things I have seen with my own eyes. Others may have no need to see things in this way; I have the need, and I know many people constituted like myself, who do not find their bearings historically until they begin to see things as a concrete image in space.

As regards the organization of New Testament study-travel there is still room for considerable discussion, since much experience has yet to be gathered. Of one thing I am perfectly sure: the starting-point of the Eastern tour proper must certainly not be Egypt or Palestine. Jerusalem must come at the end, as the last great goal. If you arrive in the Holy Land, the poorer country, fresh from the overwhelming wealth of observations you have made in Egypt, or if you are put ashore at Jaffa straight from the luxury of a big European steamer and are then hurled at Jerusalem on its most unfavourable side, you may easily deprive yourself of one of the greatest experiences it is possible to have. Jerusalem will constitute a climax of spiritual experience, a crowning vision, if you have first by some weeks of Eastern travel accustomed yourself to what is offensive and paltry about the East—when you have learnt to overlook that and have acquired the ability to give yourself up to high mystery of the Holy City undisturbed by Western prejudices.

[1] It is a vast misunderstanding to consider, as Ramsay does, that my picture of St. Paul (especially my judgment of his letters and of his Greek) is a degradation of the Apostle. In my opinion the real greatness of the man's genius comes out all the more when he is viewed in contrast to the heights of ancient culture.

[2] This applies not only to most German professors, but to all others who are not blessed with the 'sabbatical year' of the Americans.

[3] *Forschungen in Ephesos*, vol. i., Wien, 1906; vol. ii., 1912.

Therefore the natural starting-point for the New Testament journey is the great gate leading from West to East—Constantinople with its rich abundance of noteworthy objects, either of the past or of the present, valuable not least to the student of Biblical and Christian antiquity. In the present situation of political affairs [1] Macedonia and Achaia (Philippi, Thessalonica, Berœa, Athens, Corinth) would come next. From Smyrna one might then visit Ephesus and the valleys of the Mæander and the Lycus (Laodicea, Hierapolis, Colossæ), then the apocalyptic cities Thyatira and Pergamum, Sardes and Philadelphia, from which the Anatolian Railway to Galatia and Lycaonia could be easily reached. Angora and Iconium should be visited during this part of the journey, and also Antioch in Pisidia,[2] Lystra and Derbe. From Iconium the route would cross the Taurus to Cilicia and (in years to come by the Baghdad Railway) to Alexandretta; by the Beilan Pass to Antioch in Syria, and thence viâ Aleppo and Baalbec to Damascus, Galilee, Samaria, Jerusalem, and its environs.

These are the 'New Testament' stages of the journey, and for the most part they are Pauline.[3] But of course a journey for New Testament study will not be so barbarously organized as to ignore the purely classical and medieval antiquities en route, nor will the traveller be so indifferent to the world as to shut his eyes to phenomena of the modern East. Thus the programme is enlarged on all sides, and the more varied the traveller's interests are the more he will feel his knowledge of the Sacred Book increased in the land of the Book.

As regards the practical management of such a journey there is the experience of years to draw upon, especially that gained by the German archæological expeditions for study purposes in the South and East. On the tour to Asia Minor, Greece, the islands, and South Italy, admirably conducted in 1906 by Professor Friedrich von Duhn for the Government of Baden, I became acquainted with the details of management, and saw how, by the strictest economy of time, by taking the fullest advantage of all the means of transport, by making the most careful preparations for each part of the journey, by enlisting the services of the best authorities residing on the spot as guides and demonstrators, it is possible to achieve great things in a relatively short time. This procedure was my model in 1909.[4] Of course it makes considerable demands on the physical powers; frequently it means the renunciation of all ordinary conveniences; the nights are employed for covering great distances by ship; the days are lengthened by beginning early and shortening the rests; but then, if the traveller is prepared by long study at home,[5] all this yields results so large and concentrated that one gladly puts up with a double portion of fatigue when the day demands.

This kind of travel will certainly not suit everybody. An Italian archæologist who joined us in 1906 had been warned by his countrymen against doing so because the Germans conduct their study-tours with the speed and all the hardships of military manœuvres on a field-day. That is not a bad description, but my heart beats higher when I think of my field-days in the Neckar valley near Tübingen, our hardships in the flooded plain of the Mæander and on the Mons Silpius near Antioch, or our adventures on the Lycus valley. Our Italian friend, moreover, soon became accustomed to 'active service.'

That Ramsay should find fault with the arrangements adopted for these journeys, and should call the most hurried American tourist 'leisurely' in comparison with me,[6] is astonishing in more than one respect. I had always thought that the energetic and, as it seemed to me, exemplary 'hustle' associated with American initiative [7] was largely an inheritance with the blood from Scottish

[1] Ramsay (p. 441) reproaches me for not having visited Philippi. I greatly regret it myself. Whether a journey to Philippi would have been possible in the spring of 1909, when communication with Macedonia was made difficult for a long time by the military measures taken during the revolution, he does not say. Apart from this I was prevented by lack of time.

[2] It is also easy to extend the journey in the Lycus valley and go viâ Egerdir to Antioch, and thence to Konia.

[3] In 1906 and 1909 I visited by far the greater number of these places, and certainly the most important of them. Ramsay reckons up the places where I have not been; how gladly would I make good this *ὑστέρημα*!

[4] Ramsay is therefore not justified in representing my procedure as a special method of my own. I have only made use of the experience accumulated by approved specialists during the last half-century.

[5] This must be insisted on again and again; and I think that I was not altogether unprepared when, at the age of forty, I visited the East for the first time.

[6] P. 444.

[7] I have a number of young American friends who have done their New Testament tour on exactly this plan, with great profit to themselves.

ancestry. Moreover, on Christmas Eve, 1908, though doubtless more important matters have driven it from his recollection, I had the wished-for opportunity of discussing with Sir William himself, who was then my guest, the plan of the second journey which I was to begin in February 1909; and I cannot remember even the hint of a warning from him against the speed with which I proposed to travel. And it was Ramsay whose authority induced me to give up a portion of the route (from Konia viâ Gulek Boghaz, the Cilician Gates, to Tarsus) which I had planned for March. After long correspondence with experts at Constantinople and Konia, it was his letter (Aberdeen, 2nd February 1909) that decided me:

> 'The enclosed cards of introduction should be useful to you in Tarsus and Mersina its harbour. As the weather is often very cold and wet or snowy in the Cilician Gates and on the Plateau, I would venture to suggest that you should take that part of your journey last. If you are going to Egypt,[1] it is far more enjoyable there in March, while in April the heat is often great and the north winds have not then began to blow. In March Konia and that region are most uninviting, and the country is often literally untraversable except where there is a railway.'

Ramsay's expectation was not fulfilled: at Konia and its neighbourhood we had glorious spring weather, but I could not then change our plans for the journey, so that I did not visit Lystra and Derbe, nor Antioch in Pisidia, but went by rail from Afium Kara Hissar to Smyrna, and from there by sea to Mersina, where, as also at Tarsus, Ramsay had kindly given me introductions. On 18th March 1909, while I was on the steamer, I wrote to him at Aberdeen. Surely I am entitled to think it strange, after this personal consultation with Ramsay in 1908 and 1909, that he should in 1913 object[2] to my choosing the sea-route viâ Mersina instead of the land-route from Konia to Tarsus.

The complete itinerary of the Asiatic part of my second journey which Ramsay tries to reconstruct in order to prove the undue haste with which I travelled, is in some main particulars entirely wrong.

[1] I could not, however, put Egypt first and Asia Minor last, for the reason already given above.

[2] P. 443.

This is really rather comic. We ponder over the itinerary of St. Paul and try by taking much thought to make the fragmentary authorities yield up the secret, but how often do they remain silent, and we cannot get beyond our dotted lines on the map, which are often merely imaginary. And now the leading authority on ancient Asia Minor, one who has devoted his best powers to the itinerary of St. Paul, indulges in the satiric sport of reconstructing the itinerary of a living person, one of his own humble colleagues. When a postcard would have sufficed to discover the whole trivial truth, Ramsay makes ironical calculations—simply to show how completely he misses the mark in a matter where I am able to check him absolutely to the hour. In spite of this failure I should never be so irreverent as to draw thence conclusions as to the accuracy of his critical acumen in general; I have always defended Ramsay's common sense as a Biblical scholar against the over-subtle dialectic of German writers. But I cannot help thinking that with somewhat more calm and with the employment of the φιλανθρωπία which he abundantly possesses, Ramsay might have done better in this instance. The grateful respect I bear to the eminent Hadji Baba, whose merits are so many, compels me to put right a matter which in itself is of no importance whatever.

Ramsay calls my two tours of 1906 and 1909 'the two train journeys.'[3] As a matter of fact, of the 57 + 66 = 123 days that I was travelling from Constantinople to Genoa (1906) and from Constantinople to Marseilles (1909), even if I add together all the quarters and eighths of days that I spent on the railway, altogether only 15 days went in getting about by train.[4] Is it really possible to speak then of two 'train journeys'?

The first 25 days of March on my second journey (1909) are so reconstructed by Ramsay[5] that he says: 'of 26 (!) days only 10 are free from trains and steamers.' As a matter of fact, reckoning the day from sunrise to sunset, I spent by the most liberal computation 10 days on the railway and on shipboard, and this left me with 15 days at my disposal. It is easy to see how Ramsay

[3] P. 4.

[4] Add to this 11½ days and 25 nights at sea, and 12 days of driving, riding, and walking; the rest spent in quiet study mostly on foot at the places themselves (84½ days).

[5] P. 443 f.

arrives at his wrong statements: for example, he puts down in the catalogue of my sins a whole day (16th March) for the embarkation (of 4 [four] persons) for Cilicia, whereas in reality the whole of the 16th March was available for seeing Smyrna, and the embarkation took place after sunset, in half an hour. Again, he puts down the 24th March for the journey to Alexandretta, whereas in reality, making the most of the night according to the German method, I went on board at Mersina on the evening of 22nd March and landed at Alexandretta at 7 a.m. on the 23rd. So too he reckons the railway journey from Mersina to Tarsus and back, which I did twice, as two days spent in trains, whereas the four journeys over a distance of 41 kilometres (not quite 25 miles)—about the same as from Gourock to Glasgow, a little more than from Gravesend to London—might be estimated together at about ¼ day.

The correction of Ramsay's reconstruction of my itinerary is less important, however, in my eyes than another question, to which I have now arrived: the question of the means of transport. This is bound to come into the discussion of a New Testament study-journey. Two questions especially suggest themselves: why the steamer and railway have to be seriously considered at all, and what results for the purposes of the journey are to be expected from the days spent on shipboard and in trains?

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

Romans xv. 13.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

1. Language seems inadequate to set forth all that God is to believing souls. The Apostle piles epithet upon epithet so as to express the thoughts which well up in his mind. In a previous verse he speaks of God as the God of patience, and as the God of comfort, and now he calls Him the God of hope. With such conceptions of God and His attitude toward His children it is not surprising that he should sketch the Christian experience in glowing colours and dwell upon its radiance, its riches, its glorious consummation.

2. Hope is not only one of the joys, but, in our present condition, it is the highest joy of all. And it is so because it bursts the barriers of the present existence, overleaps time's boundaries, clasps eternity in its hands, and crowns this life, though imperfectly, with the diadem of everlasting salvation. It imports into the Christian's life on earth the earnest, at least, of endless joys. Hence we are said to be 'saved by hope,' as if by the dawn of hope salvation were achieved in its completeness; and hence also hope is described as an 'anchor sure and steadfast, which enters into that within the veil,' fastening its flukes in heaven, which is then in as close proximity to the Christian as the anchor fixed on the shore is to the boat to which the rope is bound. To him who has this hope, life in this world is uniformly joyful, though it be strewn with superficial sorrows; for it carries on its surface the luminous reflexion of the glorious endless life, as the ocean receives from the full-orbed moon the broad band of silvery light. To him who has this hope, the termination of his present existence is not a point of sadness in the prospect, but a welcome bridge that touches both worlds, conveying from joy to joy, and from glory to glory.

We have then for our subject our hope in Christ, and we shall consider:

(i.) Its source; (ii.) the means by which it is produced; and (iii.) the purposes which it subserves in Christian life.

I.

The Source.

1. 'The God of hope.' This new name for God is very characteristic of the Christian Dispensation. In the Old Dispensation, it was the God of history, He who had wrought wonders in Egypt and the Red Sea, He who had led His people like a flock through the waste howling wilderness, the God of their progenitors Abraham, Isaac, and Jacob,

who was proclaimed to Israel by prophet and psalmist. But the New Dispensation, while it does not disregard the former days with their foregleams of what was to come, fixes its gaze upon what lies before. It is a gospel, not of tradition or inheritance, but of hope with a horizon wider and more splendid than any which had disclosed itself to ancient seer. This was part of the gospel's great gift to the world. It is true that hope is a sentiment deeply implanted in the human breast, and that occasionally it found expression in some religious rite, or philosophical speculation in the heathen and pagan world. But it was only a flash out of surrounding darkness, and soon went out because men knew not God, the Father of our Lord and Saviour Jesus Christ.

The title, the God of Hope, would not be entirely strange to the Roman Christians. In the days before they knew Christ they worshipped, among other false divinities, the goddess of Hope. In Rome many temples were erected to this goddess, and Livy, the Roman historian, records a striking fact which is suggestive of the insecurity and vanity of the hope of the heathen world. He tells us that on one occasion the temple of the goddess of Hope was struck by lightning, and again that it was burned with fire. They who once worshipped at the shrine of the false goddess have now found the true God of Hope.[1]

2. The hope which St. Paul desired for his readers was a living hope (as St. Peter describes it), to which they had been begotten by the resurrection of Jesus Christ from the dead. What it must have been in its first coming to those who hitherto knew of no life but that which was being wasted in frivolity and vanity, and which would so soon end in a darkness none had penetrated, it is not possible for us to picture even dimly. We have some glimpses, as, for example, in Plato's wonderful Dialogues, of the way in which the most profound thinkers among the Greeks were exercised on the possibilities of another life, but how far these extended among the less cultured classes in paganism we do not know. At least, however, it must be said that in their speculations, if they had them at all, there was nothing beyond the vaguest dream. They trod the weary path of life, and to numbers of them it must indeed have been sad and weary. They were born, they married and gave in marriage, they toiled or they fought as their lot was, they had their occasional gleam of passing brightness in the public games, they amassed fortunes or they lost them, they were elated by their country's successes or perhaps panic-stricken by its defeats—and the end! While in the higher civilization of the ancient world there were these occasional flashes, the lower nations and races even to the present time were and are without hope.

[1] J. E. Compton.

A message comes from a friend lately returned from Africa. 'The more I think about it, the more I begin to feel how little a part hope of any kind plays in the life of the people among whom I have been working. They are without hope and without God.' His words recall a gloomy forenoon drive this summer in a Scottish valley when the hills were like black-hooded monsters with an inky sky surrounding them, and he wondered, 'Shall we get home before the storm?' We dared not hope for sunshine. Another day we climbed to where these very hills could be seen in the distance. Why was that patch of yellow corn on the hillside so bewitching? Why were the hills in front of us so restful and so bright, with their green velvet knolls slipping into each other's arms, and kissing each other like wavelets on the sea? Why was that red-leafed tree towering above its green and yellow neighbours like a flag of victory? It was because the sun had risen; and with him hope had sprung up in nature and in our hearts. Over the greater part of Africa the Sun has not yet risen.[2]

3. Some in sheer despondence are asking the strange question, 'Is life worth living?' And those who ask this dismal question are not persons upon whom poverty, sickness, hard work, the infirmities of age, and other ills of life press heavily. It is not only, nor chiefly, the man who scarcely knows how to get bread to eat, nor the man who has long been tormented with disease, nor the man who has to toil like a slave, literally earning his bread in the sweat of his brow, nor the man who is burdened with the weight of many years; it is not only nor chiefly these, or such as these, who are in so despairing a condition. No; the question, 'Is life worth living?' is asked by the rich, by the healthy, by the people who have abundance of leisure, and, saddest of all, it is asked by young people. And it betrays a very unwholesome state of mind.

In God, as revealed to us by Jesus Christ, is our hope. The beliefs and the experience which produce hope all centre in Him. 'Our spiritual raiment,' as Spurgeon beautifully puts it, 'is never homespun.' It is God who has begotten us again to a living hope, and whenever the heart turns to Him in humble faith, this hope begins to move and operate within the soul. And the stronger the faith, the more fervent is the hope.

[2] Mrs. A. R. Simpson, *These Three*, 26.

There are some matches which can only be kindled on one kind of surface. We may rub them on an unsuitable surface through a very long day, and no spark will be evoked. The fine effective flame of hope can only be kindled upon one surface. The human must come in contact with the divine. Where else can the holy fire be kindled? A mother is in despair about her son. His face is set in the ways of vice, and his imagination is being led captive by the devil. How shall I quicken the mother's hope, the hope which is so fruitful in loving devices? I will tell her that it is a long lane that has never a turning. I will tell her that the fiercest fire burns itself out at last. But these worldly proverbs awaken no fervent response. The depression remains heavy and cold. The match does not strike. I must lead her to 'the God of Hope.' A brother is discouraged because of his moral and spiritual bondage. How shall I kindle his hope? I will point out to him the lofty ideal, and let the dazzling splendour of the supreme heights break upon his gaze. But the ideal only emphasizes and confirms his pessimism. I will then turn his eyes upon inferior men, and point out to him men who are more demoralized than himself. But the vision of the inferior is only creative of self-conceit. A fine efficient hope is not yet born. The match does not strike. I must lead him to 'the God of Hope.' It is in God that assurance is born, and a fruitful optimism sustained. We must get our fire at the divine altar.[1]

II.

The Means.

Christian hope is to be attained through joy and peace in believing and in the power of the Holy Ghost.

1. Hope is the outcome of the life of faith. Joy and peace spring up in the soul as the result of simple trust in the Lord Jesus Christ, and so instead of self-introspection or despondency arising out of comparative failure, or absorption in the life-conflict, the soul looks forward and hope becomes a dominant emotion. The heart is at leisure from itself, its poor struggles and attainments, and can live in the region of the unseen and its infinite possibilities. This is the way in which Christian experience, in contrast to the experience of the worldly and selfish, produces a living hope, feeding it day by day. This joy and peace, the pleasures of faith, from their very nature, raise the soul above itself, and enable it to yield itself without fear or distraction to the influence of hope. The joy is not restricted to what is already possessed in Christ, the peace is not bound within the narrow limits of the seen and temporal; on the contrary, the soul is constrained to expand its wings and to anticipate the 'much more' which the future promises to those whose faith is fixed on Him who has the keys of Hades and of Death.

He might have set the apple on the bough
  Without the rose-white coronal of May;
The corn in rows, the clusters on the vine,
Without the season's alchemy divine—
    But it was not His way.

He might have stood the cedars on the hills,
  The strong night watchmen by the sounding sea,
Without the tardy growth from slender spires,
To the crowned heads against the sunset fires—
    But other plans had He.

He might have placed His children on a height,
  Strong men for God, His mission to fulfil,
Without the upward climb, the baffled flight—
The halting step slow mounting toward the light—
    But such was not His will.

It pleased Him that in nature, or in grace,
  Seed-germ, or soul, toward Him should all things grow,
Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,
    And we His will shall know!

2. The Christian hope is nurtured in the power of the Holy Ghost. The Scripture compares the ministry of this presence to the influence of a wind, an atmosphere, a breathing.

(1) *It is quickening.*—Like the air of the springtime. Buried or sleeping powers awake and bud, and clothe themselves in grace and beauty. I become conscious of new and increased capacities, new powers of love and faith, and spiritual discernment. 'In Christ shall all be made alive.' 'The last Adam was made a quickening spirit.'

(2) *It is bracing.*—How easy it is to make long journeys in fine, bracing air! Five miles in the city wearies one more than twenty miles in the Lake District. The Holy Spirit breathes through the life a bracing, invigorating influence. My powers are at their best. I am able to persist, able to endure. 'They shall walk and not faint.'

(3) *It is revealing.*—It is the clean, clear air that unveils the panoramas. When the Holy Spirit possesses me I 'see visions,' I 'grow in knowledge.' 'He shall lead you into all truth.'

These are some of the ministries which are implied in the gift of the Holy Ghost. They are the primary requisites in the production of an optimist.

In Equatorial Africa one great lake is fed from mountains by waters that never fail, and through obscure channels; another lake receives its bounteous stores of water, and out

[1] J. H. Jowett, *Brooks by the Traveller's Way*, 35.

of this flows the Nile, and the rich green valleys of Egypt are created by its gifts. The fulness of the believer's joy is fed from beyond the hills, and joy replenishes hope, and from this abounding virtue the believer's own soul is enriched, and he becomes a benefactor of the world.[1]

III.

The Uses.

Every emotion of which our human nature is susceptible, every motive which through them plays upon our life, is utilized by the religion of Christ to the highest ends. The Churches, indeed, in their attempt to embody the gospel, have run into hurtful extremes, and have brought pressure to bear upon the human heart in a way which has been most pernicious. For example, the Roman Church has appealed too much to the feeling of fear, and has done so not in the interests of true religion but so as to maintain ascendancy over its votaries and secure implicit obedience. Others, like the Pietists of Germany and France, resolved all emotions into that of love, ignoring the rest, and so producing a weak sentimentalism in which the more vigorous virtues grew sickly and perished. But the religion of Christ recognizes every emotion and engages them all in the promotion of piety, and for the progress of the gospel.

1. Hope *encourages and comforts the soul* amidst the sorrows of life. How much do we all owe to hope! It is the mainspring and stay of life, from infancy to old age. The little child is inspired by it, and forgets a thousand troubles by the hope of some promised though, it may be, distant good. It makes tolerable, and even light and joyous, many a drudging bitter task, and carries him forward through a sea of difficulties to success and distinction and happiness. Manhood, likewise, with all its cares and energies, feels the magic power of hope, and often when scheme after scheme has failed, and every well-planned effort has ended in disappointment, the bright star of hope leads him forward to ultimate, and more than before expected, blessing. And old age, worn and weary, is sustained and cheered by the same inspiring cause. 'The righteous has hope in his death.' A future, glorious beyond conception, lies before him, and he rejoices in a hope full of immortality.

She was a hardened optimist, and because of her cheerful courage she appeared to many like a favourite of fortune on whom good things regularly fell. Fortunate indeed she was, but chiefly in her power of discovering a soul of good in things evil. Hope in her view is—

> The paramount duty that Heaven lays
> For its own honour on man's suffering heart.

Yet I must let it be seen that she had her full share of hardships and was abundantly acquainted with grief. Moods of despondency came to her as truly as to others, and she did not hesitate to express them. . . . But she was not absorbed or misled by them. She went straight on. . . . She put her mind elsewhere than in her moods, and these soon took their suitable place. To duty she gave herself gladly, counting it the voice of a friend, and in its exhilarating companionship she found a way through even physical ills. Her 'radiance' was therefore no product of ignorance, but of a deeper insight into things human and divine. She often quoted some lines of Emerson's which will describe her own mood of meeting good and ill; only she understood them as expressing no mere Stoicism but the Christian joyous acceptance of a complex and hallowed world:

> Let me go where'er I will,
> I hear a sky-born music still,
> It sounds from all things old,
> It sounds from all things young;
> From all that's fair, from all that's foul,
> Peals out a cheerful song.
> It is not only in the rose,
> It is not only in the bird,
> Not only where the rainbow glows,
> Nor in the song of woman heard;
> But in the darkest, meanest things,
> There alway, alway, something sings.[2]

2. Christian hope *nourishes true piety*. This it does in two ways—by purifying the heart, and by stimulating the pursuit of holiness. When the sun is left free to shine it purifies the filth, dries up the marshes and the stagnant pools, and changes the very nature of the soil on which it beams; so that, as Ruskin says, the clay and sand and soot that may be found everywhere on the outskirts of our manufacturing towns, the sun, if it has only time enough, will so transform, as that the clay becomes the sapphire, and the sand becomes the opal, and the soot becomes the diamond. Thus hope illumining the soul with the vision of things to come, and filling it with a desire for their realization, destroys the corrupt dispositions which lurk within by supplanting them.

3. Christian hope is *a powerful influence in the service of Christ*. How important it is, therefore, that we should 'abound in hope.' Those who work for Christ often feel that their efforts are useless and unavailing. But let them hope on and have faith in human nature; and that hope,

[1] T. G. Selby, *The Commonwealth of the Redeemed*, 91.

[2] George Herbert Palmer, *Alice Freeman Palmer*, 82.

shining through their efforts, may be the very means of saving some from sin and despair.

Christianity has a much more extended scale of colours than any other systems of belief have. It goes further down into blackness for the tints with which it paints man as he is, and further up into flashing glories of splendour for the gleaming hues with which it paints him as he may become. They move within narrow limits of neutral tints. The gospel alone does not try to minimize man's evil, because it is triumphantly confident of its power to turn all that evil into good.[1]

LITERATURE.

Bâin (J. A. K.), in *The Church on the Sea*, 414.
Bernard (T. D.), in *Anglican Pulpit of To-Day*, 388.
Black (H.), *Christ's Service of Love*, 289.
Blunt (J. J.), *Plain Sermons*, i. 432.
Bonar (H.), *Light and Truth*: Acts and Epistles, 299.
Brooks (P.), *The More Abundant Life*, 123.
Brown (H. S.), *Manliness, and other Sermons*, 310.
Davidson (R. T.), *Captains and Comrades in the Faith*, 236.
Huntington (F. G.), *Sermons for the People*, 287.
Ingram (A. F. W.), *The Love of the Trinity*, 292.
,, ,, *Banners of the Christian Faith*, 179.
Jowett (J. H.), *Brooks by the Traveller's Way*, 36.
Kuegele (F.), *Country Sermons*, New Ser., ii. 17.
Maclaren (A.), *Expositions*: Romans, 339.
Matheson (G.), *Voices of the Spirit*, 154.
Morrison (G.), *The House of God*, 197.
Moule (H. C. G.), *Thoughts for the Sundays of the Year*, 245.
Pierson (A. T.), *The Heights of the Gospel*, 173.
Rogers (J. G.), *The Gospel in the Epistles*, 119.
Selby (T. G.), *The Commonwealth of the Reedeemed*, 91.
Simpson (Mrs. A. R.), *These Three*, 26, 30.
Spurgeon (C. H.). *Metropolitan Tabernacle Pulpit*, xxiii. (1877), No. 1834.
Vallings (J. F.), *The Holy Spirit of Promise*, 139.

[1] Alexander Maclaren.

The Christian Message about Prayer.

BY THE REV. FREDERICK J. RAE, M.A., ABERDEEN.

AMONG the questions that are before our common Christianity to-day few are more urgent than that which concerns the subject of prayer. What is its place in the Christian life? Does it really achieve anything? Has it definite results? Can it be said to modify or change events or affect people? Why should we pray? and why is it urgent that we should pray?

Well, to begin with, there is, I think, a new attitude to prayer in our own generation. I will give you two proofs of that. One is the way in which the subject is haunting Christian minds. Prayer used to be regarded as a characteristic act of rather pietistic people, almost a monopoly of weak-kneed religion. But to-day it is dawning upon us that prayer is in reality the most strenuous act of the soul. And whenever Christian men get together in any intimacy, and begin to talk, they inevitably drift into the subject of prayer. Prayer-groups are springing up all over the country, meeting for definite intercession. A new belief in prayer is rising in the Church, and a new and eager sense of expectancy in connexion with it. The other evidence of this new attitude is fully as remarkable. It is the change in the *intellectual* or scientific world. The other day, a commission, composed to a considerable extent of eminent doctors, presented a report on the subject of healing by suggestion. The report is interesting in many respects, but the most interesting feature of it is this, that the commission unanimously express their belief in the efficacy of prayer as among the healing agencies to be taken into account. Alongside this fact may be placed such utterances as those of Sir Oliver Lodge, that 'a child-like attitude in prayer is in harmony with science,' and that it may quite possibly be true that prayer is one among the 'directive forces' by which the world is governed. So that when one approaches this subject to-day it is in an atmosphere that is favourable to its discussion.

What, then, is the teaching of the Bible about prayer? There are two separate and well-defined statements to be made in answer to this question which may be said to condense the teaching of the Scriptures. I will deal with them in turn, but only slightly with the first, as it may almost be taken for granted. (1) That prayer is simply fellowship with God, a spiritual exercise; and (2) that prayer is a way of getting things done, a force by which the course of events may be modified,

results which will not happen (at least in this particular way) apart from prayer.

Prayer as Religion at Work.

Let us take first the truth that prayer is fellowship with God. It is the act of putting ourselves in His presence, and remaining there consciously, speaking to God in confession or petition or praise, listening to Him or simply adoring Him. It is the attitude in which we lift our life into the light of His countenance, and refer everything to Him.

Of course the Bible is full of prayer in this sense. The psalms are prayers of this kind. And in this sense prayer is a characteristic of all religions, of all the saints, and especially of our Lord. Now, of this kind of prayer it is only necessary at present to say one thing, but that is a very important thing, that it is the way to all moral and spiritual blessing. And for this reason. God is pressing in on us constantly with His gifts. And when we pray we are simply opening the door to let the stream of His divine power in. Bishop Phillips Brooks somewhere speaks of the life of God as like a tide of water that surges along a wall and is everywhere held back. It strives for an opening, and only here and there finds even a slight access to our human life. But once an opening is made the flood sweeps in. And prayer is the making of such an opening. It is for this reason that *faith* grows by prayer, for we come to know God better as we live in Him and let Him get access to our hearts. We get a hold of Him, and only in this way do we get a *firm* hold of Him. It is for the same reason that *moral strength* comes to us by prayer. There is only one way to deliverance from sin. You must rise into a region where sin dies out of itself, just as a person threatened with consumption is cured by living in the fresh air and sunshine, in which the hostile microbe cannot continue to exist. We reach purity of heart by 'living on the top story.' And once more, it is for the same reason that the impulse and courage for a life of service come to us in prayer. Those who are impelled to service from the outside, by a sense of duty *e.g.*, never reach the true spirit of service, or the highest kind of service, which comes from within, from a religious experience, from life in God.

Prayer as a Directive Force.

But let us go on to the other statement about prayer, of which I shall need to say a great deal more. Beyond question, prayer is continually spoken of in the Bible as a means of getting things done which would not be done without it, at least in the particular way. Prayer is a way of preventing evil and of effecting good, for others as well as for ourselves. It is, *e.g.*, a way of bringing healing to the sick, and therefore of saving life. It is a way of rescuing men and women from moral evil. It is a way of bringing light and salvation to others. In other words, it liberates forces of divine grace which would otherwise be locked up.

That is the general truth. But it is important to be particular here; and therefore it should be pointed out that there are two distinct forms of this general statement. (1) First of all this assertion about prayer holds of each soul separately. 'Ask, and it shall be given you. . . . Your heavenly Father will give good things to those that ask him.' You remember the parables of the Importunate Widow and the Friend at Midnight. You recall also our Lord's own habits. He prayed for Peter. He prayed His great intercessory prayer. And, finally, you will find the same thing to be true of St. Paul. There is nothing in the New Testament clearer than this. We have each of us in our hands a power for getting things *done*. (2) But there is a second form of this general truth. This power is specially promised to *concerted* prayer, to prayer that rises from a body of people. Jesus said: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' And in this same connexion (*i.e.* in connexion with prayer) He uttered His famous promise: 'For when two or three are gathered together in my name, there am I in the midst of them.' We know also that the great blessing of the new life, the gift of the Holy Spirit, came to a company of people who were praying for it; and we know that the early Church had this habit of corporate prayer, for when St. Peter was imprisoned we read that the Church prayed for his release 'without ceasing.' There is therefore a special power for getting things done in united prayer, when hearts are in real agreement.

That, then, is the clear teaching of the New Testament about prayer as a force for achieving results. It is very remarkable, and if it is true we have put into our hands a tremendous power. But there are many people who have difficulties

about it. And I am going to deal with some of these, not in order to argue the whole subject at length, but simply to tell you how the hardest difficulties have been met in my own mind.

(1) One form of perplexity that assails some people is this. If God has ordained everything, if it is His purpose that is being realized everywhere, how can we modify the course of events by praying? Well, the answer to that question is for practical purposes very simple. Put the matter in this way. Are we free to *act*? and to influence the course of events by acting? We all believe we are. We act on that belief a hundred times a day. But the plain truth is that *the same place exists for prayer as for action within the purpose of God.* If we freely modify circumstances by our actions, we have exactly the same freedom to modify them by our prayers. So far as God's decrees are concerned, the two things are in exactly the same position. Does this difficulty prevent us *acting*? Not in the least. Why then should it prevent us *praying*? I admit that the region in which we are free at all is a small region. But *within that region*, small or big, we are as free to pray, and to produce results by praying, as we are to act and to produce results by acting.

(2) The difficulty may appeal to us in another way, however. It may be said: 'Do not events happen according to the laws of nature? Is it not always cause and effect? Do not results flow from causes whatever prayers are offered? And if so, where does prayer come in? where is there room for it?' The answer to this also is very simple. Apart altogether from the fact that nature is no longer being regarded in the way it used to be as a fixed enclosed system of iron laws,—apart from that the Christian assertion about prayer is that it is a *cause*. It is one among the other causes that are followed by effects. So that when we speak of the course of events being modified by prayer, we mean that it is one of the causes that have to be taken into account. Take the case of a sick person. Among the causes that may lead to his recovery we may reckon the doctor, the nurse, the treatment, and medicine. But if the New Testament is right, we must add another—prayer. And if we neglect to use this force we may be depriving the patient of one of the healing agencies by which God may be able to act.

(3) Some other points may be added to make the Christian message clearer. Prayer in this sense, *e.g.*, is simply a special case of what is common all over human life, co-operation between God and man. The harvest is one example of this, medical science is another. We put into God's hands a force which He can use to benefit others. I have heard this point illustrated by the situation in a campaign, where the general in the field draws upon the resources and the counsel of the war minister at home who has all the power of a great country at his back. Prayer is co-operation with God.

(4) Another point that deserves emphasis is that prayer is a way of getting the *will of God* done. It is not in any sense a means of winning something from God which He does not wish to give. I have asserted clearly that it is a force for achieving definite results in life. But what we want done is God's will always, and prayer is a power to be put into God's hands for Him to use *in any way He sees best.* This does not in the least make prayer any less necessary or any less a real force. Because if we withhold this agency from God we deprive Him of one way of getting His will done. We deprive Him of our co-operation which is necessary to Him. If the farmer did not do his part there would be no harvest. And if we deprive God of our co-operation in prayer, His will may possibly be done in other ways, but not in this way and through us. Our prayer would not be any the less needful as a force for getting things done, because it is God's will that is done through it. Prayer may well be, as Sir Oliver Lodge says, one of the 'directive forces' in the universe which in God's hands and for God's ends are used by Him. Prayer, therefore, is not a way of changing God. It is a way of allowing Him to do what He wishes to do and cannot do without prayer.

(5) But there is still a point to be explained in regard to this Christian message. You will notice that over and over again, as in our text, conditions are laid down without the fulfilment of which prayer is of little avail. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' And again, prayer is to be 'in the name' of Jesus, and 'according to the will of God.' Undoubtedly these expressions have a damping effect on us. They seem to take back with one hand what is so freely promised in the great words of Jesus, 'Ask, and it shall be given you,' and elsewhere. But when you think of them in the light of what has been said, it is plain that

what they mean is this, that if prayer is a force for getting things done, a great deal depends on what the force is like, what is in it, what is behind it. If prayer is a power which we put into God's hands to use, a great deal of its result must depend on what is behind it. We can well understand that in God's hands prayer that rises from a heart entirely at one with Him may be of far more use to Him than prayer that rises from a heart that is not in a state of grace at all. There is a certain moral and spiritual fitness for prayer that must surely enter into the power of prevailing intercession.

So far as I know I have not omitted any of the essential points in stating the Christian message, except perhaps the practical difficulty of unanswered prayers. But that is a subject so large and important that I cannot treat it as an aside. But now, when we have the whole subject before us, let us really face what it means. If this great statement of the New Testament is true, if we are as free to pray as to act, if prayer is a real cause among the causes that produce results, if it is a real and necessary co-operation with God, if it is one of the ways by which His will is done, if it is a real force that may modify the course of events, then what a tremendous power we have in our hands. *Do we use it?* If this is the way of liberating the resources of God and directing them on persons and events, then a very great ministry is open to us. Do we use it? Do we believe in prayer? If these promises of Jesus mean anything, then we should look on prayer as the service best worth rendering to the world, far more worth rendering than anything we can *do*, or anything we can *give*. God can more easily dispense with our labour and our money than with our prayers. The thing is so big, so urgent, so staggering, so challenging, that you cannot help asking how far the ordinary believing man has any conception of what God asks of us and makes possible for us. May I, as I close, make this more practical by putting the matter to the test. What, *e.g.*, are the prayers of the Church service really worth? are they meant? do people expect them to be followed by results? or again, how many people out of a congregation go to the weekly service for prayer? or to special prayer meetings held for a special object? That is to say, how many Christian people believe in corporate prayer, such as our Lord definitely made promises to, and practise it? or, to come to our personal habits, what amount of time do we spend in intercession of a definite kind? and how largely do we use the opportunity of prayer to bring certain persons or causes before God habitually? Do not let us evade the point of such questions by objecting that we are not heard for our much speaking. It is not a question of much speaking. It is the having in our hands a power of blessing others which we neglect, a way of co-operating with God which we decline. If we believe Jesus, there is a way by which we may obtain blessing for individuals. Do we use it? If Jesus is right, then the thing that is *urgent* for us is to pray, in this definite sense of asking for others what they need. *That* is what God cannot do without from us. And therefore I appeal to you to face the real situation. I am sure that great masses of religious people do not believe in prayer in the sense in which Jesus encouraged it. If we are to accept His words and act on them we must make time for prayer, we must test God in definite ways, we must seize or make opportunities for corporate prayer, we must put all that is best in us into our praying, we must live in God, and always and fervently we must join the disciples in their request: 'Lord, teach us to pray.'

Literature.

ROBERT BOYLE.

THE best short biography of the season has been written by Miss Flora Masson. It is the biography of *Robert Boyle* (Constable; 7s. 6d. net). Although the book begins with Robert Boyle's father, the great Earl of Cork, and that in his youth, and describes his rise to greatness and the steady increase of his family and power; although it touches upon the great events in the history of this country, and especially of Ireland, from Elizabeth to Anne; although the domestic life

both of the great Earl and of his seventh son Robert is described with sufficient minuteness to make us well acquainted with the various members of the family, their marriages and their experiences; although each individual is made to stand out clearly from the rest till we feel that we should know them if we met them; and although Robert Boyle himself is made to pass before us in all the circumstances of his noble and learned life, yet the book is of moderate size; it may be read almost at a sitting, and certainly will often be read right through, as some novels are, before the reader can get to bed. For Miss Masson has the gift of style. She never weakens her impression by using two adjectives where one is enough. And she moves with magnificent ease through the whole public and private history of the remarkable man whose life she has now portrayed as it never was portrayed before.

MACAULAY.

The third volume has been published of the illustrated edition of *The History of England*, by Lord Macaulay (Macmillan; 10s. 6d. net).

As is the case with the volumes already issued, its most striking feature is the series of coloured illustrations which it contains. There are seven of them, all full-page plates and of the best workmanship, and all from famous paintings. Apparently the editor of this book has been denied access to no public gallery and to no private collection. Particularly effective is the reproduction of John Riley's portrait of Gilbert Burnet in the National Portrait Gallery.

Of other illustrations there are exactly one hundred and fifty. Many of them also are full-page and on plate paper. And when they are not, the fine surface and thick paper used for the book brings out all that can be brought out of them. Thus on pages 1294 and 1295 are the two sides of the great seal of William and Mary—clear cut and striking engravings. More battered is the great seal of James II., but again the engravings are faultless. It is impossible to overstate the advantage to the reader of these illustrations. They make Macaulay's History a new book.

LAW AND PUBLIC OPINION.

Professor A. V. Dicey's *The Relation between Law and Public Opinion in England* (Macmillan; 10s. 6d. net), although cast in the form of lectures, is a book of first-rate importance for education. Nowhere else will be found so clear a description of the necessity for legislation of first educating public opinion, the mistake of legislating much in advance of it. Nowhere else will it be seen so conclusively that public opinion is not always directly or visibly educated, but moves in cycles or waves, nay, is nearly as incalculable as the weather, though no doubt just as really subject to law and order. Nowhere else will it be impressed upon the average citizen so indelibly that 'many a little maks a mickle,' that the opinion of the obscurest voter tells in the great result, and even the attitude of him or her who (as yet) has no vote at all.

This is the second edition of the book. Dr. Dicey has written a new Introduction of ninety-four pages in order to bring his work up to date. That Introduction contains a bird's-eye view of the legislation of this century, and an estimate of its relation to the public opinion of the country, whether as educating that opinion or as being educated by it. And, more than that, the Introduction records the change that has come over public opinion where law and legislation do not influence it. This is what Professor Dicey says about Preaching:

'The language of Richard Baxter—

> I preached as never sure to preach again,
> And as a dying man to dying men—

describes the sincere purpose of the best and the most pious among the preachers of England up to the middle of the nineteenth century; but it hardly describes the attitude or the aim of the best and the most sincere preachers of to-day. This assertion does not imply any change of creed on the part of ministers of religion, still less does it point at any kind of dishonesty. My statement is merely the recognition of an admitted fact. Good and religious men now attach less importance to the teaching of religious dogma than to efforts which may place the poor in a position of at any rate comparative ease and comfort, and thus enable them to turn from exhausting labour to the appreciation of moral and religious truth. This is a change the existence whereof seems hardly deniable. It gives to the preachers of to-day a new interest in social reform; and, it may be added, the declining interest in the preaching of religious dogma in itself opens the minds of such

men to the importance of social improvement. But to speak quite fairly, this change produces some less laudable results. It disposes zealous reformers to underrate the immense amount of truth contained in the slow methods of improvement advocated by believers in individualism and *laissez faire*, and to overrate the benefits to be gained from energetic and authoritative socialism. The fervent though disinterested dogmatism of the pulpit may, moreover, in regard to social problems, be as rash and misleading as the rhetoric of the platform. It is specially apt to introduce into social conflicts the intolerable evil of "thinking fanatically," and therefore of acting fanatically. However this may be, the altered attitude of religious teachers in regard to social reform has, in common with the other changes of opinion on which I have insisted, added strength to the current of collectivism.'

THE WILDS OF MAORILAND.

If this is in time, it is to recommend for this year's holiday the Southern instead of the Swiss Alps. The distance is greater and so is the danger. But the sensation will be new and very keen, for besides the scenery, nowhere found in all the world besides, there are the natives, untouched by civilization if you penetrate far enough, and sufficiently uncertain in their moods and manners to keep life from becoming commonplace even for an hour. To these sensations may also be added the discovery of a new religion and its prophet—a discovery no longer to be made in the European Alps. 'On our drive from Waiotapu we had heard much of the strange behaviour of Rua the prophet, and we gleaned even more of his doings at the hospitable little station-house beyond Galatea, where we passed the night. Rua, so we learned, hated the white people, and had gathered from far and wide such of his people as would accept his cult at his great new *pa* of Maunga Pohatu, near the mountain of the same name, in the very heart of the Urewera, where he attended to their spiritual and temporal needs. Not all the Urewera people had accepted Rua's affirmation that he was the returned Messiah, or that Te Kooti, the remarkable Maori chief of the late 'sixties, was in reality the John the Baptist who had years before proclaimed this second coming. However, even if a few of the natives of the Urewera country had held aloof, there had been important acquisitions from beyond its confines. Rich Maoris from Opotiki and Gisborne had sold their lands and placed the treasure in the sacred hands of the prophet; others had drawn their savings from the chartered banks and put them in Rua's bank, from which they were to receive—out of principal, be it known, alas!—an annual return of 20 per cent. Altogether the great man had gathered some four hundred or five hundred followers around him, over whom he exercised great influence, making them work hard in cultivating quite a large tract of country for the common interest, prohibiting them from smoking or touching alcohol, and making them follow with pharisaical regularity numerous religious observances. Nothing is so abhorrent to the Maori character as continuous regular work, and for this reason there had been occasional defections from the ranks of the faithful. However, the backsliders were few as compared with those who remained loyal to their chief, working without ceasing, so an ardent convert told us, to carve a new Jerusalem out of a primæval forest. There was naturally some trepidation among the scattered white settlers along the borders of the Urewera in regard to the banding together of the natives, lest the murderous raids of Te Kooti be repeated, but the feeling at Galatea was that the movement was peaceful and religious rather than aggressive.'

The story of his travels in *The Wilds of Maoriland* (Macmillan; 15s.) is told by Dr. James Mackintosh Bell with great enjoyment, evidently to himself first, and then certainly to us. And the book is illustrated in the most glorious way from photographs belonging to the New Zealand Tourist Department, and from sketches made by Mr. C. H. Eastlake, the latter being reproductions in colour.

WORK AND WEALTH.

Under the title of *Work and Wealth: A Human Valuation*, a book of great importance and of immediate value to the teacher and the preacher, has been written by Mr. J. A. Hobson, author of 'The Evolution of Modern Capitalism' and other well-known works (Macmillan; 8s. 6d. net).

The book has an ethical quite as much as an economical outlook. It has been written not merely, and not so much, to show how to be

wealthy as how to be wise, not so much to show how to make money as how to employ the gifts God has given us. The principles laid down by the author for the use of our talents are, first, 'that a sound economy conforms to the organic law of distribution, "from each according to his power, to each according to his needs"'; and, secondly, 'that, precisely so far as the current processes of economic distribution of work and of its product contravene this organic law, waste accrues and illfare displaces welfare.'

These principles, or that principle, for it is one, the author applies to many activities of life. Among the rest he takes the case of the study of dead languages, upon which he says: 'To possess money which you have not made still continues to be far more honorific than to make money. For money-making, unless it be by loot or gambling, involves addiction to a business life instead of the life of a leisured gentleman. So it comes to pass that studies are valued more highly as decorative accomplishments than as utilities. A man who can have afforded to expend long years in acquiring skill or knowledge which has no practical use, thereby announces most dramatically his possession, or his father's possession, of an income enabling him to lead the life of an independent gentleman. The scale of culture-values is largely directed by this consideration. Thus not only the choice of subjects but the mode of treatment in the education of the children of the well-to-do is, generally speaking, in inverse ratio to their presumed utility. The place of honour accorded to dead languages is, of course, the most patent example. Great as the merits of Greek and Latin may be for purposes of intellectual and emotional training, their predominance is not mainly determined by their merits, but by the traditional repute which has made them the chosen instruments for a parade of "useless" culture. Though some attempt is made in recent times to extract from the teaching of the "classics" the finer qualities of the "humanities" which they contain, this has involved a revolt against the pure "scholarship" which sought to exclude even such refined utilities and to confine the study of the classics to a graceful, skilful handling of linguistic forms and a purely superficial treatment of the thought and knowledge contained in the chosen literature. It is significant that even to-day "culture" primarily continues to imply knowledge of languages and literature as accomplishments, and that, though mathematics and natural sciences enter more largely into the academic curriculum, they continue to rank lower as studies in the education of our wealthy classes.'

This occurs in the chapter on 'Sport, Culture, and Charity.' It is a chapter which should be read with care by teachers; it contains much to disturb the conscience and stimulate the will. But the whole book is at once stimulating and disturbing. We have a long way to go before these ideas are realized. Let us go some way to-day.

A CONSTRUCTIVE BASIS FOR THEOLOGY.

Jesus Christ was not a theologian. But theology was bound to come after Him. For the interpretation of life inevitably follows after the experience of life. Therefore, although theology is secondary and derivative compared with the primary religious experience of the individual, yet theology has as real and assured a place in religion as life itself; and the purpose of a great book, written by James Ten Broeke, Ph.D., Professor of Philosophy in McMaster University, Toronto, is to determine in a measure what the sphere, function, and problem of theology are in the religious life, and to find a constructive basis for theology in present thought. The title of the book is *A Constructive Basis for Theology* (Macmillan; 10s. net).

Any work on Theology must now relate itself to religious experience; and in the case of Christianity to the religious experience of Christ first of all. There are several steps to be taken, and they have to be taken in order. There are, first, the experience of Christ and His immediate teachings; there are, secondly, the numerous interpretations of the significance of Christ's experience and teachings; there is, thirdly, the embodiment of these doctrines in the life of the religious community; there is, fourthly, the primary religious experience of the individual as he responds to his religious environment; and there is, fifthly, the individual's own interpretation of his religious experience in the light of all that he knows, which may be sufficiently comprehensive in thought and in method to be a scientific theology in distinction from the implicit theology involved in every religious experience.

Accordingly, Professor Ten Broeke, as he moves

onward through the ages of the Church, steadily relates speculation to history, since the theology of each generation springs out of its intellectual, social, and religious life, which makes it necessary to view theological doctrines historically, and to regard theology as both general in the sense that it forms historically a continuous whole, and particular in the sense of being the theology of a given age or individual.

The book is divided into three parts. Part I. presents an outline of the chief movements in speculative thought preparatory to the rise of Christian theology and the general course of its development to the Reformation. Part II. shows how a new philosophy and a new theology sprang from the adoption of the principle of the Reformation. Part III. assumes that the theology of to-day should be the utterance of the religious consciousness which reflects the period in which we live, and endeavours to outline some of the contributions which modern sciences, especially psychology and philosophy, make to theology.

None of the great problems misses its elucidation, yet the book is not hard reading, for it is historical; and even when the doctrines of Kant, Hegel, Schleiermacher, or Ritschl are under discussion—and considerable space is given to these writers, because the author is convinced that they have made it necessary to go forward in the present to a new theology rather than back to the ancient conceptions of the Christian faith, while they give new life and strength to the essential Christian faith itself—even then there is no superhuman effort required to follow the author, whose command both of his subject and of language to set it forth is commendable.

HENRY FORBES JULIAN.

Memorials of Henry Forbes Julian, Member of the Institution of Mining and Metallurgy, joint author of *Cyaniding Gold and Silver Ores*, who perished in the *Titanic* Disaster. Written and edited by his wife Hester Julian, author of *A Memoir of William Pengelly, F.R.S.* With Introductory Notices by the Rev. J. O. Bevan, M.A., F.G.S., F.S.A., and H. Livingstone Sulman, F.I.C., late President of the Institution of Mining and Metallurgy. Also Letters from the *Titanic* and the *Carpathia*, with portrait and plates (Griffin; 6s. net).

That is the whole title-page. The book is in perfect taste. And it is written with so natural a sincerity that on every page there is something of human interest, whatever the subject spoken about, whether cyaniding or sight-seeing or 'dying like a man.' The story of the foundering of the *Titanic* is told as a matter of history, but with what an undercurrent of painful surrender. It is this heart and will business that first makes history and then tells it; all else is not worth the name.

But Mrs. Julian would have made an acceptable biography even if she had not had this compelling interest behind, as she has done already, indeed, in the case of her father's biography. She describes her experiences in the great American cities with abundant humour and sometimes with inevitable regret. For the book is a religious book. All is 'as in the great Taskmaster's eye.' Her husband's devotion to science never cost him his religion. And when she writes of American wealth and luxury she sometimes finds sorrow and sighing break in upon the laughter.

'In New York, Chicago, and other congested centres, where men make haste to grow rich, the prevailing conditions seem to have swept aside many of the old barriers that used to impede the activities of wealth and to have prepared a soil unusually favourable for the rapid growth of plutocracy with the many evils that follow it. The prevalent habit of attaching undue importance to material conditions is greatly to be deplored. By not a few people in these great cities poverty seems to be regarded as the worst of evils, and a purely materialistic standard of progress is thus created. Outward success has apparently brought in its wake great spiritual dearth through the extinction of many potent elements in the higher life.'

On the vital and urgent question of armaments read *The War of Steel and Gold*, by Mr. Henry Noel Brailsford (Bell; 5s. net). It is no hackneyed newspaper résumé of what everybody knows already. It is the work of a man who has felt and lived; and who, seeing that this is the great question to be faced by the coming generation, has studied it through and through, and now writes originally and even startlingly upon it. The book must be read.

There are many books on Education, as Mr. F.

Clement C. Egerton, author of *The Future of Education*, says. But there is room for this book (Bell; 3s. 6d. net). It touches the problems that are exercising the minds of us all as only a sympathetic educational expert can touch them. One of these problems is Discipline. It is perhaps the most immediately interesting of them all. The author believes in Madame Montessori's ideas. 'Madame Montessori holds that occupation is a surer means to order and self-control than "discipline," in the usually accepted sense of the word, or punishment. She has tried her theory, and it works. What more can be said? It *does* work, and no occasion for the old-fashioned methods of preserving order ever presents itself.' The author insists strongly on the study of each separate child's individuality. Altogether the book is careful and discriminating, and should on no account be missed by those who have to do with the training of the young.

A short and very friendly *Memoir of the Very Reverend Professor Charteris, D.D., LL.D.*, has been written by the Rev. Kenneth D. M'Laren (A. & C. Black; 1s. net).

The Rev. G. Wauchope Stewart, B.D., has contributed a volume to the Guild Library of the Church of Scotland on *Music in the Church* (A. & C. Black; 1s. 6d. net). Mr. Stewart is an all-round scholar who has added to his general knowledge a special command of the history of music; and as his dearest affections are given to the study of Christianity, it would have been hard to find a better contributor: it will be hard to find a better monograph on the subject. No easy task was his. The range is very wide, the literature is often hard to master and too often vague and unsatisfactory. Yet Mr. Stewart has not confined himself to history; he has given us three practical chapters at the end of the volume, one on the Congregation, one on the Choir and the Organ, and one on the Present Condition and Prospects of Church Music in Scotland.

A volume of *Moral Extracts from Zoroastrian Books for the Use of Teachers in Schools* has been compiled by Mr. Jivanji Jamshedji Modi, B.A., Ph.D., and has been issued from the British India Press in Bombay. There is no man who is better acquainted with modern Parsism than Shams-ul-Ulma Modi, whose intimate work is known to the readers of The Encyclopædia of Religion and Ethics. In this volume he goes back to the sources and collects a vast number of precepts and prayers and translates them into unexceptionable English.

Under the title of *Know your own Mind*, Mr. W. Glover has issued a little book of practical psychology (Cambridge: At the University Press; 2s. net). The beginner in that fascinating and popular study will find it all he can desire for simplicity and reliability. The pastor and preacher will be greatly assisted to sureness of touch by knowing its contents.

Philosophy: What is it? Dr. F. B. Jevons, being asked the question by one of the branches of the Workers' Educational Association, answered it in a small volume with that title (Cambridge: At the University Press; 1s. 6d. net). The editors of the numerous cheap series of books, which are so prominent a feature of present-day publishing, will all be sorry that they did not secure this volume. For it is comprehensive and yet clear—just the book for the quick reader and the harassed student.

Mr. Stewart A. McDowall, M.A., has issued a new edition of his book on *Evolution and the Need of Atonement* (Cambridge: At the University Press; 4s. 6d. net). He has changed the book a good deal. Especially has he said more about the Atonement. He has added 'a considerable section' on original sin; and he has treated more fully the problem of pain. Scientifically the book is what it was; theologically it is very different and much more satisfactory.

Dr. Harris Lachlan MacNeill, Ph.D., Professor of New Testament Language and Literature in Brandon College, Manitoba, has contributed a volume to the 'Historical and Linguistic Studies related to the New Testament' of the University of Chicago. His subject is *The Christology of the Epistle to the Hebrews* (Cambridge University Press; 3s. net). The mastery of this work will be to the student of the New Testament a landmark in his life. Dr. MacNeill brings out the relation of the Christology of the Epistle to the developing Christology of the Primitive Church.

Sentences and Prayers introductory to Public Worship have been selected or prepared by Mr. F. Henry Blanchford and published by the Congregational Union at the Memorial Hall (1s. 6d. net). Blank pages are provided at the end for additional sentences and prayers, and for special services and festivals.

In *A Man's Reach* (Eaton & Mains; $1.00 net) Mr. Charles Edward Locke describes some of the ideals of Christian character which appeal to him most forcibly. They include 'heroism in everyday life,' 'a cheerful countenance,' 'self-mastery,' 'reverence,' 'appreciation,' and 'getting along with folks.' It is as an optimist that Mr. Locke writes, but as a Christian optimist. He includes Christ in his scheme of life. He is very sure that apart from Christ very little can be done for character. The book is fresh and exhilarating as well as sane and workable.

A valuable and cheap physician is *Keeping Young and Well*, a book of advice on the care of the body, compiled by Mr. G. W. Bacon, F.R.G.S. (Fowler; 1s. net).

Dr. Augustus H. Strong, President Emeritus of the Rochester Theological Seminary, has published a volume of *Popular Lectures on the Books of the New Testament* (Griffith & Rowland; $1.00). They are 'familiar and even colloquial'—we use his own appropriate words—and they are none the worse for that. Dr. Strong is always in touch with reality; what he says has life in it and begets life in others, not mental life only but also spiritual life. For he is never content to impart information; he is always on the watch for souls as one who has to give account.

There has been so much talk of undermining the foundation of Old Testament criticism by the discovery that the names of God in the Pentateuch are not to be relied on, that it was perhaps necessary for some really competent student of the Old Testament to examine the matter thoroughly and tell us how it stands. But we should think that Principal Skinner must have grudged the time required for the examination. He has done it, however, and done it once for all. It is not likely that those who read the book, which has now been published under the title of *The Divine Names in Genesis* (Hodder & Stoughton; 6s.), will any longer seek their conservative salvation in Wiener or Dahse. Complicated as the subject is, Dr. Skinner has made the issues perfectly clear, and the conclusions he comes to are inevitable.

Professor Hugh Black, D.D., has published a selection of the sermons which he preached in the First Congregational Church of Montclair, New Jersey. The title, '*According to my Gospel*' (Hodder & Stoughton; 6s.), is the title of the first sermon in the volume, and it is more. It is a manifesto. Dr. Black always preaches a Gospel, and it is always Pauline. If Paul was not ashamed of the Cross, no more is he; wholly convinced he is that it is still the power of God to salvation. The sermons have no connexion but this, and they need none. There is variety, there is literary grace, there is conviction; but whatever else there is, there is always the lifting up of the Son of Man.

Messrs. Hodder & Stoughton have issued a revised edition of Dr. James Moffatt's new translation of *The New Testament* (6s. net). On its issue the book had an excellent reception, but nearly every reviewer wanted some alterations made. Dr. Moffatt has made some of the alterations suggested; and we may be sure that if he has not made them all it is not because he has not considered them. It is a wonderful achievement for one man. For, be it remembered, the translation is new; there is no revision; the very text is new from which it is made. The text is that of the late Baron von Soden. Another thing—it is an interpretation. Every translation is in some degree an interpretation; but Dr. Moffatt's is so idiomatically English that he is compelled to make up his mind upon the meaning of every sentence.

The Soul of Russia (Kingsgate Press; 5s. net) means the religion of Russia, and, under that title, Mr. Charles T. Byford has given a popular account both of the Orthodox Church and of many of the Russian sects. It is a fascinating story, though scarcely an attractive one. The strange thing is that our interest is with the sects rather than with the Church. We are ready with our forgiveness for their eccentricities and extravagances; but for the tyranny of the government we have no forgive-

ness. Altogether the Russians are a most religious people. In describing their religion Mr. Byford has described themselves.

A philosophy of some kind we must and shall have. The great question is, Of what kind is it to be? Shall it be animistic and spiritual, or shall it be materialistic and mechanical? The Rev. J. Gurnhill, B.A., holds that the only form of philosophy which interprets the whole of life is spiritual, and under the title of *The Spiritual Philosophy* he has published a book to prove it (Longmans; 7s. 6d. net). He finds his proof in the Bible. He believes that the Bible, rightly interpreted, contains nothing antagonistic to Evolution or any other finding whether of science or of philosophy. On the contrary, Evolution cannot be understood without the light thrown upon it by the Bible with its doctrine of God the Father and of Salvation through Christ the Son. The Kingdom of God is the realization of that towards which Evolution has been working. And that means spirituality. A mechanical evolution is on the broad view an absurdity.

It is forty-one years since Mr. Edward Clodd wrote his book on man's origin and early history and published it under the title of *The Childhood of the World*. And so enormous, he says, has been the advance of knowledge concerning primitive man since then that he had to decide whether he would mend his book or end it. He decided to mend it. So here it is in a new edition, rewritten and enlarged (Macmillan; 4s. 6d. net). Mr. Clodd has not wholly removed the evidence of his dislike to Christianity, but it is significant that he has gone in that direction.

In *The Eternal Springs of Revival* (Marshall Brothers; 2s. 6d.) the Rev. John Findlater brings forward certain elements of Christianity which he finds were always made prominent 'while the spring-tides of revival were on the flow, and then faded from view with the ebb of the holy waters.' What are these elements? They may be summed up in one word, and that word is Christ. If we would have a real revival of religion let us look to Christ, let us preach Christ, let us live Christ. That is his earnest pleading with us. But that is led up to through chapters of much experimental religion and much prayerfulness of spirit.

Mr. Murray's 'Wisdom of the East' is as pretty and appropriate a series of books as one can lay hands on. Its object too is good—to bring East and West together. The latest book is an account of *The Spirit of Japanese Poetry* by Yone Noguchi (2s. net).

Under the title of *Christianity and Economic Science*, Dr. W. Cunningham, Fellow of Trinity College, Cambridge, has published five lectures which he delivered last October at the London School of Economics, on the Influence of Religious Conceptions upon the Historical Development of Economic Doctrines and Theories (Murray; 2s. 6d. net). His deliberate purpose is to bring Christianity and Economic Science closer together, that the work of both may be done more efficiently.

C. Gasquoine Hartley (Mrs. Walter M. Gallichan) gained her reputation as a writer on Spain. Lately she has given her mind to Woman. After publishing *The Truth about Woman*, she has pursued her study, and now has written on *The Position of Woman in Primitive Society* (Nash; 3s. 6d. net). It is a study of the Matriarchy. The author's purpose is to show that the 'senior partner' has not always been man and need not be man now; that woman is fit to rule, not over man, but in society wherever called; and that her motherhood is no barrier to her taking upon her the duties of citizenship, far less her mere sex. All this runs through the book, which nevertheless is a study of mother-right, and the many perplexing problems that gather round it.

'Henri Poincaré was, by general agreement, the most eminent scientific man of his generation—more eminent, one is tempted to think, than any man of science now living. From the mere variety of the subjects which he illuminated, there is certainly no one who can appreciate critically the whole of his work. Some conception of his amazing comprehensiveness may be derived from the obituary number of the *Revue de Métaphysique et de Morale* (September 1913), where, in the course of 130 pages, four eminent men—a philosopher, a mathematician, an astronomer, and a physicist—tell in outline the contributions which he made to their several subjects. In all we find the same characteristics—swiftness, comprehensive-

ness, unexampled lucidity, and the perception of recondite but fertile analogies.'

The paragraph is quoted from a preface which the Hon. Bertrand Russell, F.R.S., has written to the English translation, made by Francis Maitland, of Poincaré's *Science and Method* (Nelson; 6s. net).

The volume is a contribution to the Philosophy of Science, a branch of knowledge that will have to be cultivated in the future more than it has been in the past. The contents of the volume are varied and at first seem to be somewhat miscellaneous, but they are all to be comprehended under that title, and every one of the chapters is a useful and often illuminating discussion of its topic, whether that topic be the Future of Mathematics, the Relativity of Space, Mechanics and Radium, or the Milky Way. The chapter of most general interest is that on Chance. It is of interest to the theologian for one, since it touches closely the doctrine of Prayer.

If, in *Open Roads of Thought in the Bible and in Poetry* (Oliphant; 6s. net), the Rev. T. H. Wright has not hit upon a new theme, he has certainly worked an old theme well. His subjects are (1) the Tree of Knowledge of Good and Evil, (2) Satan, (3) Immortality, (4) the Unseen World, and (5) the Ideal Excellence. In every case he first of all discovers the teaching of the Bible, and then he passes down the centuries and shows what the great poets made of it. He is, as we knew already, a sound Bible scholar; we now know that he is a well-furnished student of English literature. For with all its charm of style this volume is a careful responsible reflexion of the thoughts which possessed the minds of Dante, Milton, Goethe, and the rest, on these matters of moment. The volume does not give the impression that it was first delivered as lectures; it is too compact for that. But it does suggest that it could be made use of for that purpose both easily and acceptably.

The Rev. A. H. Mumford, B.D., Principal of the Moravian College, Fairfield, has written an explanation of some of the difficult sayings of our Lord. The title is *Hard Words* (Pilgrim Press; 2s. 6d. net). Whether his exposition is final or not is of no great consequence either to him or to us. To him, because he is much more concerned with life than with theology. And to us because we must work out our exposition in every case for ourselves. Who can say, for example, what is meant by the blessedness of the meek except what is obvious to everybody? But Principal Mumford is interested in life; he would encourage us to obtain the reward of the meek by a daily practice of meekness. And his success in that encouragement is the value of his book.

The Rev. Jeremiah Zimmerman, D.D., LL.D., having with his wife travelled more than five thousand miles in India, and having given what study he had time for to the religion and the religious books of the Hindus, has now written and published a book on *The God Juggernaut and Hinduism in India* (Revell; $1.50 net). Of course he had his kodak with him, and the book is plentifully illustrated with scenes and incidents taken on the spot. The style of writing is quite pleasant and popular. Dr. Zimmerman makes no pretence of adding to our knowledge of the religion of the Hindus or of their sacred writings. His aim is to commend Christianity as he condemns Hinduism. And inasmuch as he writes of what he has seen and known, his writing is always instinct with life and reality.

'That the telepathic phenomena among human beings on earth, are but a rudimentary display of powers which reach their full development in the life above; now seems to be implied both by Psychology and Revelation. To prove that fact, and exhibit something of the breadth, flexibility, and wonderful character of the principles involved; is the object of this book.'

How is this object accomplished? By the record of an elaborate series of experiments and experiences in telepathic communication on earth; by associating these experiences with visions and dreams which appear to touch the unseen world; by concluding hastily that they do touch the unseen world, by supporting the conclusion with the use of 'psychic phenomena,' the usual matter of the spiritualist, and by thence asserting, confidently and triumphantly, that as there is telepathy on earth so is there telepathy in heaven, and we can tell *now* what we shall be if we will only read this book and believe it.

Its full title is '*Telepathy of the Celestial World*: Psychic Phenomena here but Foreshadowings of our transcendent Faculties hereafter. Evidences from Psychology and Scripture that the Celestials

can instantaneously and freely communicate across distance indefinitely great.' The author is Horace C. Stanton, D.D., S.T.D. (Revell; 8s. net).

Those who think that they need to communicate physically with the unseen world, and think, further, that they can do so by means of spiritualism will revel in a book called *Spirit-Psychometry*, which has been published by Messrs. Rider & Son (3s. 6d. net.). It contains not only much information (to those who can appreciate it) on Spirit-Psychometry (lovely word), but also the record of trance communications by unseen agencies through a Welsh woman and Dr. T. D'Aute-Hooper. And it is appropriately illustrated with full-page engravings of a Dinosaur eating a Pterodactyl and and other interesting imaginations.

A valuable book has been written by a Roman Catholic scholar on *The Scottish Monasteries of Old* (Schulze). The author is the Rev. Michael Barrett, O.S.B., Monk of St. Benedict's Abbey, Fort Augustus. The book is not less but more valuable that the author is so much in love with his subject. He regrets the loss of the monasteries, he claims that Scotland owes many things to the monks—civilization and gardening and the beginnings of coal-mining and salt-working—but he uses no offensive language of John Knox or any other Reformer. His purpose is to describe the Houses as they were, and he does so with knowledge as well as restraint.

The Life of Saint Teresa, from the French of 'A Carmelite Nun' by Alice, Lady Lovat, with a Preface by Mgr. Robert Hugh Benson, published by Messrs. Simpkin, Marshall & Co., has reached its second edition (10s. 6d. net). Probably it will reach several editions more. For it has been rendered into good English at a most propitious moment. It is a large book, over six hundred pages, but it is just such a minute account as this that is being sought after. We all know Saint Teresa a little; we all know her from the outside; this is our opportunity to come to an intimate knowledge, afforded us by one who writes wholeheartedly as from within. Nor will the modern Protestant, even of keen susceptibility to Roman dangers, find any real offence in the book. For above all limitations of circumstance or biographer, Teresa rises clear and sane and worthy.

There is no novelty in the reasons given by the Dean of Bangor *Why we Believe that Christ rose from the Dead* (S.P.C.K.; 2s. net). How could there be? But a firm faith in the bodily resurrection of our Lord is set forth by Dean Roberts with clearness and considerable cogency.

A most useful book is Canon Edmund M'Clure's *Modern Substitutes for Traditional Christianity* (S.P.C.K.; 2s. 6d. net), and it is no surprise to find it already in a second edition. Mr. M'Clure has taken the opportunity of adding a chapter on Modernism and generally subjecting the book to revision.

Mr. M'Clure has published the additional chapter in Modernism separately, 'in order that those who have already bought the previous edition may be able to complete the work at a small outlay.' The title is *Modernism and Traditional Christianity* (S.P.C.K.; 6d. net). Notice also two pamphlets published by the S.P.C.K. at 2d. each—one on *The Canon of the New Testament*, by the Rev. T. R. Walker, M.A.; the other on *The Representation of the Laity in Church Councils*, by Mr. H. D. Acland.

The Place and Work of the Prophets in the Catholic Church is not well known, and Canon T. H. May, M.A., did well to issue the little book which contains the results of his study of the subject (S.P.C.K.; 1s. 6d. net). His conclusion is that the prophetic gift has never been lost. In recent times there have been prophets—he names Ken, Wesley, Pusey, Keble, Liddon, Church—and there are prophets still.

Inspiration is 'a divine influence upon the souls of men, quickening their spiritual powers, and leading them to the apprehension of some truth about God which otherwise they could not have discerned.' This is the definition of the Dean of Norwich. Dr. Beeching has published three advent lectures on *Inspiration* (S.P.C.K.; 6d. net), and those who think that theology is a stagnation should notice that in these lectures Dr. Beeching (orthodox but observant) denies that truths of science or of history are revealed to prophet or apostle, or in any way come under the definition of inspiration.

In his lectures on *The Incarnation* (S.P.C.K.;

6d. net), delivered before the Summer School for Clergy at King's College, Windsor, N.S., in 1913, the Rev. W. S. H. Morris, M.A., lays much emphasis on the humanity of Christ—not on His being a man, and a true man, but on His being 'man'; not on His becoming one of the sons of men, but on His being Son of man; not on His passing through an experience similar to ours, but on His solidarity with us. That is the thought to insist on now. In that direction lies our hope of a doctrine both of the Incarnation and the Atonement that will bring light.

At the office of the Student Christian Movement there is published a study of the Christ as a Man under the title of *The Manhood of the Master* (1s. 6d. net). His character is analysed, each chapter handling some element of it—His Joy, His Magnanimity, His Indignation, His Loyalty, His Endurance, His Sincerity, His Self-restraint, His Fearlessness, and His Affection—and all that we may go and be likewise. The author is the Rev. Harry Emerson Fosdick, D.D.

A volume of *Guild Addresses*, delivered by Sir Charles Dalrymple, Bart., has been issued by the Tract and Colportage Society of Scotland (2s. 6d. net). They are for the most part intimate talks with local allusions; but the universal note of evangelical Christianity is always heard.

In *The Life and Work of Roger Bacon* (Williams & Norgate; 3s. net) we have an admirable introduction to Roger Bacon's personality and work. The book is the Introduction which the late Dr. John Henry Bridges prefixed to his edition of the *Opus Majus*, published at the Clarendon Press in 1897, together with corrections and notes by Dr. H. Gordon Jones, F.I.C., F.C.S. As Dr. Bridges gave us the best edition of the *Opus Majus*, so Dr. Gordon has given us the best edition of the Introduction. The volume contains all that the reader need know before he begins the study of a book which is a surprise of simplicity and worth to every one of its students.

The liberal theologian has never had a chance with this generation. To be evangelical, however contracted the sympathy, has been something; to be ritualistic, however short the outlook, has been more; to be liberal has been nothing. And even yet, the Rev. T. Rhondda Williams, large as are his sympathies and long his vision, will find little general acceptance for his book on *The Working Faith of a Liberal Theologian* (Williams & Norgate; 5s. net).

Sometimes he deserves no more. He says, for example, 'In discussing the question of authority, much confusion arises from using the word in different senses. It would conduce to clearness if the word were used to denote only *the claim to command belief and conduct whether or not that belief and conduct find inward support in the soul.* In that sense the truly liberal theologian will say that there is no authority in religion. Wherever such a claim is made it breaks down upon candid investigation.' But who makes such a claim? Who ever defined authority in that way—unless in order to say that in that sense there is no authority? Our Lord claimed: 'All authority is given unto me.' Did He mean authority 'to command belief and conduct whether or not that belief and conduct find inward support in the soul?' Do the Catholics with their Church mean that? Do the Protestants with their Bible? Mr. Rhondda Williams must revise his definition and rewrite that chapter.

Christianity and the African Mind.

By the Rev. D. R. MacKenzie, Karonga, Nyasaland.

The rapid spread of education in Nyasaland, and the aptitude which the great majority of the younger people have shown for the assimilation of new ideas, have led to the suppression into the realm of the subconscious of the old ideas regarding the world and its constitution which an earlier generation held as axiomatic. In the realm of the subconscious, however, these ideas persist, showing themselves in sudden flashes of unexpected revelation, and they are of great importance in estimating the true nature of native Christian belief. When a native becomes a Christian, the change that

comes over him is chiefly a religious and moral one, and perhaps more largely religious than moral: it has little influence upon his mental picture of the external universe. He is conscious of a new attitude of his soul to God; and he is conscious, though as a rule in a lesser degree, of new moral obligations which this attitude carries with it. In the old native community the great man was he who gave something, not he who took; to have much to give is to be great; the common people honoured a benefactor who gave away freely, and never considered themselves in any way lowered or degraded by accepting from him something which they had done nothing to earn. Now this idea of the greatness of the giver has been carried over into Christianity; or, to speak more truly, it was found there, for it is a real Christian idea; and being found there it acquired at once in the native mind a prominence far in excess of what was due to it. God, to them, is the great Giver; that His gifts should carry any other obligation than that of honouring Him is an idea which has to be carefully cultivated; that they themselves, once they are conscious of having been redeemed, should require to bestow labour upon their character to bring it into likeness with the character of the Son of Man, is something in the nature of a surprise; and that, in addition to all this, their position as followers of Christ demands of them continual service in the Kingdom is an idea which, accepted at first on the authority of the missionary, and acted upon largely for the same reason, tends to grow weak in proportion as other ideas gain strength. These things, however, are all capable of cultivation, and in the minds of the best men and women in the Church have gained a lodgment so secure that there is little fear of their ever being driven out. But upon the average village Christian, seldom coming in contact with the missionary, and surrounded by old heathen influences, the moral aspect of Christianity occupies a place of less importance than the purely religious. 'Thou shalt not' is more in evidence than 'thou shalt.' Morality is more negative than positive; consists more in abstention from obvious sins than in the performance of less obvious duties.

There are, however, other ideas in the native mind, which are indeed subject to the laws by which ideas are eliminated or lose their vitality; but the forces working upon these are not so insistent, and hence not so successful, as those which are at work upon the old ethic. I refer to the ideas entertained regarding the constitution of the universe. This is a big phrase to use in relation to Bantu thought; but the Bantus, like all other human beings, have a conscious or unconscious theory of the universe; and it is this theory that, utterly wrong as it is in many respects, is so difficult to root out. When a man becomes a Christian, he does not, at least at first, reconstruct the universe around the central fact of Christianity, the Incarnation of the Son of God. The Incarnation is not a fact which presents great intellectual difficulties to him. He finds, indeed, no difficulty in the conception of the Son of the Omnipotent becoming man. That God, if He cares for men, should send His Son into the world to redeem them is a matter for the most profound gratitude; but intellectually it presents no more difficulty than that a chief should send his son to convey a message to some distant village under his authority. The necessity for the reconstruction of the universe, therefore, does not arise: the world remains as it was. It is just as mysterious as before, as uncertain, as full of evil possibilities; though for the Christian these possibilities have been partially destroyed by the new consciousness of sonship to God of which he is now in possession. Dreams, for instance, and I will not say wrongly, retain much of their old power and significance; God speaks now in dreams, as in the old days revelations upon many matters affecting life were made in dreams by the spirits. The idea of the soul as an independent entity, having power to detach itself from the body during sleep, and to receive information which in its waking condition it is not capable of receiving, still holds sway, even among Christians of a fairly robust and intelligent type. Many good men and women attribute their first deep impressions of Christianity, or their decision to seek the fellowship of the Church, to dreams; and I have never rejected such people, when they applied for admission, on the ground that they were still in the bondage of old and non-Christian ideas. The leading evangelist in my district recently during an illness had a dream, which he is strongly inclined to regard as a revelation, in which he saw heaven and hell, and the manner of life in both spheres. However the fact may strike others, it came to him as a solemn voice from God, bidding him be more instant in prayer, and more urgent in preaching the gospel; and his life has

corresponded ever since to this conviction. Fearful of a wrong interpretation, he came to his missionary for advice, which was willingly given; but the idea that his soul had temporarily left his body, and had under the guidance of a celestial being visited the regions of the dead, still remains with him. Many instances of this kind of dream could be given, but of course the native is just as subject to dreams as white men are, and he does not attach meaning to all dreaming; probably it is the more vivid ones that make an impression upon him, the vividness causing him to see scenes so clearly that he believes that in some way his soul was really separated from his body, and in that condition received information which he could not otherwise have obtained. The idea is not to be too lightly dismissed. Warneck (*Living Forces*) maintains the probability of real revelations being made by God in dreams to peoples whose mental condition is so elementary that only so can they be received.

The conservative nature of the native mind in regard to the world is perhaps best seen in his ideas on what may for lack of a better word be called the occult powers of nature. Some objects possess, or may be endowed with, qualities for good or evil which other objects do not possess; certain animals crossing the path give indications of what is in the future; certain individuals have eye-powers, the evil eye, which their neighbours have not; or word-powers, powers of cursing, or power over the spirit world. All these are to be feared; and while Christians believe themselves protected from them by Divine power, yet there remains in the mind a fear that for some reason the protecting power may fail to act, and that the feared objects really have the powers with which they are credited. An old native custom, not yet dead, was to spread 'mankwala,' medicine, in the way where it was expected that the person one desired to injure would pass. The medicine was obtained only from professional suppliers, and a high price was paid for it. It was supposed to act by bringing on disease or death, or some other form of misfortune, and was injurious chiefly to the person for whom it was intended, though others might suffer also. Now the fear of this kind of medicine still lingers in the native mind, even among Christians, because the conception upon which it was originally based, that of a world of uncertainty ruled by capricious spirits, and turned out of its ordinary course by any one who knew the right 'mankwala,' still asserts its power. Just as fear of the dark lingers in the minds of grown-up men and women because it was implanted there in childhood, and, though it is now known to be groundless, will, in certain nervous states, make one disinclined to go into dark rooms, so the old native fear of medicines will make even strong-minded Christians avoid paths where they know this medicine to have been spread. A much respected elder recently asked me if it was really true that such medicines possessed no power: he accepted my statements formally, but I do not suppose that I succeeded in driving vain fears from his mind. Other forms of the same idea are the birth lustrations, or 'kusasa'; the tattooing into the arm certain medicines which gave success in the hunting field; the placing in a part of a garden medicine which was supposed to have power to make the whole garden produce a specially good crop. For resort to all these forms of superstition, members of my congregation have recently been suspended from communion. It is impossible to root the idea out of the mind, but care has to be taken that the idea is not translated into act. Another illustration of the belief that hidden powers reside in certain objects is found in connexion with cannibalism, relics of which are still found in Nyasaland. The desire to eat human flesh was supposed to come upon certain individuals periodically. They were greatly feared and hated by the common people, and if discovered were driven out of the community, and sometimes put to death. It was thought that 'bahawi,' as these occasional cannibals were called, possessed a medicine which, if sprinkled over a newly made grave, caused the freshly buried corpse to come to the surface without disturbing the soil, so that no trace of the crime was left by the perpetrators. The secret of this medicine died out after the introduction of Christianity, and now, should any one be seized by the madness, he has to proceed in the ordinary way; but it is still firmly believed that in the past the medicine was used, and produced the results described. The idea of the universe upon which it was based has not passed away, and the mere fact that such things are not done now, is no evidence whatever to the native mind that they were not done in the past. A case of this nature came in the course of Kirk-Session business recently, and I tried to get at the minds of the members of Session, and have no

doubt that, though they believe that it cannot now be done, they are convinced that medicine for corpse-raising was made and used in a not very remote past.

So, too, medicine can be supplied which has the power of causing the spirit of a recently dead person to return. Not three months ago, a young man who had been accepted for baptism conceived the suspicion that his mother, who had just died, met her death by foul play. He went to the medicine man, and received from him a concoction which, if spread over the grave, would cause the dead to rise, and, if she had really been murdered, would indicate her murderer; but, on the other hand, if she had died in peace, would make her a source of danger to her own son, who therefore must protect himself by scattering other 'mankwala' around his house to prevent her entering.

The whole world to them is a mystery. Why it should not act in one way rather than another they cannot understand. That given causes will always, under the same conditions, produce the same results, is a philosophy which they consider experience amply justifies them in rejecting. The world is unreliable, uncertain in its operations, subject to the powers of the spirit, liable to be diverted from its usual course by the interference of a power greater than itself; and that may be no more than a human being aided by certain medicines in which reside powers which are greater than the normal powers of nature. Hence the native has no more difficulty with the general conception of miracle than he has with the great miracle of the Incarnation. The miracles of Jesus do not form more than a subsidiary evidence of His Divinity, for the old native stories reflect a world in which what to the European mind is a miracle is to them no more than an occurrence which might happen at any time, and is well within the power of certain individuals to produce. These miracle stories are sometimes very foolish, to our minds, but they were not doubted by the people, nor are the Christian miracles doubted to-day, even by non-Christians. The evidence of miracle, indeed, is not needed to convince the people of the truth of Christianity. It shines by its own light: to the native it is true naturally; it is in accordance with what he conceives to be a good and gracious act of God, and to seek to prove its truth by any proofs which might be useful in Western lands, is uncalled for. The world in which the African lives is one in which nothing related in the New Testament is impossible; it is all natural, in accordance with his mental presuppositions; even rising from the dead is not alien to his way of thinking. The fact that the Son of God died catches their imagination far more than His resurrection; everything else in the New Testament is natural and easily credible, for to the native, man, at any rate man assisted by certain medicines, is a higher thing than nature; much more so is the Son of God, whose coming into the world, as we have seen, creates no difficulties.

This, again, casts some light upon the mental environment in which the idea of Christian faith has to find its place. Faith is belief in the willingness of God to help men, to save them in this world and in the next. God is reliable, steadfast, something to which man can confidently cling amid the uncertainty of nature. Nature has occult powers which may be sprung upon him at any moment: God is Love, and Love can be trusted. In the world are both persons and things which can interfere with the ordinary course of nature to his hurt: his Christian faith does not so much imply that he must not believe in these things, as rather that, being now a child of God, he need no longer fear them. Faith means also, of course, faith in the power of 'the Son of God, who loved me and gave himself for me,' to secure for him, and prepare him for, a place in the world above, where God dwells.

It was said above that the mere fact that miracles, or interferences with the normal course of nature, do not occur to-day, is no evidence to the native mind that they did not occur in the past. The same is true with regard to the old gods. Not only all Christians, but the great majority of heathen, firmly believe that these old deities have been destroyed; but, except among educated men, Christians and heathens still believe that in pre-Christian times they were perfectly real and active. What has happened to them is that Jehovah, Jesus Christ, the Holy Spirit, has driven them into nothingness, and released men from their service. The old gods have gone for ever. Educated men, and especially young people who have been brought up in the new environment, may deny that they ever had existence; but it is very different with those who have become Christians after reaching maturity, and live in distant villages where only a very slight Christian influence is at work. Con-

versation with individuals of this type brings out the belief that in their day these gods were as real as their worshippers, and are dead in the same sense as they are. When describing to me the manner in which Chikangombe, an important minor deity in North Nyasa, spoke to his people, my informant gave the facts with the perfect simplicity of one who is relating history: he was a heathen, who had completely given up the old worship, and accepted without protest the relegation of his gods to the limbo of the past. A Christian, who had once been assistant to a local priest-chief, described to me how, when the god Manchewe left his people to visit a neighbouring spring-goddess, the priest prayed the absconding god to return to his people; 'then presently,' said my informant, 'the water bubbled up, and we knew that Manchewe was preparing to return.' But it is not so much in specific statements, as in the general attitude unintentionally revealed, that one sees how deeply rooted these ideas are. Belief in the existence of these minor deities was not in the past inconsistent with belief in the One Supreme God, nor is it held to be inconsistent now, even where the Supreme God is known through the Christian revelation.

Pioneers in the Study of Old Testament Poetry.

By Professor the Rev. A. R. Gordon, M.A., D.Litt., Montreal.

iii. Ewald.

The name of Heinrich Ewald will long be held in veneration by Old Testament scholars. He had his faults of temperament, indeed. He was irritable, arbitrary, intolerant of opposition, and often flagrantly contemptuous of the opinions of other men. But these things hardly detract from the commanding greatness of the real Ewald, the breadth of his achievements, and the inspiration he gave to Semitic scholarship for half a century. By a happy instinct he was led to this study from his schooldays. At the University of Göttingen, his native city, he enjoyed the stimulating teaching of Eichhorn, the prince of Semitic scholars of his generation. As early as 1827, when he was but twenty-four years of age, he became Eichhorn's colleague, succeeding to the master's position and fame on his death in 1833. His life was spent in indefatigable study. Thus he reigned supreme in his own chosen field, and extended his conquests over many neighbouring territories as well. He lectured and wrote on Hebrew, Aramaic, Arabic, Ethiopic, Persian, Sanskrit, Armenian, Turkish and Coptic language and literature. But no man was less of the dry, factual scholar. He could never rest content with viewing things 'in disconnection dull and spiritless.' His sovereign eye ranged easily over the whole region of study, bringing harmony where chaos formerly lay. But no less remarkable than his constructive imagination was his piercing insight. Ewald had a real gift of divination, which led him right to the heart and soul of the subject he dealt with, whether it were the intricacies of Semitic grammar and syntax, or the religious intuitions of poet and prophet. This gift was, no doubt, largely the outcome of that childlike simplicity of spirit which characterized the man. Wellhausen has told the present writer that in class, while guiding them with unerring confidence over hitherto unsurveyed territories of learning, he would display the most hopeless ignorance of the commonest concerns of life,—that one day, for example, he was nonplussed by a reference in some Oriental poet to an elephant's trunk, and solemnly appealed to the astonished students for help in solving the mystery,—and in reading his *Lieblingsbuch*, Job, or the more pathetic of the Psalms, would break down and 'weep bitterly.' This charming *naïveté* was combined with fervent piety. The Bible was for him the very breath of life. He found in its pages the Word of the living God spoken directly to his heart; and his whole soul went out in response to its message. It was his profound reverence for the Bible that led him into his bitterest controversies. For whatever seemed derogatory to the Divine glory of the Bible became a matter touching the honour of his God. He read the Bible, indeed, with critical eyes, believing that thus alone could

he see it in just outline. But his aim was steadfastly to get beyond criticism to the truth of God that shone out from the pages of the Bible upon the pure in heart. Belonging as Ewald did to the earlier stage of critical investigation, it was inevitable that his constructions were often in advance of their basis. But such was his power of penetration that, without any conscious induction, he arrived at results which scholarship is but now laboriously verifying. And even apart from definite results, his sympathy with the great spirits of the Bible gives his commentaries a unique value.[1]

Ewald began his literary career at the age of nineteen by a somewhat rash adventure on the field of Hexateuchal criticism—a high-spirited, cavalier attempt, which he himself soon saw to be misguided, to defend the unity of Genesis against the concentrating forces of the enemy. The next few years were devoted to laying sure foundations for better work in the shape of Hebrew and Arabic Grammars, distinguished for their vital grasp of underlying principles, studies of Arabic and Sanskrit metre, based not on traditional theories, but on a wide first-hand acquaintance with the poetry of these peoples, and at least one significant contribution to the literary criticism of the Old Testament, a new annotated version of the Song of Songs in which he defends, and carries forward to a new point of vantage, the dramatic view of the Book. At length he felt himself sufficiently equipped with knowledge, insight, and experience to carry through the great enterprise he had planned, of a comprehensive study of the Bible, which should do justice alike to the language, spirit, thought, and life of the literature. The poets were chosen as the starting-point, on the ground that in them we are brought most directly to the fountain-heads of spiritual life in Israel. Through this channel he hoped to be able better to understand the loftier inspiration of the prophets. The series opened in 1835 with the illuminating Commentary on Psalms, which reached a second edition by 1840; within a year the second volume —on his favourite Book of Job—appeared; and the following year the remaining part was completed. In 1839 his general reflexions on the subject of Hebrew poetry saw the light. In the revised edition of 1866–1867 this section appears as introductory. Here therefore we may best understand the spirit in which Ewald approaches the poetical literature, and the new light his linguistic studies, combined with that sympathetic appreciation which we have found him to possess in such measure, throw upon the subject.

His precursors had made their approaches gradually. Ewald goes at once to the heart. 'The vital principle of every true poem,' he says, 'is the welling and bursting forth of a living fresh thought in the spirit of the poet' (p. 6).[2] The art of poetry is thus simply the power of expressing the creative thought in its full intensity and beauty,—however long an interval may elapse before this perfection of form is arrived at (p. 12). The noblest poetry will thus be found among those nations that are stirred by the 'keenest, deepest, most eternal passions,' and give expression to these in the worthiest fashion. Of such nations Israel stands among 'the first three.' For its poetry, 'though not so rich and varied as that of the Indians and Greeks, is distinguished by a simplicity and transparency of form hardly to be met with elsewhere, and a lofty spontaneity which knows little as yet of strict rules of art, . . . and is inspired by exalted thoughts and feelings which appear nowhere in the ancient world in such purity, power and permanence, as in the community of Israel' (p. 15).

As among other nations, the earliest poetry of Israel is lyrical. In this *genus* the Semitic peoples peculiarly excel, for they are above all races children of swift, keen feeling and impulse. The old folk-songs of Israel are charged to the full with this Semitic passion. And the religious poetry into which these insensibly pass maintains the glow. The fire of feeling which among other nations vented itself on deeds of war and conquest, and the honour of tribe and people, was here consecrated to God, thus lifting the religious poetry of Israel to a plane of exalted dignity which was reached by no other people. In the class of pure lyric Ewald includes the folk-poetry and Psalms

[1] The most clear-cut, illuminating portraiture of Ewald's genius as teacher and man is to be found in Wellhausen's *Heinrich Ewald*, excerpted from the *Beiträge zur Gelehrtengeschichte Göttingens* (1901). The English reader may compare Witton Davies' Centenary Appreciation (1903), and Cheyne's *Founders of Criticism*, pp. 66 ff.

[2] The references are to the edition of 1866–1867, an enlargement of the original, though without any vital change. While Ewald was constantly advancing in knowledge, he rarely departed from the main lines he had already laid down.

alone. For though the prophets often rise into the region of lyrical feeling and expression, they are teachers, not poets, in the strict sense of the term. Of the later developments of poetic art he distinguishes (1) the gnomic or proverbial, which is no longer the immediate expression of personal feeling, but rather the crystallizing into simple poetical form of universal truths, handed down through the generations, the full explication of which could be made only through philosophical categories; (2) the dramatic, a complex variety of poetry, formed by the combination of song with dance, especially associated with the great religious festivals, which was never fully developed in Israel, although dramatic tendencies are evident in certain of the Psalms, and still more clearly in the Song of Songs and Job, the former of which Ewald roundly describes as a comedy in five Acts, 'expressly designed for the stage,' the latter as a poem cast in the true tragic spirit and mould, though never intended for the actual stage, as the presence of the Divine Being is of itself enough to show; and (3) the epic, which among the Hebrews, at least up to a very late period, was confined to the poetical prose of legend (pp. 17 ff.).

The sketch thus presented of the evolution of poetry in Israel, remarkable as coming from the heart of an age still dominated by Hegelian categories, is followed by a searching analysis of poetical form. Here Ewald starts from the fundamental principle of rhythm, that 'pulse-beat of life,' which 'moves and delights men for the very reason that they feel it first in their own hearts.' The most immediate and spontaneous manifestation of this principle in the life of ancient nations is seen in music and the dance. It is impossible, therefore, that so vital an expression of feeling as poetry can be independent of rhythm, all the more as poetry in ancient times was inseparably bound up with music and dancing (p. 92). But rhythm may be felt equally in elevated prose. Thus we must distinguish poetry more narrowly as rhythm *in measure*, that is, as *verse*. In prose the rhythm flows freely; in poetry it is restrained within the limits of definitely marked *stichoi* (members) and lines (pp. 94 ff.). A metre such as we are accustomed to in classical and modern poetry, where the rhythm is measured by uniformity of syllable, accent, or foot, is not to be found in Hebrew, the art of poetical harmony, as Ewald imagines, being still too primitive for such sustained effects. There is, indeed, a general similarity in the length of the lines, the usual verse extending to seven or eight syllables, with occasional variations. But the true rhythm of Hebrew poetry, he finds, is purely in the thought, —it is *a rhythm of mere verse-members* (pp. 98 ff.). Thus Ewald gives more precise definition to the relation which Herder had already established between parallelism and rhythm.[1] To the finer æsthetic judgment, parallelism is no mere form imposed on the poetry from without; it is a direct expression of the rhythmical feeling which inspires the poetry (pp. 107 ff.). The same vital principle necessitates an arrangement of the verses in strophical divisions, or stanzas. The feeling of the poet would be exhausted without a short breathing-space; and the musical expression of the feeling in song and dance equally demands certain intervals of rest to keep up the freshness and balanced beauty of the performance (pp. 136 ff.). It is very rarely, however, that we find strict lines of division in our poetic texts. Save when poems are alphabetical, or regular refrains mark the close of the separate stanzas, we are left with the sense of the piece as the only key to a strophical scheme. The stanzas in which Ewald arranges his translations of the poetry often show extreme irregularity. But this is in accordance with his theory of their character. As in the case of the individual members and lines of the poem, so here also he insists on the *freedom* of Hebrew metre. In his judgment, it is simply imposing fetters on the unrestrained genius of the poetry either to measure the lines by a uniform number of syllables, or to arrange the stanzas according to any scheme of exact proportion in the lines (pp. 134 ff.).

[1] Lowth had derived parallelism from the responsive singing of sacred songs in worship. Herder widened the scope of the explanation. 'We need not wander in pilgrimage to the temple in Jerusalem; wherever on the earth Nature utters herself in poetic strains, and art comes in to regulate the language, this parallelism appears as the earliest principle of poetic art, as it yields also the easiest symmetry in architecture, in dance and song, in the disposition of the human form, in drawing, and in all the other fine arts.' And the reason is simply that 'the outpourings of the soul' which give birth to all the forms of art, when 'reduced to their individual elements,' can themselves be most readily brought under the same symmetrical principle. 'Two is the simplest standard of measurement; two yields the easiest, most pleasant symmetry in thoughts, movements, rhythm, and structure of words' (cf. *Archäologie der Hebräer*, Suphan's edition, vi. 40 ff.).

It will be evident that Ewald leaves much ground to be explored. But by the emphasis with which he relates the phenomena of parallelism to the principle of rhythm, he gave the impulse to a new line of investigation. The metrical studies of the past generation are largely the result of this.[1]

A study of the musical notes preserved in the Psalms, as affording a clue to the instrumental accompaniment of Hebrew song, followed by a general sketch of the transmission and collection of folk-poetry, leads to the special subject of the Psalter. Here Ewald shows a very decided advance in scientific method beyond Lowth and Herder. They had both regarded the Psalter as the reflexion of the religious ideals mainly of David and his age. Ewald finds in it an anthology of the choicest gems of Israel's devotional poetry during centuries of religious history. Our present Psalter is clearly the final result of a long process of Psalm collection, the earlier stages of which are suggested in the headings. Ewald submits these to a careful analysis, and traces the growth of the Psalter in broad outlines which still remain fast (pp. 267 ff.). He recognizes with equal candour the presence of later elements even in the old 'Davidic' Psalm-book. But he has no patience with the levelling influence that was already making itself felt, which insisted on dragging the whole Psalter down to the age of the Exile and afterwards. The 'sensitive and deeply emotional' spirit of David, with his 'primordial passions' and 'creative gifts,' and his real enthusiasm for God and His worship, is fittingly associated with the first mighty impulses of Psalmody in Israel. Ewald selects thirteen Psalms distinguished for their 'sunny clearness' and freshness of feeling, their heroic confidence in God, their creative power, or their deep haunting passion—Psalms like the 3rd, 4th, 8th, 15th, 19th, 24th, 29th, and 32nd—which seem to him 'to bear on the face of them the true stamp of Davidic origin, and to point in unmistakable outlines to that prince of poets' (ii. 3 ff.). A considerable number of the Psalms are assigned to the subsequent development of the kingdom, especially to the crisis of Sennacherib's invasion, though many of the deepest, truest, and tenderest notes are sounded during the Exile and the age succeeding the Restoration. For Ewald it is equally a delight and an illumination to trace the 'throb and thrill' of 'the very heart of Old Testament piety' down to so late an age. But he has nothing but righteous scorn for scholars like Hitzig who would carry these 'heart-beats' to the Maccabean epoch. 'Nothing could be more false or perverse than the idea that there are any such things as Maccabean Psalms in the Psalter —to say nothing of the greater part of the Psalms being assigned to this age, and some of them actually attributed to the last century B.C., and associated with the name of the utterly degenerate Asmonean king Jannæus!' (ii. ix).

This mediating tendency of Ewald's comes equally to light in his criticism of the 'Solomonic' writings. No one of these books can be directly attributed to Solomon, though many of the Proverbs belong to the authentic 'sayings' of the wise king (cf. 1 K 5^{12}), and the first impulse to our present collection was no doubt also given by him. At all events, the bulk of the Book must be assigned to the same century as Solomon, the only later portions being the introductory chapters (i.–ix.), the 'sayings of the wise,' and the more developed reflexions on life in chaps. xxx. f. (iii. 4 ff.). The Song of Songs falls within the same period. As already indicated, Ewald reverts to the dramatic view of the Book, to which, however, he gives a new turn by his recognition of a third character in the piece, that of the Shulamite's country lover, thus finding in the Song a drama of true love tried and proved—a theory that still commends itself to many of our best Old Testament scholars. This almost necessarily requires, according to Ewald, that the Book should be dated within a generation or two of the grand monarch who figures so conspicuously in the play, —while the memory of his brilliance still remained

[1] As our next article will show, the first definite lead in the modern direction was given by Ernst Meier, who made Ewald's theory of the 'rhythm of thought' the basis for a closer study of the real nature of poetic rhythm. The latest investigator on this field, J. W. Rothstein, also acknowledges, in the most cordial terms, his personal obligation to Ewald. 'The original determinating impulse to devote my attention to the subject of rhythm and its formal principles I received now almost twenty years ago, when on my transference from school work to the duties of an academic Chair I had to deal with the Psalms; and I shall never forget the inspiration and insight I then derived from the highly original and still valuable study of poetic principles prefixed to H. Ewald's *Poets of the Old Testament*. This forms the real starting-point of my own work' (cf. *Grundzüge des Hebr. Rhythmus*, p. 24).

fresh. With this also accord, he thinks, the language and scenery of the Book, which point us to the North land, and to the heyday of its glory (iii. 333 ff.). The only one of these writings which Ewald regards as really late is Ecclesiastes, the stiffening spirit and decadent language of which demand a date in the last century of the Persian *régime*. For the theory already coming into vogue, that the Book shows Greek influence, and must therefore belong to the Greek period, he finds 'no cogent reason at all' (iii. 267 ff.). The Book of Job also he assigns to a comparatively early date. The view which even Herder had upheld, that we have here perhaps the earliest effusion of the poetic spirit of the Semitic world, he sees to be irreconcilable with the highly developed art of the Book, and the grandeur of the problem that inspires it. But he finds a fitting place for its production about the close of the eighth century, when the sufferings of the pious under the bloody persecution of Manasseh had stimulated thought on the problem. In the internal criticism of the Book, Ewald is equally cautious. He rejects the speeches of Elihu, as an unnatural intrusion on the dramatic unity of the play, and the 'Behemoth' and 'Leviathan' expansions of the Divine words, as out of all keeping with the vivid impressionist pictures of wild life which make up the rest of this section. But he refuses to allow any other suggestion of interpolation or dislocation of the text, or to recognize the difference of spiritual outlook between the prose parts and the poem,—though his dramatic interpretation of the Book saves him from the logical consequences of this view (iv. 1 ff.).

As has been said, however, Ewald's real strength lies, not in criticism, but in luminous exposition of the feeling of the poetry. In this respect he is hardly to be surpassed. The Commentary on the Psalms is especially remarkable for the range of its sympathies. Ewald seems to enter into every mood reflected in the Psalter. His heart beats with adoring reverence and 'rock-like confidence in God' when he gazes with the Hebrew poets on the awful splendour of the storm (Ps 29), or the radiance of the 'sun-lit vault' (Ps 19), or the serenity of the starry skies (Ps 8). For he, too, finds the whole realm of Nature 'full of God, and translucent with the revelation of God' (ii. 25 ff.). But the clearest effulgence of the Divine glory he sees, with the last of these Psalms, in the 'pure unclouded heart of man,' as revealed especially in the 'unbroken serenity and perfect cheerfulness' and the 'instinctive feeling for the good and true' of the little child (ii. 37). His own spirit vibrates in sympathy with that of the Psalmists, alike in that 'pure joy in Jahve as the loving, thoughtful Guide of life' which finds immortal expression in Ps 23; in the 'glad consciousness of the protective might of God, the stiller of the tempestuous waves and the ragings of the peoples,' which inspires Ps 48; in the upward ascent of the lonely and despondent singer of Ps 42 f. to the region of unashamed hope in God, 'the saving health of his countenance, and his God'; in the 'inward misery of a heart broken with the consciousness of its sin, passing into the lofty serenity of the redeemed and sanctified spirit' of Pss 32 and 51; and in the baffling problems which press on the child of the Father in presence of suffering and death—those problems which find their only solution in the 'intuitions of immortal life' that dawned upon the writers of Pss 17 and 49 in their gloom (ii. 100 ff.).

From the contemplation of these great themes Ewald can turn with unaffected delight to watch the Shulamite maiden as she dances under the nut-trees in the first pure glow of youthful love, and thereafter to follow her heroic struggle against the alluring temptations of a monarch, until the victory is hers, and the play closes in 'pure Godlike peace and joy' (iii. 334 ff.). But the noblest heights are reached in the fine work on Ewald's hero, Job. Although he accepts the Prologue as an integral part of the Book, he is not fettered, like so many even of the finest commentators on Job, by the peculiar *motif* of this section, but regards the whole as the drama of a great soul's struggle for light and truth amid the darkness of unparalleled suffering and despair. The spiritual progress of the hero is traced with rare insight and profound sympathy, from the first rude shock given to his old naïve faith in God, and the passionate defiance of the God of popular imagination to which his friends' hard judgment goaded him,—until all seemed lost but his confidence in his own integrity,—to the recoil of doubt, with the renewed feeling after God, 'the eternal hidden God of the future,' in whom he found the sure hope of immortality, and the upward march along the path of growing light, until the sufferer at length dared to present his whole case before the Almighty, and through the new revelation of His

countenance in the glories of the universe was admitted to a life of far more intimate knowledge and friendship than in the sunniest days of unclouded happiness (iv. 26 ff.).

The presentation of Ewald's views, thus briefly summarized, involved him in incessant conflict with one side and the other. But now that the smoke of battle has cleared away, we can see how he has raised the whole subject of Old Testament poetry to a new and ampler plane. The succeeding generation was largely dominated by Ewald; and his work still remains as a powerful inspiration for all who seek to enter the real heart of the subject.

In the Study.

Virginibus Puerisque.

THERE is much latitude allowed in giving the children their portion, whether in Church or School. Margaret Hardy offers stories pure and simple; and highly imaginative are the stories. Here is one of the shortest. The title of the book is *Goblin Gold* (Kingsgate Press; 2s. 6d.).

Johnnie's Gift.

Johnnie was eight years old now, and quite a big boy. Next Sunday he would have to leave the Primary and go into the big schoolroom where the children all brought Bibles and hymn-books and where the lessons were quite different. Johnnie was sorry, because he loved Miss Hudson so much, but she had given him such a dear little Bible with gilt edges, and written his name in it so nicely, that he was looking forward to carrying it on Sundays and reading from it like the other boys; besides, Miss Hudson had promised always to keep a picture lesson-card for him if he would come and fetch it.

Johnnie's last afternoon in the Primary had been such a happy one. They had a most beautiful lesson-story about a little boy who gave his lunch to the Lord Jesus, and though it was only a piece of bread and two fishes, like the sardines Johnnie sometimes had for tea, Jesus was able to feed five thousand people with them because, teacher said, when a little boy or girl gives anything to the Lord Jesus, no one knows what wonderful thing He will do with it. Then Johnnie had to make the loaf of bread and little fishes in plasticine, to help him to remember the story, and after that they learned a new verse to say all together, which was about giving, too, and now Johnnie was going home wondering very much what he could give the Lord Jesus.

He was very thoughtful all through tea, and as soon as ever it was over he went up to his little room and examined his small possessions. There was his knife with one blade gone, and his cricket-bat with the handle tied up with string; he could not offer these to the Lord Jesus. His few books were torn and stained; money he had none; what would a little boy only eight years old be likely to own that the Lord Jesus would accept? Johnnie could think of nothing, and went to bed feeling very sad.

Now that night Johnnie had a wonderful dream. It seemed to him the room grew full of light, and a beautiful being with wings and a white robe came up to Johnnie as he lay in bed, and spoke to him.

'Johnnie,' the angel said, and his voice was as clear as a silver bell and as sweet as the sweetest music, 'the Lord Jesus had sent me to ask you for your gift.' And Johnnie was ashamed and hid his face. 'I have nothing good enough to give Him,' he stammered at last, and the angel smiled. 'But my Master heard you in school this afternoon offer Him something,' the angel went on, and waited, but still Johnnie did not reply.

'What was the new verse you learned,' asked the angel helping him; 'could you say it to me now?' And Johnnie sat up in bed and repeated:

Two little eyes to look to God,
Two little ears to hear His word,
Two little feet to walk in His ways,
One little tongue to sing His praise,
Two little hands to do His will,
One little heart with His love to fill.
Take me, Lord Jesus, may I be,
Ever and only, all for Thee.

'Ah,' said the angel softly, as Johnnie finished, 'that is the gift the Lord Jesus desires. Give him your heart, yourself, your life, all your thoughts

and words and deeds, for the Lord Jesus can have no dearer gift'; and the angel vanished, and Johnnie awoke. His little room was quite dark now, but he remembered his dream, and did as the angel asked him, and the Lord Jesus accepted the gift and made a wonderful use of Johnnie that I must tell you about another day.

Wouldn't it be nice if some other boy and girl were to do like Johnnie, and give Jesus *themselves*, before they went up from the Primary?

Readiness.

'Be ye ready also.'—Mt 24^{44}.

When the army is in the field, the commanding officer may come at any time to any part of it, and he expects when he does so to find every one at his post, whatever that may be. The sentinels must be on duty, and watchful and alert for the coming of the enemy. The soldiers must be drilled and disciplined, and their guns must be clean and in working order. Whenever he comes he must find them ready.

At the time of the Boer War in South Africa, when it was necessary to send Lord Roberts out to take command, it is said that he was asked if his health was good enough to bear the strain, since he was an elderly man. He replied, 'Yes, I thought I might be wanted, and I have kept myself fit.' So he was ready when the need arose. But he would not have been able to go if he had allowed himself to get slack and indolent and out of the habit of active exertion.

You know the motto of the Boy Scouts. It is 'Be prepared.' If a Boy Scout sees an accident, and gives 'First Aid,' or saves some one from drowning and restores him by artificial respiration, it is because he had himself been trained in ambulance work and swimming, so that when the need arose he was ready to meet it. When Christ comes He will not come like a general on the day of a public review, when the day has long been fixed, and every man knows he must be at his best. He will come as the general comes when he pays a surprise visit to his men, to see how things go on when he is not expected. Or He will come as a friend comes, without an invitation, to a house where he is familiar and walks in upon the family. He is not expected and no special preparation has been made for him, but he 'takes them as he finds them.'

Once a rumour ran through the little Scots fishing village of Newhaven that Queen Victoria, who was then in Edinburgh, would visit the fisher-folk on a certain day. So they laid aside their work and made their cottages neat and smart. The women donned their holiday costumes, and with bright shining faces awaited the coming of the Queen. But the day passed and she never came. They were sorely disappointed, but they were busy folk and could not afford to wait idle any longer, and next day saw the women hard at work again in their rough serge dresses, with bare heads and arms, washing creels, cleaning fish, and coiling and baiting lines, with grimy fingers. Suddenly there was a clatter of hoofs and a rattle of wheels, and there passed through their midst the little old lady whom we used so to love and honour.[1]

This is a great test of readiness. If the sentry is not always on the alert, he may be caught napping when the commander comes. If the mistress of the house is an untidy person, and her house is fit to be seen only when she expects company, the visitor may come when she is not ready for him.

What would Christ wish to find us doing when He came? Just the work He has given us to do, whatever it is. We have all something to do, which has been given us to do, and He would like to find us doing it, and doing it well. It may be very humble work, and very uninteresting, as monotonous as that of the sentry pacing his rounds, but it is ours, and just what we should be found doing, if we were taken by surprise. To be ready for Christ's coming we must be fighting sin. What would the general say to his soldiers if he came and found them resting and enjoying themselves, while the enemy was scaling the walls of the fortress?

That was a wise judge who, when sudden darkness came on, and people thought the end of the world was at hand, said, 'Bring lights, and let us go on with the case. We cannot be better employed, if the end has come, than in doing our duty.' Flighty impatience of common tasks is not watching for the King, as Paul had to teach the Thessalonians, who were 'shaken' in mind by thought of the day of the Lord; but the proper attitude of the watchers is 'that ye study to be quiet, and to do your own business.'

Lastly, we must be getting ready for heaven. If you knew that you were to be sent alone to live in France or Germany, would you not try to learn all you could about the country to which you were going? You would try to learn the language and to find out about the customs, that you might not feel a stranger when you came there. If you are

[1] S. Robertson, *The Rope of Hair*, 47.

to feel happy in heaven you must be learning to live the heavenly life now.

A gentleman in the South, before the war, had a pious slave; and when the master died they told the slave that the master had gone to heaven. The old slave shook his head. 'I'se afraid massa no gone there,' he said. 'But why, Ben?' he was asked. 'Cos, when massa go North, or go a journey to the Springs, he talk about it a long time, and get ready. I never hear him talk about going to heaven; never see him get ready to go there!

A little girl one day said to her mother, 'Mamma, my Sunday school teacher tells me that this world is only a place in which God lets us live awhile, that we may prepare for a better world. But, mother, I do not see anybody *preparing*. I see you preparing to go into the country, and Aunt Eliza is preparing to come here; but I do not see any one preparing to go there; why don't they try to get ready?'[1]

If Heaven be the land we hope to reach,
Is it not time to learn the heavenly speech?

It were so sad, amid the shining band
To roam, lost children, none could understand:

While blessed eyes should learn a sweet despair,
Knowing we never could be happy there.[2]

Diamonds.

By the Rev. F. C. Hoggarth.

I. There is a legend of a palace in the Garden of Eden, built of all kinds of precious stones. Owing to man's sin the palace was destroyed and the angels came to scatter the jewels to the four winds.

In this way men sought to explain the existence of jewels in different parts of the earth.

Their existence, however, is more wonderful and mysterious than any scattering by angels.

A diamond, for instance, is the same chemical substance as a piece of charcoal or the graphite in a lead pencil, and yet it is worth a hundred thousand times as much. No one knows how these jewels gained their hardness and their brilliance. They shine with an inner radiance. The light passes into them and is reflected from inner surfaces. It is then split up into different colours, and there arise the flashings and the lightnings that constitute the jewel's supreme value. Their formation is nature's secret, God's secret. All that we know is that somehow in the deep central fires of the earth, mixed with all kinds of stones and rocks and molten metals, carbon is changed into diamonds, that crystallize out embedded in tons of stone. It is one of the wonderful works of Him who out of the dust and the slime fashions the lily, and out of the smoke of the city forms a sunset. Nor are His works less wonderful in human affairs, for He is ever bringing good out of Nazareth and resplendent characters out of the fires of affliction and sorrow.

II. But God, even in His gifts, makes demands on human effort. The precious things in life are to be sought diligently and even painfully. Occasionally diamonds have been found on the surface, but, for the most part, in dust and in toil are they won. In the depths of the earth, half-naked negroes, bathed in perspiration, must dig and blast and shovel and wheel.

The work is unpleasant and heavy, injurious to health and full of danger to life and limb.

A great authority says that four million tons of rock have to be crushed for a few bucketfuls of diamonds.

Nor is that the end of man's task, it is only the beginning. When the rough jewels have been sorted from the crushed rock, they have to be cleaned. The dross and dirt is eaten off them by a boiling solution of nitric and sulphuric acid. There are also painful processes of cutting and of polishing before they are ready for the King's crown or a lady's ring. And were we asked in regard to such a finished diamond, 'Who made it?' we could only say, as Ruskin said of the Cathedral at Amiens—'God and man.'

III. Not all jewels, however, come through these processes perfectly. Some are marred in the making.

There are cases where tiny bubbles of gas, filled under enormous pressure, are embedded in the diamond. The effort of this gas to escape causes a strain in the stone, and it is not uncommon for a diamond to explode on reaching the surface. Others have been known to burst in the pockets of miners, or even when held in the warm hand. Valuable stones, says Professor Crookes, have been destroyed in this way.

And even where not destroyed, the value of the stones is enormously lessened by such flaws, which are so minute as to be visible only through a magnifying glass. The tiniest fault can mar the lustre of the brightest jewel.

How much we need to watch and pray, that we

[1] D. L. Moody, *The Way to God—Heaven*, 85.
[2] F. Langbridge, *Little Tapers*, 28.

may come through the fire and pressure of experience without embodied imperfections, that in Christ we may be found without flaw, in the day when He makes up His jewels.

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'We will give ourselves to prayer and to the ministry of the word—and in that order—was the determination of the Apostles. He can have little of the true spirit of a priest who has no longing to bear some part in that ministry of intercession in which he knows that his Great High Priest is ceaselessly engaged. . . . There are those who may be qualified to undertake many parts of the work of a parish, but who will make good the losses incurred by an unprayerful priest? On the other hand, who can measure the gain in all departments of work where the pastor is known and felt to be a man of prayer.'—Robinson, *Personal Life of the Clergy*.

'If we look for guidance to the example of our Lord we are struck by the way in which the years and days of His public and social ministry were balanced, so to speak, by spaces of silence and retirement. . . . With all of us it would seem to be essential that we should from time to time withdraw from our work for the sake of our work.'—Robinson, *Personal Life of the Clergy*.

'I am profoundly convinced that one of the gravest perils which beset the ministry . . . is a restless scattering of our energies over an amazing multiplicity of interests which leaves no margin of time or of strength for receptive and absorbing communion with God. We are tempted to be always on the run, and to measure our fruitfulness by our pace and by the ground we cover in the course of the week.'—J. H. Jowett, *The Preacher, etc.*

'I have no confidence whatever in the ministry which calculates its afternoon's work by the number of door bells it has rung, and the number of streets it has covered, and the number of supposed calls that can be registered in the pastoral books. I attach little value to the breathless knocking at the door, the restless, How do you do? and the perspiring departure to another door where a similar hasty errand is effected.

'I attach even less to a series of short, sharp, afternoon gossipings which only skim the surfaces of things and which never come within sight of those stupendous heights and depths that matter everything to immortal souls. . . . I say this kind of ministry, burdensome and tiring as it certainly is, is effeminate work and is a tragic waste of a strong man's time. But here again a clear and well-defined purpose, large, luminous, sacred and sanctifying will be our sure defence against puerilities and against all sinful trifling with time and strength.'—J. H. Jowett, *The Preacher, etc.*

'The decay of steady visiting by the clergy would mean the decay of Christianity in England.'—Mason's *Ministry of Conversion*.

'Our interest in a minister is very peculiar. He is to us what no other professional man can be. We want him not to transact our business and to receive a compensation, but to be our friend, our guide, an intimate in our families, to enter our houses in affliction, and to be able to give us light, admonition, and consolation, in suffering, sickness, and the last hours of life.'—W. E. Channing.

'No personality can deeply impress more than a certain number of people, and that number is not so great as is often supposed. The man who is willing to enter and willing to stay in some apparently obscure and isolated field, and who preserves his own habits of growth and his highest ideals, will do an intensive work as vital and dynamic as that accomplished in the midst of the totally different conditions which obtain in the modern city. One need only recall the streams of influence which have gone forth into the cities and into the life of the nation from certain humble rural parishes led by men of real greatness to realize the force of this contention. Some of the greatest men in the Christian Church . . . have been country ministers little known and unheralded. Jonathan Edwards exerted a world-wide influence from a small parish. The same was true of Keble. Charles Kingsley spent his whole life at Eversley, "a little patch of moorland," as he himself characterized it, in Southern England, a parish with but seven or eight hundred people, not one of whom, when he began his ministry, could read or write.'—J. R. Mott, *The Future Leadership of the Church*.

Recent Biblical and Oriental Archaeology.

By Professor the Rev. A. H. Sayce, D.D., LL.D., Oxford.

'Weeping for Tammuz.'[1]

Tammuz is one of the most attractive figures in Babylonian theology; at all events he has been so to myself ever since the days when in my Hibbert Lectures I tried to interest scholars in the old Chaldæan deity. Recent discoveries, more especially among the tablets from Nippur now in the Philadelphia Museum, have thrown abundant and unexpected light upon the earlier history of the god and cleared up many of the problems connected with him. We have now learnt that he occupied a leading place in the religious thought of ancient Babylonia, and that his worship exercised a very important influence upon the religion of that country. The influence extended not only to Judah, where Ezekiel beheld the women who wept for the fate of the god, but through Hellenistic channels has left its mark even upon Christian thought.

Two illuminating books on the subject have appeared in English during the last few months. Professor Zimmern had already published some of the liturgies connected with the worship of Tammuz and drawn attention to their importance in his *Sumerische Kultlieder*; his work has been ably followed up in the two books I have undertaken to review. Dr. Langdon's volume is intended not only for the Assyriologist and Semitic scholar, but for the general public as well; Dr. Radau's work is addressed specially to the Assyriologist. The larger part of it consists of facsimile copies of the texts relating to Tammuz preserved in the Museum of Philadelphia, but these are preceded by an introduction which is full of both learning and suggestiveness. Dr. Langdon's work is more comprehensive, but the learning displayed in it is equally wide and detailed; every side of the question is passed under review, and it gives an account of the Babylonian mother-goddess and her son, or husband, which is as complete as our present materials allow it to be. It will be found intensely interesting by all classes of readers.

Tammuz, like his mother Innini, was of Sumerian origin. His mother was the earth-goddess, and Tammuz himself the god of vegetation. As vegetation withers and dies, so too did the god, and his death was celebrated by mournful liturgies and wailing women. But vegetation dies only to live again, and Tammuz, therefore, also rose from the dead. His mother had sought him in the netherworld, in the depths of that earth wherein the seed germinates, and her own imprisonment in Hades brought with it the reward of his resurrection. The relation of the god of vegetation to mother-earth, however, admitted of yet another explanation. Tammuz could be not only the son, but the consort also, of his mother, and the goddess who sought him in the world below could thus be bride as well as mother.

In passing to the Semites the worship of Tammuz underwent many changes and modifications. But even in its Sumerian days it had attracted to itself the cults of various deities and assumed different forms in the different states of Babylonia. The earth-goddess and her son had been adored under manifold names, and conceived of in manifold ways. Tammuz was sometimes a shepherd, sometimes an agriculturist, sometimes a fisherman; this latter conception of him must have grown up in Eridu where he was known as 'Tammuz of the Deep.' One of the most interesting chapters in Dr. Langdon's book is that on 'Ophidian and Oracular Deities,' where he proves that Tammuz, like his twin-brother Nin-gis-zida, 'the sovereign of the firmly planted tree,' was once a serpent-god whose symbol, the serpent twining round the stem of a tree, is found on early monuments. Tammuz and Nin-gis-zida stood on either side of the entrance to the heavenly Paradise, like Boaz and Jachin on either side of the door of Solomon's temple, wherein they forbade the enemy to enter. The earth-goddess herself was also symbolized by the serpent; the serpent denoted the earth, as the Lydians said, for it was a child of the soil. To this day schoolboys believe that worms are generated by the mud.

[1] *Tammuz and Ishtar.* By S. Langdon. Oxford: Clarendon Press, 1914. *The Babylonian Expedition of the University of Pennsylvania: Sumerian Hymns and Prayers to god Dumu-zi; or, Babylonian Lenten Songs.* By Hugo Radau. Munich, 1913.

In the later days of astral theology Tammuz and his mother were translated to the visible sky and transformed into constellations and stars. Like Dr. Langdon I do not believe that this goes back to an early period: astral theology was the counterpart of astrology and astronomy, and all three grew up together. Whether Tammuz was ever impersonated by a living or dead man is a different matter. Dr. Langdon follows Professor Zimmern in thinking that a remarkable hymn from the temple-service of the city of Isin commemorates certain Semitic (not Sumerian) kings who played the part of Tammuz and died, like the god, 'for the life of their cities.' But I agree with Dr. Radau in believing that the hymn has quite a different meaning, and that it really refers to Istar's visit to Hades, where she wishes to 'rest' with the deceased kings of Isin. I can find no evidence either in Babylonia or in any other part of the Semitic world for Sir J. G. Frazer's theory of a king who takes the place of a god and has to pay the penalty of his divine kingship by being put to death. Kings are indeed put to death among certain savage African tribes when they are considered too old to perform their duties, but the only authenticated case of the sort in the ancient civilized world was that of the priest of Aricia who was not a king, and was just the solitary 'exception which proves the rule.'

It is needless to say that Dr. Langdon and Dr. Radau do not always agree in the inferences they draw from their materials or in their translation of individual words and phrases. The decipherment of the Sumerian language is still young, and that of the Tammuz texts still younger. The astonishing thing is that the two scholars should agree so largely; there can be no better proof of the progress that has been made in Sumerian studies, and of the extent to which the ancient language of Babylonia is now known. Dr. Radau is too much inclined, however, to resolve all the various deities of Sumerian Babylonia into forms of Tammuz and his mother, outdoing in this respect the later theologians of Chaldæa. But there can be no doubt that Sumerian theology at a particular date rested on a Trinity in which a mother-goddess and her son played the leading part, and I fully agree with him that in this as well as in the Tammuz cult we have one of many 'foregleams' of Christianity. Would Dr. Langdon, however, assent to his assertion that the resurrection of Tammuz is never mentioned in the dialectal texts of southern Sumer?

By a slip of the pen Dr. Langdon himself speaks of 'Central Asia' as the primitive home of the Sumerians. As they carried the vine with them, however, they must have come from Armenia, in accordance with the old tradition which brought the survivors of the Deluge from Ararat to Babylonia. The Babylonian map of the world similarly places Ura-Urdhu at the foot of Mount Nizir, where the ark rested, in northern Kurdistan. I ought to add that *Tammuz and Ishtar* is provided with a very practical Index.

Notes and News.

An important paper has lately been read by Professor Friedrich Delitzsch before the Berlin Academy. The Museum at Berlin has recently acquired some cuneiform tablets from Boghaz-Keui, the ancient Hittite capital in Cappadocia, and among them are fragments containing dictionaries or lists of words in Sumerian, Assyrian, and Hittite. There is usually also a column giving the pronunciation of the ideographs by which the Sumerian words are expressed, so that their pronunciation is at last settled. Still more important is the column in which the Hittite equivalents of the Sumerian and Assyrian words are given, as these will form a starting-point for the interpretation of the Hittite cuneiform texts of which there is a large collection at Constantinople. One result, as Professor Delitzsch points out, is to show that the Hittite language was not Indo-European. Its relations must be sought among the languages of the Caucasus. One of its main characteristics was the extent to which the composition of words was carried.

The Song of Habakkuk.

By the Rev. H. Northcote, M.A., Boulogne.

Perhaps the greatest religious difficulty felt by thoughtful and sympathetic people is the pain of the world. They feel it impossible to believe that a God of love, such as the Christian Gospel proclaims, should inflict, or allow to be inflicted, such vast and varied suffering. This prevents some, who are honest with themselves, declaring their faith. They are not sure that they have attained to faith; and they will not make, on the guarantee of others, an unthinking and, as it seems to them, an unfeeling profession of it.

But some at least of these saddened and perplexed souls win their way to, or rather are supernaturally granted, not a detailed solution of this ever-incumbent and distressing problem, but a certainty that it has a solution, a certainty which produces such wonderful effects in the soul that only a very few, endowed with the rarest religious genius, have been able to express them in words.

Such men as these, who have tried to interpret, to unfold the inwardness, of the pain of the world, have had to bring that pain into relation with their conception of God; and according as their principal idea of God was that He was a Judge, or an incensed Sovereign, or a Spirit confined and oppressed by matter, or a Redeemer, they thought of the world's pain as judicial and punitive, or as educative and liberating, or as sacrificial and sacramental. Modern Christianity with the long world-experience behind it, and with its broad panoramic view of creation, is able to combine some of these views of the meaning of pain.

But anyhow, neither ancient nor modern religious thought has been able to detach the huge fact of pain from its connexion with the Will of God; so that it is only by personal faith in God that people ever could find, or ever will be able to find, a true and permanent and comforting answer to this question which haunts them.

Really illuminated souls reach a stage of faith at which they can actually rejoice over the pain of the world, even when they think of it as judicial and punitive, even, that it is to say, when they refer it to the anger of God. God's judgment and God's anger are causes of rejoicing to our true and higher selves. They gladden all creation, so far as it has a sense of its real meaning and destiny; so that the poets of Scripture call on the floods and the trees, the whole circle of Nature, to clap hands before the God who judges and who inflicts pain, or at any rate allows pain to happen.

Much more, when a soul has attained to a sight of the sacrificial and sacramental side of the world's pain, does it find comfort and even rejoicing at the remembrance and sometimes even at the experience of pain. There are some pains, indeed, so acute, some agonies of mind so all-absorbing, so imperative and exhausting in relation to physical energy, that sufferers cannot take in the spiritual lesson of the pain at the moment, and can understand it only when they have leisure and energy, in this world or in another, to relate the painful experience to other experiences, and so interpret it. But somehow and somewhere and by some psychological process, the human spirit has before now learnt, in majestic outline if not in fullness of detail, the meaning of the pain of the world in relation to the idea of God; and it has been made more and more clear that that meaning is good.

I give two passages in illustration of what I mean. One is from ancient, the other from modern religious literature. I give the modern passage first. It is the simplest and most self-explanatory.

'"*Fiat voluntas Tua sicut in cœlo et in terra*" is the prayer of prayers, which far from asking for a suspension of the laws of the universe, expresses, and by expressing deepens, our whole-hearted assent to the will and ways of God, however inexplicable they may seem from our point of view.

'God comes to us "in vestments spotted with blood," and with a semblance of injustice and severity, which, if we looked only at appearances, would be intolerable. But when we know that Love is at the centre of all, we know with certainty that whatever shocks us is the creation of our own limited vision, and that when we shall see all, "God will be justified."'[1]

The other passage, of similar import, is the

[1] 'Sul Mistero del Dolore,' in *Adveniat Regnum Tuum* (Milano, 1912), pp. 424f. This beautiful chapter is based on an anonymously published English book, which I have not seen.

grand, weird Song of Habakkuk. I shall not consider the critical questions raised in connexion with it, but shall try to unfold, and express in a metrical version, its full spiritual message.

The poem has three parts, the first presenting with great power the Theophany as held in early Israelite tradition; the second giving the religious interpretation of the Theophany; and the third describing the effect produced in the poet's soul.

The evil which stood in the foreground to the poet's vision, was the oppression inflicted on Israel by either the Assyrian or the Chaldean power,—the data do not allow us to determine with certainty which it was. There is a reference in v.[13] to a tyrant emperor and probably to his capital. The evil and violence suffered by Israel seem to be symbolized as flooded rivers discharging themselves into a stormy sea. Those who have seen rapid and mighty rivers in flood, as I have seen in New Zealand, will readily understand how a poet could use them as a figure of unchecked pride, violence, and cruelty. Habakkuk, if, as is probable, he was indeed the author, will have thought especially of the great Mesopotamian rivers in this way. But it is needless to add that his spiritual gaze took in, besides the injustice and atrocities of the great military empire, evil in general. He rejoiced in the conviction that evil roused God to anger, and that His anger was backed by a might—presented by the poet under stupendously forceful figures—before which all other powers must bend or be broken.

The Hebrew is very concise, and in some places obscure; but I venture to hope that both in my expansions of the figures employed, and in my intuitions of the meaning of obscure passages, I have not swerved from the lines of the spiritual message given in this sublime poem.

I now submit my version to the reader.

The Song of Habakkuk.

2 Mine ears have heard the fame of God's awaking;
The iron chain of hopeless years is breaking.
Before Thee, Lord, men's hearts to dust are turning;
Yet think on mercy when Thy wrath is burning.

3 See how, from Teman or from Sinai,[1]
Eloah's glory covers earth and sky.

4 His light o'erwhelms the sun, and at His side[2]
The jagged lightnings glitter far and wide.
A radiant veil conceals the power of God;
5 Black plague and fiery fever wait His nod.
(The rank of gods themselves had once those twain,
Who now are servitors in Jahweh's train.)[3]

6 Where for a moment rest His glowing feet,
There melts the solid earth with fervent heat.[4]
Before His glance, what panic terrors seize
The nations lying lapped in godless ease.
The everlasting hills before Him bend
Whose ways have neither starting-point nor end.
7 The camps of Midian and of Cushan quake,
When Jahweh's whirlwind doth their curtains shake.

8 Is it for vengeance on the raging rivers
and 15 That thus unceasingly the lightning quivers?
Or doth the sea's prodigious might aspire
To brave in proud rebellion Jahweh's ire?
Not e'en the billows, in their surging courses,
Hold aught of fear for Heaven's chariot-horses.

. . . . . .

9c Now, by the onrush of the waterspout,
and 10 On Paran's slopes fresh furrows are cut out.[5]
The mountain-rocks themselves, the world's supporters,
Tremble beneath the moving mass of waters.
The very deep cries out in his alarm,
And lifts on high a supplicating arm.

11 From their bright thrones, on this tremendous day,
The moon and sun own Jahweh's mightier sway;
Hiding within their palaces, in fear
Of His swift arrows and His flashing spear.[6]
12 This massy world Thou dost in anger thresh,
Much more canst Thou destroy man's feeble flesh.

13 Strike louder strains for this our triumph-song;
Lord Jahweh comes to war against the wrong:

9 Salvation's bow at last is bared and stringéd;
With righteous judgments Jahweh's shafts are wingéd.[7]

---

[1] The storm-theophany arose south of Palestine in the Edomite or the Sinaitic country, and moved northwards. The reasons for this location are not known (Driver on Dt 33[2]). Perhaps they were atmospheric.

[2] I adopt this rendering of מְיֵרוֹ.

[3] This suggestion is adopted by Gressmann (*Der Ursprung der israel-jüdischen Eschatologie*) from another German scholar.

[4] Read with Wellhausen וַיִּמֹּגּ for וַיְמֹדֵד.

[5] I am persuaded, in spite of Davidson's comment, that this is the meaning of v.[9c].

[6] Somewhat similarly Herodotus (ii. 24) believed the sun to be driven out of his course by storms.

[7] This verse would seem to suit better as lines 3 and 4 of v.[13]. I have accordingly transferred it.

13 Thou art come forth to rescue Thine elect,
The head of Thine Anointed to protect.
But on the tyrant's head Thy mace shall fall,
And that within his own imperial hall.[1]
From queenlike cities shall Thy fury tear
The regal robes, and leave them stripped and bare.[2]

14 The whirlwind's besom sweeps the prairie-tract;
The springing lion draws his strength compact;[3]
So Belial's sons the helpless poor oppress;
But Thy sharp spear shall win him sure redress.
The stoutest helms forged by the armourer's art
Are frail as shells before Thy pointed dart.

16 When first mine eyes beheld the fateful day,
The heart within me seemed to melt away;
To frame a voice my lips had naught of power;[4]
Trembling I stood, as some scared fawn might cower.[5]
Yet in my deeper being came to birth
A strength that set at naught the ills of earth;
Though hosts of sorrows should my life invade,[6]
On that firm faith my soul should still be stayed.

17 What though the berries shrivel on the vine;
What though the fig-tree's branches fruitless pine;
The olive's promised fatness prove deceit,
The tender corn-blades wither in the heat;
Though plague consume the flock within the fold,
The cattle perish on the parchéd wold:

18 Yet none the less my lighten'd soul shall leap,
and 19 As mountain harts bound up the ranges steep,
From fear to faith, from faith to deathless joy,
Whilst Jah's high praises shall my harp employ.
The finished pattern of the web Time wove
Shall tell in golden letters 'God is Love.'

[1] Such is the vivid picture concisely given in four words in the Hebrew. The tyrant is probably the King of Assyria.

[2] For the presentation of imperial cities as queens, cp. Is $47^{5.7}$; and for the figure of stripping, Is $3^{16ff.}$ and *loc. cit.* The 'foundation' here stands for the city. The stripping is to be complete, even unto the neck. The perfects here are poetic or prophetic, *i.e.* they describe events which are still in the future, as having already occurred (Ewald's *Hebrew Syntax*, p. 3ff.).

[3] This figure is implied in the original, which says that the ungodly, with exulting triumph, springs on the poor man and drags him into a secret place, *i.e.* a den or covert, to devour him.

[4] The word 'voice' is certainly to be understood of the poet's own. There is no point in making *his* lips tremble at the voice of the storm.

[5] Lit. 'I trembled where I stood.'

[6] This line is very obscure. The figure seems to be that of a host pressing forwards, up slopes or hills, to the attack. I am not Hebraist enough to suggest emendations with any confidence, and would here merely ask better scholars whether the line should not read something like this:

כַּעֲלוֹת הָעָם יְגוֹנָי

'As when the people, *i.e.* the armed men, go up, so shall grief, pain (something of that kind) swarm in troops upon me.'

Contributions and Comments.

Lewisian and Curetonian Versions of the Gospels.

In our last article we tried to state that in Matthew's Gospel there are philological features which seem to suggest that the Lewisian text might have been written in Syria. In order to reach safely our final conclusion we will compare, in this study, the quotations from the Old Testament with this same Version and with the Curetonian. We will resort, if necessary, to the Hebrew text, and we will take as example for illustration only Matthew's narration as being nearer to the Aramaic thought than the three others.

By the evidence of history we know that, in the middle of the second century of our era, a strong Christian community was firmly settled in the capital of Osrhoene; and since, so far as geographical and historical science may insinuate today, the only language which could have been spoken, at that period, in Edessa, was the Syriac, and since the members of this new community were very likely imbued with the Judæo-Christian spirit, being most of them of Israelite extraction, it is possible to admit that several books of the Old Testament were already translated for the use of daily worship.

It would then be worth while to know whether, in Biblical quotations, the Lewisian text is in accordance with the Old Testament Pshitta. In other words, if the author of the Lewisian Version has written after the translation of the Old Testament Pshitta, it is perhaps probable that he would have used the same words as those already established in a previous sacred text; if, on the contrary, the words are quite different in both texts, it is, likewise, probable that the Lewisian Gospel of Matthew preceded the translation of the Old

Testament, at least for the books from which the quotation is drawn.

1^{23}. *Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel.* The Curetonian text is in harmony with the Pshitta, and has: 'His name will be called.' The Lewisian is as follows: 'They shall call his name.' The Hebrew is: 'She shall call his name.'

2^{18}. *Rachel weeping for her children; and she would not be comforted, because they are not.* The words 'they are not' are similar in the Curetonian and in the Pshitta, but not in the Lewisian, which supersedes them by a pronoun having the same sense.

4^{16}. *The people which sat in darkness, saw a great light, and to them which sat in the region and shadow of death, to them did light spring up.* The Curetonian and the Pshitta have the same words for *saw a great light*, the wording of the Lewisian is different, and, curiously enough, this last Version omits even the word 'great,' which is clearly expressed in Hebrew. Moreover, in the Hebrew sentence 'the land of deep darkness' (Is 9^{2}), the word 'land' is replaced in the Lewisian text by a substantive resembling that of the Arabic language and meaning, 'sadness, sorrowful sighing.'

8^{17}. *Himself took our infirmities and bare our diseases.* The word used in this sentence for 'infirmities' is identical in the Curetonian and Pshitta, but quite different in the Lewisian.

15^{4}. *Honour thy father and thy mother, and he that speaketh evil of father or mother, let him die the death.* The Curetonian has according to the Pshitta: 'let him be killed.' The Lewisian has with the Hebrew: 'let him die the death.'

27^{35}. *And when they had crucified him, they parted his garments amongst them, casting lots.* The Curetonian text is missing here; we cannot, then, have an idea of its wording. In the Lewisian, the words used to express 'garments' and 'casting lots' are different from those used in the Old Testament Pshitta.

In carefully examining these quotations, the reader will notice that the Lewisian text deviates, sometimes in a very striking manner, from the wording used in the Old Testament Pshitta, and that when its ordinary omissions are not too accentuated, it often gives us a direct translation of the Hebrew text more than a mere reproduction of a previous Syriac text already in existence. On the other hand, the Curetonian Version seems to be, roughly speaking, under the influence, or at least more in harmony with, the Old Testament Syriac.

In some other cases, especially when the Evangelist is giving the general sense of the sentence used in the Old Testament, rather than quoting textually, the text of all our Versions is naturally different; *sint in exemplum*:

$15^{8.9}$. *This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrine the precepts of men.* Referring to Isaiah (19^{13}) we find that the quotation is somewhat free, the original lacking even the phrase, 'but in vain do they worship me.'

In the case of these free quotations, there is very often a perfect agreement between the Lewisian and the Curetonian Versions; for instance, in the following verses, the phraseology of both texts is identical:

2^{6}. *And thou, Bethlehem, land of Judah, art in no wise least among the princes of Judah, for out of thee shall come forth a governor, which shall be shepherd of my people Israel.*

10^{35}. *For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.*

Sometimes, even the text of the Pshitta of the New Testament does not suit *verbatim* the Old Testament, but if, as we think with many critics, this Version is only a revision of the *Evangelion Da-Mepharreshé* undertaken in the latter half of the fourth century, to make it conform more to the Greek text, these discrepancies of wording must not astonish us too much. When the Christian writer was facing two texts, the Prophetical and the Evangelical, his choice was naturally and very justly inclined to stand closer to the Evangelist than to the prophet.

Can this short review demonstrate that the Lewisian text has, generally speaking, preceded even the translation, into Syriac, of the Old Testament? If the answer be affirmative, an important clue to the fixing of a probable date for its composition has been found. In our next article, we shall attempt to make this hypothesis more plausible by some other topics inspired chiefly from its intimate linguistic constitution.

A. Mingana.

Woodbrooke, Birmingham.

'With Jesus' in Acts iv. 13.

Does not a strict regard for the imperfect tense of the substantive verb suggest the most natural interpretation of the last clause of Ac 4^{13}? The apostles were asked 'by what power, or in what name,' they had healed the lame man; and they answered that it was 'in the name of Jesus Christ of Nazareth,' etc. Whereupon, as they were 'unlearned and ignorant men'—a feature which, in the Judean mind, distinguished their Master (Jn 7^{15})—it was at once concluded that 'THEY WERE WITH JESUS,' *i.e.* were of the Jesus company.

There is, in the circumstances, no need to assume a pluperfect sense of the verb, as in the A.V. and R.V., for the context gains nothing from the thought of a past companionship with the Lord. True, we may express such companionship by the use of σύν with dative, as in Lk 8^{38} and 22^{56}; but equally, by the same preposition, we may express a spiritual association, a sympathy of experience, as in Ro 6^{8} 8^{32} (cp. 2 Co 4^{14})—'died with Christ,' etc. At the same time, we should not overlook the 'with' of consenting judgment, or party connexion, as found in Ac 14^{4}: 'These were with (ἦσαν σὺν) the Jews, and those with (σὺν) the apostles.' That is, they AGREED WITH them; they acquiesced in their respective opinions and contentions (cp. Ac 19^{38}).

I suggest that this latter sense gives us the meaning of Ac 4^{13}. The apostles were recognized then and there, as being WITH JESUS, *i.e.* of the Jesus party. There is no need to render '*they had been*'; there is more of actuality in 'THEY WERE.' In like manner, we to-day are reported to agree in the judgments and practices of others—to be 'WITH THEM.'

To the Sanhedrin it was immaterial whether the apostles 'had been' with Jesus; it was enough for them that the men WERE WITH HIM. Thus the phrase in question assumes a larger significance, and is properly available for present service in the description of those who speak and act as the apostles did—they are 'WITH JESUS.'

JAMES W. THIRTLE.

Stratford, E.

Did Moses write the Pentateuch in Babylonian Cuneiform?

PROFESSOR EDOUARD NAVILLE, in his recent book *The Archæology of the Old Testament*, with the subtitle, *Was the Old Testament written in Hebrew?* maintains that Moses wrote the Pentateuch in the Babylonian idiom and in the cuneiform characters.

The argument whereby Professor Naville develops and supports this hypothesis may be summarized as follows:—

1. Moses knew the Babylonian idiom and the cuneiform characters, because he was 'instructed in all the wisdom of the Egyptians,' and this wisdom included, as the Tell el-Amarna tablets prove, a knowledge of this idiom and these characters. 2. The characters and the language Moses used in writing the Ten Commandments on the second 'two tables' was 'called God's writing,' for the original tables are said to have been written 'with the finger of God.' This sacred writing cannot have been hieroglyphics. 3. Supposing that the 'common characters' such as are spoken of in Is 8^{1} had been invented in the time of Moses, he would not have used them for the writing of the divine words. 'He would not use *hereth enosh*, nor the common characters, admitting even that they were invented in his time, which is far from being established. They would never have been called the work of God' (p. 20). 4. It is most probable that he employed the Babylonian idiom and the cuneiform characters, for 'It is quite possible that Moses knew who Hammurabi was, and that this king was for him a legislator above all others. When he had to write laws himself, laws which God had dictated to him, as Marduk was said to have done for the Babylonian ruler, Moses must naturally have been inclined to adopt the language and the writing in which the great lawgiver of his country had proclaimed and written his code. It was the most appropriate language for laws and also for expressing divine words' (pp. 21, 22). 5. What we now know of the extent to which cuneiform writing was employed in the time of Moses makes it probable that he employed it; for, 'the more attentively we consider the circumstances in which Moses lived, the nation to which he belonged, and the traditions which he followed, the clearer it appears that he could not have written anything but Babylon-cuneiform' (p. 22).

Now, we ask ourselves, How does this hypothesis agree with the historical statements which we find in the Pentateuch?

In what follows we argue solely from the standpoint of Professor Naville, that Moses was the

author of the Pentateuch. We do not maintain that Moses did not write Babylonian cuneiform, but only that if he wrote the Pentateuch it is improbable that he employed this idiom and character.

1. Moses knew of a writing which might have been employed by him which was not cuneiform. This script was one which could be *wiped* out. 'Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written' (Ex 32^{32}).

2. He enjoins that the words of the 'oath of cursing' be written in such a script. 'And the priest shall write these curses in a book, and he shall blot them out in the water of bitterness . . .' (Nu 5^{23}).

3. The command given in Dt $27^{2.3}$ to cover the great stones with a coating of lime or gypsum and then write on them 'all the words of this law,' evidently points to a writing that was not cuneiform; and the fact that the people are commanded to write 'all the words of this law' in a script other than cuneiform shows that Moses had no such feeling as Professor Naville attributes to him about the unsuitability for the record of the divine words of characters other than those employed by Hammurabi.

4. In Nu 17^{2} we read, 'Speak unto the children of Israel and take of them rods, one for each fathers' house . . . write thou every man's name upon his rod.' Evidently Moses not merely knew of some other mode of writing, but, on occasion, employed it. It is scarcely possible to believe that for a temporary purpose he went to the trouble of imitating on the rods the cuneiform characters; nor is it likely that he would employ on these rods, which were to be laid before the Lord, the hieroglyphic characters. They would, as Professor Naville says, be a violation of the second commandment.

5. The command to the people to write 'these words which I command thee this day,' 'upon the door posts of thy house, and upon thy gates' (Dt 6^{9}), compels the inference that the people knew of some form of writing other than cuneiform, and were not so unlettered as Professor Naville would have us believe.

6. The words of the law were to be learned by the people and taught to their children. We cannot imagine Moses summoning the people to learn commandments in a foreign idiom which to them must have been unintelligible. The words as written cannot, therefore, have been in Babylonian. This fact is brought out also by the additional statement that Moses 'took the book of the covenant, and read in the audience of the people; and they said, All that the LORD hath spoken will we do, and be obedient' (Ex 24^{7}). The book of the covenant was evidently written in their own language, so that they understood it when it was read to them.

Another passage which leads to the same conclusion is Dt 31^{22}, 'So Moses wrote this song the same day, and taught it to the children of Israel.' And again in v.^{30} we read, 'And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.'

The conclusion we come to, therefore, is that if Moses wrote the Pentateuch he wrote in the language of the people, which was certainly not Babylonian; and we cannot believe that when he knew of a script which was not cuneiform, and sometimes employed it, he deliberately passed it by, seeing that he had no feeling that it was not suitable for the record of the 'divine words.'

In conclusion, we must again add that this statement of the case is made from the standpoint of Professor Naville, that Moses is the author of the Pentateuch. It appears to us to be quite possible that Moses did write in Babylonian cuneiform, and that much that we have in the Pentateuch may be based on traditions arising from his writings.

W. R. W. GARDNER.

Zeitoun, Egypt.

Entre Nous.

Prayers for Children, for Boys or Girls, for Young Men or Women.

Three books are offered for the three best prayers for children, three books for the three best prayers for boys or girls, and three books for the three best prayers for young men or women. The prayers may be original or quoted. Any volume may be chosen out of the *Great Texts of the Bible* series, or out of the series entitled *The Greater Men and Women of the Bible*, or any of the following volumes—Clark Murray's *Christian Ethics*; Farnell's *Greece and Babylon*; Oswald Dykes's *Divine Worker*; Emmet's *Eschatological Question*; Forrest's *The Christ of History*. The prayers must be received by the Editor of THE EXPOSITORY TIMES before the end of August. If the prayers are not original, their source must be given exactly.

Norman Gale.

Messrs. Macmillan have published *Collected Poems*, by Norman Gale (6s. net). It is a fine generous volume, and generous are the thoughts it contains. And it is all instinct with adoration. There is no thought that is untouched by Christ, though no one can call the poems sacred. This is one of the most openly devotional, and it is, like the rest, very poetical.

LEAVING ALL.

It is not well that I should move
For ever in Life's easy street.
How should my feet not bleed for Love?
Love's bled for me. And Love is sweet.

I follow though the brambles tear,
And though the mountain track is rough.
How should I moan a cross to bear?
Christ went this way. It is enough.

Augustus H. Cook.

Dr. A. H. Cook is a great surgeon and a minor poet. He is a poet, though he has written but little and modestly. In *Eve Repentant* (Bell; 2s. 6d. net) he is strongest when inspired by home and friendship. This is one of the shortest poems in the book and quite characteristic.

FRIENDSHIP.

'Tis Christmas eve, and softly falls the cadence
Of silvery chimes where'er the traveller roams,
And that warm glow transfigures with its radiance
Bright faces in a thousand English homes.

These are not Magi, wrapt in adoration,
Who bow before the glory of the flame,
But lovers yet, who seal their consecration,
Still, heart to heart, eternally the same!

Katharine A. Esdaile.

The verse in Katharine A. Esdaile's *Lux Juventutis* (Constable; 3s. 6d. net) is mostly engaged in the service of love—human love, passionate and headlong.

The passion of night is on me, O my love,
The hot still night, that burns into my heart,
As that undying bark in fire once set
First ashen, glows now red, now violet,
Nor dies, nor scatters in dead dust apart,
So is my soul, lit from thy soul, O Love,
Burning, without or flicker or any start,
Unburned, though loving long and loving yet.

O fire of love, O strong, O burning flame,
Only when thou art gone are ashes grey,
Only the living know thy living name,
Only for them quickens dead night to day.
Love unto all in all the love-past came—
If life as love be mortal, who shall say?

The Great Text Commentary.

The best illustration this month has been found by the Rev. W. McLean, Auckland, New Zealand.

Illustrations of the Great Text for September must be received by the 20th of August. The text is Gn 13^{11}.

The Great Text for October is Lk 17^{32}—'Remember Lot's wife.' A copy of Walker's *Christ the Creative Ideal*, or of Sayce's *Religion of Ancient Egypt*, or of Allen and Grensted's *Introduction to the Books of the New Testament*, will be given for the best illustration sent.

The Great Text for November is Ro 5^{20}—'And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.' A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for December is Ps 51^{4}—

'Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.'

A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

The Great Text for January is Phil 4^{19}—'And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.' A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

We move so rapidly that the controversy which arose over the alternative 'Jesus or Christ' is already forgotten. It came to nothing. And the reason why it came to nothing, and has already passed into oblivion, is that the disputants had no common ground to stand on.

To the one side the historical Jesus was a fact and the ecclesiastical Christ a fiction. To the other both were facts, but the historical Jesus was incomparably the lesser fact of the two. The one side found the man Jesus susceptible of scientific verification, the Christ of God was no more than a pious invention. To the other the Christ of God was the life of their life.

The two sides to the controversy could not come in sight of one another. Why could they not? Because 'no man can say Jesus is Lord but in the Holy Spirit.'

Is it possible to translate that sentence into modern thought? It does not stand alone. 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' Jesus Himself said that. And St. Paul said, 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned.' Such sayings as these are rarely disputed; but they are more rarely accepted. Is it possible so to explain their meaning that the modern man, even he who is wise and prudent and not a babe in Christ, may see their truth and the force of it?

The attempt has been made by two men in two books which have come into our hands together. One of these books—it is entitled *Paul and the Revolt against Him* (Griffith & Rowland; $1 net)—has been written by an American author, William Cleaver Wilkinson. He is concerned with St. Paul. His desire is to rescue the Apostle from the hands of those who charge him with misapprehension of the gospel of Christ. This he seeks to do by showing that St. Paul had two different classes of persons to address. To the one he could speak only of the outward facts of the life of Christ. To the other he could make known the mystery of His gospel. And as he had to do chiefly with the latter class, it was inevitable that his teaching should seem more doctrinal and less historical than are the contents of the Gospels.

He had two classes to address, says Mr. Wilkinson. The one class had not yet come under the obedience of Christ. They were therefore capable of appreciating only facts of history. To them he spoke of 'Jesus and the resurrec-

tion.' The other class had 'obeyed the gospel.' To them therefore he could speak of the Atonement.

The doctrine of the Atonement is interwoven in the whole warp and woof of St. Paul's epistolary writing. Yet Mr. WILKINSON believes that it was a doctrine which the Apostle imparted to believers only. For 'it is a doctrine which cannot, by any ingenuity, or any eloquence, of presentation, be commended to the natural reason of men. There must first be the obedient heart, before a mystery of grace like the atonement can be with hope proposed to human acceptance. The resurrection of Christ, on the contrary, was an historical fact capable of being adequately attested. Paul accordingly at Athens preached Jesus *and the resurrection*.'

There is a difference in the very way in which St. Paul advocated the truths he preached. When the truth was one of external fact, such as the resurrection of Jesus from the dead, he established it by appeal to fact, and especially to the testimony of its witnesses. But when the truth was one of fellowship, when it could be apprehended only by those who had already accepted Jesus as Lord, he did not argue about it at all; he simply stated it, or at the most appealed to the Old Testament to confirm it.

Observe the word 'fellowship.' And with that word turn to the other book. It is the 'Fernley Lecture' for 1914. Its author is the Rev. William BRADFIELD, B.A. It is the work of a man of ability, and of that unconscious originality which gives the rarest charm to writing.

Now the title of Mr. BRADFIELD's lecture is *Personality and Fellowship* (Kelly; 3s. 6d.). And at one place in it he shows that facts of science and facts of fellowship are altogether different. So different are they that the knowledge of the one is different from the knowledge of the other. Two distinct kinds of knowledge are involved, the one a knowledge of things, which belongs to science, the other a knowledge of persons, which belongs to art and philosophy and religion.

They are two distinct kinds of knowledge. You may possess the one and be utterly unconscious of the other. So unconscious of the other may you be that you will deny its existence. And yet those who possess that knowledge which belongs to art and philosophy and religion are far more certain of it than those who possess scientific knowledge. For the natural man receiveth not the things of the Spirit; they are foolishness to him. It is the old text in a very modern and up-to-date translation.

The difference is between the knowledge of things and the knowledge of persons. Now any one with ordinary sense endowments can know things. He can know things as things and in their relation to other things. He can know sequences. He can know the facts of history. But if he is to know persons he must get into fellowship with them. And that involves self-denial, self-surrender, obedience in some form or other, with the result that the new knowledge is totally different from the old.

And if a man is to know God he must get into fellowship with Him. That is attained by faith, to use the old word. It is attained by obedience, to use a word with a rather more modern ring. Obedience is a good word. The faith that knows God is 'the obedience of faith.' It is the surrender of the human will—not its annihilation, or its mutilation, but its surrender; a willing act, and glad enough when made. It is an act which is recognized as the entrance into that 'large place' in which the whole personality has room at last to realize itself.

Now one striking thing about this knowledge of persons, and especially this knowledge of the personal God, is that it is surer far than is the knowledge of things. And that not at all because it is emotional. The discovery of a scientific fact

may be almost as emotional as the discovery of a person. But the things which science has to do with are purely passive. They make no response to their discoverer. They take everything and give nothing. The discovery of a person is a response, which in proportion as it gives again increases the confidence in the discovery. And when the return is at its highest, as in the discovery of God; when God, making response to the obedience of faith, gives Himself in the Spirit to the believer, the assurance is so great that the believer says, 'I am persuaded, that neither death, nor life, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus my Lord.'

An important volume of essays by Methodist scholars has just been published. Edited by Professor W. T. DAVISON of Richmond College, its contributors are Professors G. G. FINDLAY, Wilfrid MOULTON, and J. S. BANKS, of Headingley College; Professors W. W. HOLDSWORTH and Frederic PLATT, of Handsworth College; Professor Hope MOULTON of Didsbury; Professor H. BISSEKER, as well as the editor himself, of Richmond; and besides these tutors in the theological colleges, Dr. J. Scott LIDGETT, Principal Herbert B. WORKMAN, Dr. H. Maldwyn HUGHES, and Mr. F. L. WISEMAN.

The title of the book is *The Chief Corner-stone* (Kelly; 5s. net). And in accordance with that title every essay in it has to do directly with the Lord Jesus Christ. But it so happens that just at the present moment it is not the Person of Christ or His authority that is occupying our minds; it is not His revelation of the Fatherhood, or His atoning work; it is not even the evidential value of Christian experience; it is the significance of the supernatural. And to that essay, written by Professor Frederic PLATT, we wish to direct particular attention for a little.

For Professor SANDAY of Oxford has this way with him—he has had it all his life—that when he publishes a new book or even a pamphlet, we lay aside all our other books to read it; and when we have read it, all other subjects of thought fall behind it in interest. Dr. SANDAY has been writing about the supernatural. Whatever has led him to his present position—as we have elsewhere said, it is not altogether the study of the Gospels but partly also the influence of that scientific outlook upon things which is so hard to escape in our day—whatever has led Dr. SANDAY to doubt or deny the miracles in the New Testament, he has compelled us at any rate to look once more into the fundamental matter of God's ways of working in the world, so that we may see whether we must after all come to Professor HUXLEY'S conclusion that 'miracles do not occur.'

There is no issue more momentous, for it gives or takes away Christ. And there is none that touches us so pathetically. 'When we meditate upon the ways of Providence, are we touching a Father's guiding hand, or only studying the changeless perfection of a ceaseless mechanism of material forces? Do our prayers reach God, and move the Hand that moves the world, or do they only return to quiet our hearts into acquiescence with the reasonableness of "this dance of plastic circumstance" in which we are encircled?'

In his answer to the Bishop of Oxford, Dr. SANDAY distinguishes that which is contrary to nature from that which is above it. And Canon Scott HOLLAND replies 'Quite right!' But he does not see that there is any salvation in the distinction. Who would ask for anything against nature? The very idea of a miracle, to be of any argumentative value, depends on its being the effect of an adequate and reasonable cause. It has a 'nature' in accordance with which it has happened. Otherwise, he says, it would convey nothing to us. It would be a mere freak from which no conclusions of any kind could be drawn.

Whereupon we reach the central question at

once. What is nature? And that is the question to which Mr. PLATT addresses himself. If nature is a purely mechanical system, everything that disturbs that system is 'contrary' to it; and miracle of any kind is impossible. But if nature is the sphere of the immanent activity of God; if it is not a closed system; if its energies and laws are not ultimate realities, which bind the universe into a perfected causal nexus; if they are simply modes of the Divine activity, the form of God's self-expression—then there is nothing that is contrary to nature, unless it is also contrary to God. Now, with the arguable exception of the cursing of the figtree and the drowning of the swine, there is no miracle of all that are recorded in the Gospels that is out of keeping with the character of Christ, which is the character of God. There is therefore no miracle that is contrary to nature, and the distinction between contrary to and above nature falls to the ground.

That is why we say that the fundamental problem at present is the problem of the supernatural. And that is why we say that Professor PLATT'S is the central essay in this altogether timely volume. Give us first of all a God. Give us next a God who is always with us, who, in the words of Jesus 'is at work even up till now.' Any event that is in accordance with the nature of God is then in accordance with the nature of things. And miracles happen every day.

They happen every day, and therefore inconspicuously. But give us, as last request, a Person so in touch with God as Jesus, so sincere in prayer, so surrendered in will, and wielding, through these things even if not otherwise, the power of God in the earth, and then we shall surely experience the unexpected, and say 'What manner of man is this that even the winds and the sea obey him?'

Professor SANDAY'S letter to Bishop GORE has called forth many comments. But there has been nothing better than the notes which Canon Scott HOLLAND has written in *The Commonwealth*.

Of Dr. SANDAY he says the right things. 'He is the last man to accuse of rashness, or haste, or lack of feeling for others. Very slowly, very deliberately, very carefully, he has moved from point to point. And, then, his whole being is steeped in the Spirit. He lives very near to God. He is blessed with a most winning simplicity of soul, and a most tender humility. He is devout, gentle, saintly. He has served his Master so long and so loyally. He has consecrated all his gifts to this supreme service. He has won the honour and love of all who have the joy of knowing him.'

He says the right things also about the Resurrection. 'Christianity springs out of the Resurrection. It is unintelligible, unless its origin and momentum are found in the Risen Lord. The mere life failed to create a religion. It proved unable to establish a Faith that survived the death of Christ. It offered no final solution of the mystery of life. Rather, it deepened its trouble and its perplexity. The Christ had not entered on the life which makes Him our salvation until after the Cross and Passion—until Death had set His powers free—until He was seen and known as alive from the Dead.'

Then he comes to the evidence. For it is upon the evidence, or the lack of it, that Professor SANDAY relies. He may be more under the influence of philosophical theory or scientific dogma than he is aware of. We are all under these influences. We are more affected by them than we ever recognize. For they are the very tools with which our fellows work. And if men eminent in Science or Philosophy simply shut their mind to the entrance of anything that can in any sense be called miraculous, and do all their work without it, who can escape the infection?

Still Dr. SANDAY is moved by the evidence. It is on the Gospels themselves that he has done his

work. No man in our time has been more than Dr. SANDAY the ideal Gospel student. And it is because he finds the evidence on behalf of the miracles in the Gospels crumbling in his hands that he ranges himself beside the Modernists and doubts the fact of the Virgin Birth and even the bodily resurrection from the dead. So Canon Scott HOLLAND comes to the evidence.

And the moment he comes to a consideration of the evidence for the miracles in the Gospels we see how impossible it is to separate the historical evidence from our own selves. It cannot be taken by itself. It is there to be estimated by the mind, and the eye of the mind in one man is not the eye of the mind in another. Dr. SANDAY lays strong emphasis upon the ease with which myth and legend grow up round the name of one who has greatly impressed himself upon the imagination. Not only does a mythology easily attach itself to a powerful personality, but it grows round such a personality very rapidly. Dr. Scott HOLLAND admits it. But when he turns to the personalities of the Old Testament and the New, what he is struck with is the circumstance that in Israel this tendency was steadily and successfully held in check.

The very distinction of the Old Testament is that it moves away from myth and throws legend behind it. The religion of the Old Testament begins much as other religions begin. But 'its salient assertion is that God comes out in the act, that God is actually alive in history, that He really does things which abide, and that sheer and unmitigated fact is the material of revelation.' The prophets are entirely free from the legendary tendency. No myths gathered round the names of Isaiah or Jeremiah or Ezekiel. Yet these were the great teachers in Israel. Their lives were momentous enough. They touched the popular imagination.

And the New Testament itself contains the most striking example of all, 'There hath not arisen a greater prophet' than John. He kindled the wonder of the people as no one born of woman had ever done before. He shook the heart of the nation to its depths, so that all men were doubting whether human spiritual power could ever go beyond his, and were musing in their hearts whether he were not indeed the consummation of the human race, the Christ. Yet 'John did no miracle.' He came and went without gathering round him any mythical tales or leaving behind him the record of a single miraculous act.

Jesus did many mighty works. The contrast is most pronounced. How is it to be explained, except by the fact? It is not to be overlooked that the miracles of Jesus are by no means made much of in the earliest Church. No stress whatever is laid upon wonders in the early chapters of the Acts, or in the first of the Epistles. We are continually being told that St. Paul knew nothing, and cared nothing, about the earthly life of the Master. 'He certainly never evokes its effect: or appeals to its evidence: or troubles his argument with it at all. He concentrates his whole attention on the Death and on what followed Death. Nothing is made, anywhere, of the mighty works as wonders: they only come in at all, as normal and natural and historical and obvious elements in the memory of what He actually was. They belong, simply, to the record of how He went about doing good. They are remembered, so far as they are recorded at all, just as they appear in the Gospel story, as the necessary expression of His presence, the immediate manifestation of His character, the result of His being what He was. So it was said of the supreme, essential miracle of all. He was raised, just because He, being what He was, sinless and pure, could not be holden of death.'

It seems to Dr. SANDAY that some of the miracles in the Gospels were suggested by certain prophecies in the Old Testament. To Professor Scott HOLLAND the evidence looks all the other

way. 'The more closely it is looked at, the more certain it becomes that it is not the prophecies which suggest the facts, but the facts which select and extract the prophecies.' Why was one prophecy taken and another left? And why especially were the obvious and well-known prophecies ignored while obscure out-of-the-way and forgotten prophecies were brought into the light? Professor Scott HOLLAND believes that there is no explanation of this strange circumstance but the explanation that the facts were there first. The believer was puzzled and disconcerted by them. Then a passage from the Old Testament flashed upon him, drawn forward by some curious analogy with the fact. He saw that what troubled him had been allowed for in the Divine foresight and his mind was relieved.

In this way Canon Scott HOLLAND would explain the use of prophecy in the early chapters of St. Matthew. He gives an example. What could have reminded the evangelist of the words in Hosea, 'Out of Egypt have I called my son'? It is not a prophecy at all. It looks back to the past. It has nothing to do with the Messiah to come. But if the real Messiah had gone down into Egypt, this might disturb the loyalty of a Jew, until he remembered that God of old had called up Israel out of that very place and had loved him when he was there in hiding.

Again, there is no explanation of such a saying as 'In Rama was a voice heard' being used of the massacre of the innocents if no such massacre occurred. How could the words suggest the deed? We can understand how the deed might recall the words. 'It is only conceivable that it should be brought in out of interest in a fact which had happened and which recalls something so entirely different as the event now remembered.'

Once more, and more remarkable still, there is the Virgin prophecy in Isaiah which by Dr. SANDAY and others is taken as the probable source of the myth of the Virgin Birth. But the prophecy attracted no attention. It was never understood to be Messianic, or to have the least reference to the Messiah. The very word does not mean 'virgin,' but any young unmarried woman, any woman not yet married, but who, it was understood, would be married and bear a son. How could such a prophecy suggest the Virgin Birth? Again, says Canon Scott HOLLAND, 'it was not the prophecy which suggested the Virgin Birth, but the belief in the Virgin Birth which imposed its meaning on the prophecy.'

And when we pass from the Virgin Birth to the Resurrection, the argument is all the same way. The minds of Christ's disciples, we are told, were charged, by the tales of Enoch or of Elijah, with anticipations that would naturally take shape either in Resurrection or Ascension. But what are the facts? We have only the Gospels to go by, and the Gospels tell us unmistakably that the disciples had no anticipation whatever of a Resurrection or an Ascension. And even if they had had such an anticipation, how could the translation of Enoch or of Elijah have suggested it? Enoch simply vanished. 'He was not: for God took him.' Elijah passed out of sight, and with him 'all the fighting force of Israel' seemed to disappear. But the Gospel of the Ascension, says Canon Scott HOLLAND—and here at least his argument is unassailable—'the Gospel of the Ascension is the news of a great Arrival. Jesus goes only to come: to come as He had never come before: to come to take His power and reign: to come in all the fulness of His victory, to overcome the World, to possess the Earth, to build a City, to create a Body, a Church, the organ of the force of the Living God made operative here among men. The Ascension is not the End, but the Beginning. That is its whole vital value. There is not one single tale or picture, one phrase or syllable, from cover to cover of the Old Testament, that even remotely suggests such a conception as this. It is absolutely and utterly novel.'

Study-Travel in New Testament Lands.

By Professor Adolf Deissmann, D.Theol., D.D., Berlin.

II.

The steamers and railways are and must be important in a New Testament tour for the fundamental historical reason mentioned in my *St. Paul*:[1] the great lines of communication in ancient times, which were the paths of the earliest Christian missions, have in the main been adhered to by the modern steamship and railway lines. I have noticed since that this remark, obvious no doubt as soon as spoken, has been made by Ramsay himself[2] with regard to western Asia Minor: it must of course have suggested itself to others also. Any one, therefore, who wishes to visit the New Testament regions for study purposes with only a limited amount of time at his disposal is compelled to use the steamers and the railways. I do not think there is any scholar at the present day who would go to Ephesus or Laodicea by any other way than by rail from Smyrna, or to Corinth except by rail or steamer to New Corinth, or who would equip a caravan of camels to take him from Beyrout to Damascus or from Afium Kara Hissar to Konia. Ramsay himself, who occasionally refers to the displacement of the older means of locomotion by railway traffic as if it were a matter of course,[3] and who has no doubt travelled hundreds of miles in the railway carriages of Asia Minor, has pointed out both in his writings and in conversation with me the high value especially of the German-built railways in Asia Minor for the scientific study of the country. On a 'study-journey,' which has to be done with limited time and limited means, it would be downright folly to avoid the railway. I quite agree with Ramsay when he praises 'the old slow fashion'[4] of travel, which he himself pursued with admirable skill and success, but there need be no quarrel between good and better than good. I know the old slow method from personal experience. Apart from Jerusalem and other places that I visited in Palestine which are more important for the understanding of St. Paul than are Lystra, Derbe, etc., I reached Antioch in Syria, Hierapolis in Phrygia, Miletus, and Pergamum, among other important New Testament places, by slow routes: Hierapolis *per pedes apostolorum*, Miletus on horseback, the two other cities by driving. In doing so I experienced exactly the feelings that Ramsay so finely describes of a modern gradually approaching the great scenes of the history of our religion. The first sight of Antioch with its sharply defined ancient walls, or of the castle hill of Pergamum, and the white cascades of sinter at Hierapolis,[5] is an experience most stimulating to the historic imagination, and the first distant view of Jerusalem from El Bireh as you come from the north was to me fairly overwhelming. If I could make my choice for another study-journey, I would choose the 'slow' method, preferring the open carriage to every other possible means of conveyance[6]; but the conditions essential to this free choice are not likely to be fulfilled in my own or indeed in most

[1] P. 134 of the German edition; p. 201 of the English translation.

[2] *The Historical Geography of Asia Minor*, London, 1890, p. 59. I fail to grasp how Ramsay could so misunderstand me as to say (*Teaching of St. Paul*, p. 446) that I see no difficulty in St. Paul's having visited Angora because I was able to get there easily by train. Of course I meant that St. Paul could easily reach a city that was so well situated on the great ancient lines of communication, lines which repeat themselves in their modern counterparts. I do not say that because the railway now runs there, therefore it was easy for St. Paul to travel; the railway runs there now because there was an ancient line of communication there which might easily have been used in his day by St. Paul. In the same way Ramsay (p. 4) reproduces my words about the route from Colossæ to Ephesus so erroneously as to make absolute nonsense. I said (*St. Paul*, p. 18): 'At the present day it would be possible, on horseback and then with the railway, to get from Colossæ to Ephesus in a single day in case of need,' in the time of St. Paul, therefore, 'in a few days' journey.' Ramsay in his quotation omits the two corresponding notes of time (1 day now, a few days in the time of St. Paul), which are certainly correct, and makes me announce the fact to the world that it is now possible to travel from Colossæ to Ephesus on horseback and by railway. Again on p. 446 he states this point very obscurely.

[3] *Luke the Physician, and other Studies in the History of Religion*, London, 1908, p. 107: 'Until a few years ago you entered the bridge on horseback or on foot; now you enter in a railway carriage.'

[4] *Teaching of St. Paul*, p. 4.

[5] The hot springs come pouring down the slope and leave behind a white sinter which makes the whole hill white.

[6] There is a personal reason for this: an injury to my left knee received at the end of my military service at Tübingen in 1886 is some hindrance to me whenever I travel.

cases—one must have unlimited time and unlimited means.

There is nothing for it, therefore, but to stick to the combined method: to travel quickly where you can, and slowly where you must.

Is, after all, a rapid journey barren of profit? Are the days lost that are spent on the railway and the steamer? I deny it most emphatically. It depends very much on the traveller, especially on the degree to which he has prepared himself for the journey, and upon his receptive powers. I can of course say nothing as to my own personal qualities in this respect, I can only certify that *to me* the 15 'railway days' on my two journeys furnished an abundance of impressions that *to me* were most valuable. I must remark that I experienced on both my journeys what is not infrequently reported by travellers in Greece and Anatolia—a marked increase of receptivity, a sort of regeneration of the inward eye, a delightful freshness and comprehensiveness of the imagination. It is just what happens with one's camera: in such sunshine all the pictures turn out better. We were on several occasions fortunate enough to travel with people who knew the country well (German railway officials, Anatolians, etc.), and what profitable hours of converse they were that we had concerning the parts we were traversing, and the East in general. Moreover, many of the regions through which the railway passes are in their larger outlines so simple or so readily grasped that, at the leisurely rate of progress of Oriental trains, you can very often obtain the same impressions as Ramsay thinks only possible by the 'old slow way.' What person possessed of some mental culture and the slightest knowledge of how to look at things can travel by rail from Athens viâ Megara to New Corinth without experiencing deep emotion? Is it not the same with the descent through the Yarmuk valley to the Sea of Tiberias? or the passage of the eleven bridges in the gorges of the Kara Su before Biledshik? Has not Ramsay himself, the upbraider of noisy trains,[1] taken snapshots with his camera at this very spot from the moving train?[2] These are landscapes which affect us vehemently by their powerful and characteristic outlines. It is, of course, much easier to take in the simpler regions as one is carried along, say in the district round Gordium, or certain parts of Lycaonia, or the monotonous fields of crumbled lava in the Trachonitis.

If the railway days are regarded as working days, they also become days of harvest. Each of these days must be prepared for and made the most of, just like the days 'free from trains,' as Ramsay calls them. The day is not wasted by going to sleep in the train; newspapers, fortunately, there are none. Instead of them you have ready at hand, even in the railway carriage, the necessary learned apparatus: the maps, recent monographs, modern books of travel, Strabo, the New Testament, the apocryphal Acts of the Apostles, the Apostolic Fathers. Every appropriate portion of text has been marked and noted long ago in preparation for this journey; and after animated discussion with your fellow-travellers of like tastes, each of whom—ancient historian and archæologist, ecclesiastical historian, Bible student—has his contribution to make, the texts and the maps go from hand to hand. Before reaching Philomelium you read the letter of the church of Smyrna to the church of Philomelium concerning the martyrdom of St. Polycarp; before Philadelphia and Sardes you run over the messages in the Revelation of St. John. Then, when these cities rise up before the eagerly observant eye of the traveller, now thoroughly awake to every impression, the ancient text, so venerable and so familiar, for whose sake the place is sacred to us, blends with the impression of the moment, which is indeed brief but may be deep if there is any depth in the traveller, and the result is a new and complete picture, a thing of joy, with one advantage that nothing can replace: it is of our own making. Afterwards, in revising the literature of the subject at home, the individual picture we have brought back from the journey, helped out by notes, sketches, and photographs, becomes a fixed point from which to get our bearings historically. Should we venture to speak of any of these individual pictures, the critic may ridicule or cast doubts upon our treasured possession, but no gesture of irony will ever be able to deprive us of what we have once—rapidly but surely—gained for ourselves.

[1] *Teaching of St. Paul*, p. 4: 'nature cannot speak amid the noise of the train.' That is a very bold assertion. When Nature speaks, and because Nature speaks, I hear her voice above the noises made by man.

[2] Cf. the pretty view of the rocky precipices on the Kara , taken 'from a window of the German railway train passing through the gorge' (*Luke the Physician*, p. 107, with Plate I.).

The railway days are also by no means unproductive in the sense of deepening our view of Oriental civilization — literally our *view*. The greatest fact in the history of recent Oriental civilization is the coming of modern technical methods into a world that had remained on an ancient and medieval footing. Everybody knows this, for it is to be read in every newspaper; but here too, how living our borrowed knowledge becomes through seeing with our eyes. We notice little things that an outsider would think of no importance, and often it is to them that the quickening effect is due.

When you have been seeing for days the ancient Anatolian plough at work in the fields as you pass by on the railway, and then catch sight of a whole truck-load of new ploughs of modern type alongside the goods-shed at Akshehr station (Philomelium), that one small observation brings the great fact referred to vividly before the imagination. At Alwanlar station a countryman in a two-wheeled ox-cart, its wheels spokeless and consisting of mere wooden discs, drives up the embankment leading to the goods dépôt, and there we have the most primitive and the most modern form of vehicular traffic side by side. That disc-like wheel trundling beside the railway in Ramsay's 'old slow fashion' is certainly the earliest ancestor of all wheels; the late Roman sarcophagus from Ambar Arassi in Lycaonia, which we had seen in the Imperial Museum at Constantinople, had already taught us that such wheels were in use in Asia Minor in ancient times. The two-wheeled ox-cart itself, however, with its solid wheels, is not infrequently met with in modern Asia Minor. I found it again on an ancient relief from Ephesus published by J. T. Wood, and traced it back to the wall-pictures at Medinet Habu, of the twelfth century B.C., where the Pulasata (Philistines) are seen travelling with their wives and children in carts of this description.

Reflecting on this juxtaposition of the ancient and the modern we easily come to see the parallelism that obtains here as elsewhere between externals and the essence of things. The railway in Asia Minor conveying goods loaded up from the primitive Phrygian peasant's cart, and the modern plough invading the agricultural system handed down from immemorial ancestors, become to us symbols of the great facts for the sake of which we have become pilgrims in this land. We hear something of the marching-rhythm of the spiritual forces which thousands of years ago made their way in here from abroad, new creative energies, conquering and to conquer. When to this Philomelium a roll of the Septuagint first was brought, when the news of Jesus Christ first came, then, as now to-day, there was growth in Anatolia, and the Apostle who more than any one brought about that growth must be counted in the ranks of the pioneers of Anatolia, beginning with the Greek colonists and thinkers, and ending with the European engineers and German officers.

The days on shipboard yielded me no less rich a harvest than the days on the railroad. I do not mean the few days on the 'big' steamers, where instead of the East you see not unfamiliar specimens of Europe and America in their best clothes facing prodigious menus; I mean, of course, the days spent on Levant steamers of small and middling size. On these ships was the Orient, and I would indeed not willingly miss the opportunities I had of observing the life of the people there. A religious service held in the evening between decks by Siberian and Russian pilgrims to Jerusalem on board the *Korniloff* in March 1909, off Rhodes, gave me, for example, an overwhelmingly magnificent impression of ancient popular religion allowed to grow up wild, the like of which I had seldom experienced.[1]

Ramsay,[2] influenced by his recollections of a voyage with Mecca pilgrims on a Turkish steamer, denies the possibility of studying the popular life of the East 'in the sordid and degrading surroundings of a crowded Russian steamer deck.' He says it is not 'the natural East' that one sees there, but 'the East mean and denaturalized,' and Russian and Siberian peasants can convey no impression of the ancient popular life of the East. To which it must be replied that different travellers see things differently; if Ramsay learnt nothing on board a Turkish pilgrim steamer,[3] it does not follow that it was impossible for me to learn anything on the Russian.

I do not at all see why the dirty surroundings should prevent me from doing so. They ought rather to be, paradoxically speaking, a help than a hindrance, for it must be confessed (without prejudice to my enthusiasm for the East) that wherever the common people are concerned, and fre-

[1] Cf. my sketch, 'Jerusalem the Holy City' in *The Constructive Quarterly*, June 1914.

[2] *Teaching of St. Paul*, pp. 444 f.

[3] I envy him the voyage.

quently elsewhere also, the East *is* still at present dirty and unhygienic rather than (according to our doubtless better ideas) clean.

And the principal thing is: the East as represented by these masses of pilgrims is certainly 'low,' but not on that account 'denaturalized.' Like any other area of civilization, the East has in all times and places possessed the same, relatively unalterable, lowest class, which still to-day acts as a foundation to support the higher and indeed the very highest culture. Where you come upon what Ramsay calls the 'mean' East, it is not something denaturalized, but something natural, that you encounter. Shall we never get rid of the mistaken doctrinaire notion that the rude is always a 'degeneration' of the elegant? Is the wild plant less old than the cultivated? Cultivated varieties can run wild again, but in almost all cases the wild is a forerunner of the cultivated. I fear that in that reference to the 'denaturalized' East there lies something more than horror at the sordid surroundings—horror which I respect, and which I share at least as earnestly as the refined Scottish scholar. I seem to detect a depreciation of all popular, unconventionalized wild growth, and an over-appreciation of cultivated varieties—the same over-appreciation of the conventional which seems to me to be the real motive of all the opposition to my picture of St. Paul.

Ramsay's statement that Russian and Siberian peasants cannot picture to us the popular life of ancient Asia is specious, but it is also incautious. It is obvious that I always mean indirect light when I conceive of the ancient East as illuminated from the modern East, and I have deeply pondered the question, how far the theory of an 'unchanging East' may be a danger to research. But it seems to me to be certain that the condition of soul which I call 'pilgrim piety,' and which was a great power in the ancient East, is alive to-day, so far as essential characteristics are concerned, in modern pilgrimage religions of the East, be they Christian, Jewish, or Mohammedan.

So too it is justifiable to assign to the East the religiousness of the Russian lower orders, even if it be necessary to distinguish between an eastern and a western type of the same. I do not hold the position of a certain Berlin historian, who maintains that Eastern Europe begins at the Elector's Bridge at Berlin, but it cannot be denied that Russian popular religion and Russian popular culture in general are strongly rooted in the religion and culture of the ancient East. A scholar friend of mine told me once that when he goes from St. Petersburg to Athens he is struck by the strong resemblance it presents to Slavonic civilization. Shall we not get nearer to the truth if we put the problem of this no doubt correctly observed resemblance on another footing? I at least cannot help thinking that what my friend took to be 'Slavonic' at St. Petersburg and at Athens is really the Eastern, the ancient Eastern, basis of civilization common to the two cities.

I may say that the 'pilgrim piety' I refer to was noted by me in 1909 not only on the *Korniloff*, but week after week in all possible varieties of manifestation, from the reception of Mohammedan pilgrims returning from Mecca by their neighbours in their Anatolian homes, to the numerous examples I had of it in the Holy Land, where I often saw the pilgrims from the *Korniloff* and thousands of their companions at the holy sites, and on the way thither. My respect for them constantly increased, in spite of the extreme crudity of their ways of expressing their religious feeling.

My observation of the Russians in the Holy Land taught me how completely the Russian popular religion is an organic part of the religious East. Magnificent specimens of humanity (for so they often are), earnest and blissful in their devotion to a degree not likely to be approached by the mockers of their clumsy movements, they are, in all that relates to soul, perfectly at home in Palestine. The sacred fire that they take so carefully from the Holy Sepulchre and carry home in their lanterns to Siberia—they really brought it with them themselves: should that fire ever be denied the Greek Patriarch on the Great Sabbath (Easter Eve), the Russian peasant will bring it down from heaven.

I shall continue to recommend to the travelling scholar those small Levant ships which in a few days gave me so much. The 'big' ones may be recommended to people who wish to travel in luxury. Had I to chose between the big and the little, there is only one case in which I would give the big the preference: if Sir William Ramsay were on board I should want to join him. I would first let him say anything he liked against me, and then, when the storm was over, amid surroundings hygienically beyond reproach, I would endeavour to learn all I could from him.

The Great Text Commentary.

THE GREAT TEXTS OF GENESIS.

GENESIS XIII. 11.

So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.

CERTAIN minor characters are apt to be passed over by us somewhat too lightly as we read the Holy Scriptures. Our eye dwells naturally on the prominent figures; we grow familiar with leading patriarchs, lawgivers, and prophets, while the minor characters stand indistinct and overshadowed in the background, and their features are only dimly realized. And yet these are the men who, for the most part, form the most exact types of everyday characters; and so the lesson of their lives very often comes even closer home to us than that of men who were greater and better than they.

The name of Lot is not one of the great names of the ancient story. It finds no place on the roll of the worthies immortalized by the writer of the Epistle to the Hebrews. He is not named as one of that illustrious company of whom the world was not worthy. No deed of heroism, no achievement of faith, is associated with his name. On the contrary, it is a name of weakness and of shame, as well as of dire and terrible calamity. Yet Lot was not a bad man so far as his personal character was concerned, considering the age in which he lived. He was a man who wanted to get the best out of this world from a godless standpoint, and then get what he valued of the world to come. He did not make his choice upon dishonest principles; he simply chose from worldly motives. He had not Abraham's largeness of soul or his devotion to unworldly and spiritual ends. No original inspiration was vouchsafed him, no immediate communion with God; and that, probably, because he was incapable of receiving them. Lot was a good man—good, that is, in intention, good in the deepest desire of his heart, perfectly sincere in many ways, always desiring to be right, and yet becoming so sadly wrong that to-day he stands out upon the page of Holy Scripture, not as an example in whose steps we should follow, but as a warning, in order that we may avoid his pathway.

History may be described as an epitome of life. Just as evolution asserts that in the structure of man every type of created life is represented, so it may be said that every man epitomizes in himself all the moral forces that make the tragedy or the triumph of life. The passing of thousands of years makes absolutely no difference to the problem: the story of Lot is as human, as real, as vital, as though it happened yesterday; and, indeed, there is no day when it is not being re-acted in human lives.

I.

TOWARDS SODOM.

1. Abraham and Lot had come forth together from the land of their birth in obedience to the same command. They started, it would seem, in the same hope, and joint-heirs of the same promises, and, as far as human eye could see, with the same future before them. For such an one as Lot, in such an age as his, it was much that he should believe in the inspiration vouchsafed to Abraham, much that he could be so influenced by a great mind and a noble example as to give up his clan traditions and ancestral home, and follow whither he was led. There seems to have been a mixture of motives in his mind, partly religious and partly selfish. He believed in his uncle's future and no doubt was impressed with his nobility of character; and it was doubtless with some stirring of heart, and with sincere feeling, that he had thrown in his venture with Abraham. They had shared in each other's poverty and hardships, and now shared in each other's wealth. Driven to Egypt by hunger and want of rain, they had returned men of substance, rich in flocks and herds.

2. They arrived at Bethel, where Abraham had built an altar unto the Lord, 'and there Abram called on the name of the Lord,' but 'the land was not able to bear them, that they might dwell together.' Their substance was great, and there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. Abraham accordingly proposed a friendly separation, and left it to Lot to choose what part of the country he would settle in.

Here is the trial of Lot's faith. If there be

anything great in the heart of Lot the nobility and generosity of his uncle's purpose will surely bring it to the surface, and evoke an answering nobility. If he have but one spark of right feeling he will indignantly refuse to choose. For Abraham is the older man; his flocks and tents are more numerous; to him God has promised this land that lies smiling to heaven around them; and all of prosperity that has come to Lot has come through association with Abraham.

3. In this great crucial test of Lot's character he (as no doubt he often did before) met Abraham's generosity with selfishness. He lost his chance of meeting Abraham's generosity with equal generosity. For the world had taken possession of his heart. Egypt, which had been to Abraham a discipline, had been to Lot a temptation. His imagination there was inflamed by the sight of wealth beyond dream. His soul was taken captive by the desire to be rich. So he made his choice just as everybody else would who wanted to be rich, who wanted to have worldly pleasure and fame. He lifted up his eyes and saw the plain of the Jordan, 'that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, like the garden of the Lord,' and he said, 'That is the place for me.' He did not pause to think that 'the men of Sodom were wicked and sinners before the Lord exceedingly.'

4. Lot pitched his tent *towards* Sodom. The action explains the man. He could not have been wholly ignorant of the reputation of Sodom, but he was in no mood to remember it. He saw the rich, fertile plain, the magnificent opportunities for aggrandizement it afforded, and he conveniently overlooked the character of its inhabitants. He had a keen eye for his worldly interests, but no sense whatever of his spiritual interests. He had no sentimental views about Canaan such as Abraham had; the plain of Sodom was a Promised Land good enough for him. If there was any moral risk in choosing Sodom, he was prepared to take it.

Lot meant to have no part morally in the place. He meant only to reap the earthly advantage. And possibly not much evident harm could come to *himself*; his habits were formed: his life was more or less fixed in its tendency; the risk was very little that he would be infected by the loathsome sins of the cities of the plain. And so he shut his eyes to the risks to his children, and likely enough argued that it was for their good that he made his choice, to make money for them, and advance them in life. In the light of things seen, Lot for the moment had shut out of vision the unseen things. He was acting as though this life were all, as though the only thing worth thinking about was wealth, as though the supreme aim of existence was to become more and more wealthy.

And yet we must not understand that Lot intended to throw away his religion, and to give up the service of God. Had this been the case, his whole religious character would have been sacrificed at a stroke, and he would never have obtained mention among the righteous men of the Scriptures. But the religious life was weak within him. For the time being, he sank his religion out of account, and made his decision in view of worldly principles alone. Probably it did not occur to him that his religious life was involved in the matter.

There is an old legend of a swan and a crane. A beautiful swan alighted by the banks of the water in which a crane was wading seeking snails. For a few moments the crane viewed the swan in stupid wonder, and then inquired. 'Where do you come from?' 'I come from heaven!' replied the swan. 'And where is heaven?' asked the crane. 'Heaven!' said the swan, 'Heaven! have you never heard of heaven?' And the beautiful bird went on to describe the grandeur of the Eternal City. In eloquent terms the swan sought to describe the hosts who live in the other world, but without arousing the slightest interest on the part of the crane. Finally the crane asked: 'Are there any snails there?' 'Snails!' repeated the swan, 'no, of course not.' 'Then,' said the crane, as it continued its search along the slimy banks of the pool, 'you can have your heaven, I want snails!' Abraham chose Heaven as his portion. Lot was willing to sacrifice his wife, his family, his all, for snails.

II.

In Sodom.

1. When Lot pitched his tent towards Sodom, it was a step towards sin. His history from the day that he left Bethel is one of steady moral declension.

If any one had told Lot that within a little while he would be inside the city, and those pure-hearted girls of his would be married to Sodomites, he would have scorned the idea. He thought he could live in the suburbs of Sodom and still retain the simplicity of a patriarch; but it was impossible. The lack of principle that made him willing to risk the demoralization of the plain at all, for the

sake of temporal advantage, made him ready before long to go further, and become a citizen of Sodom. Within a few years he allied himself wholly with them. He 'sat in the gate' among the elders, and dispensed the hospitality of the city. He married and betrothed his daughters to men of Sodom. Then the city was stormed by the Kings of the East, and Lot, as one of the principal inhabitants, was carried off a prisoner.

2. Thus independently of religious considerations, Lot's place of abode had its disadvantage in that very fertility and opulence which he had coveted, and which attracted the notice of those whose power enabled them to be rapacious. Abraham at this time dwelt in the plain of Mamre, and on hearing the news of his kinsman's capture he at once assembled his own followers, pursued the plunderers, surprised them by night, routed them, and rescued Lot with his fellow-captives and all his goods. This was a gracious warning to Lot. And it was not a warning only; it seems also to have been an opportunity for breaking off his connexion with the people of Sodom, and removing from the sinful country. However, he did not take it as such. Nothing, indeed, is said of his return thither in this passage of the history; but in the narrative which follows shortly after, we find him still in Sodom. The temporary loss of his property, his meeting again with Abraham, who bravely rescues him and his belongings, does not win him back to his former life. The man *himself* is altered by the moral choice he made, and back he goes to the Sodom which he has chosen.

In the Freeport Debate in 1858 between Douglas and Lincoln—during the contest for senatorship of Illinois—Lincoln decided, against the advice of his party friends, to put to Douglas the question: 'Can the people of a United States Territory in any lawful way, against the wish of any citizen of the United States, exclude slavery from its limits prior to the formation of a State constitution?'

The advice against propounding the question was emphatic. 'If you propound it, you can never be Senator.' 'Gentlemen,' said Lincoln, 'I am killing larger game: if Douglas answers, he can never be President, and the battle of 1860 is worth a hundred of this.'

Douglas answered the question, and won his election; but shortly afterwards the prediction of Lincoln came true, and the situation was thus described by a member of Douglas' party:

'His adversary stood upon principle and was beaten: and lo! he is the candidate of a mighty party for the presidency of the United States. The senator from Illinois faltered. He got the prize for which he faltered; but lo! the grand prize of his ambition to-day slips from his grasp, because of his faltering in his former contest, and his success in the canvass for the Senate, purchased for an ignoble price, has cost him the loss of the presidency of the United States.'[1]

III.

As Sodom.

1. Lot returns, then, to the accursed city. And yet, strange to say, he holds fast his allegiance to God. Even in the ancient chronicle we read that the men of Sodom cast this honourable reproach at him: 'This fellow came to sojourn among us, and yet he is for ever playing the judge over us,'—a reproach which St. Peter's words explain. We read in 2 P 2^8, 'That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds.'

Why did a man with a beginning like Lot, and with past experiences like Lot, why did he not rise up and leave a life, and a neighbourhood, and an occupation, and a companionship out of all which so much danger and so much vexation of soul continually sprang? The reason was that he had invested in Sodom, as our merchants would say. He had invested money, and he had embarked himself and his household in the land round Sodom, in the produce of Sodom, and in her splendid profits. And with all the vexations that wrung his heart Lot could never make up his mind to be done with Sodom and Gomorrah for ever. And so he remained in Sodom, not entering into its life, uneasy and disturbed, vexing his righteous soul from day to day, but without the moral courage to leave the city till he was thrust out by the mercy of heaven, 'saved yet so as by fire.'

2. Eleven years have now glided away since the plundering of Sodom and the calamities of Lot. All things are again as they were. If there is any difference, the city is much worse in morals and its abuse of God, religion, and nature. But the cup of Sodom is now full and running over, and the cry of her sins has gone up before the God of the nations. The angels of God visit Abraham with the news of her impending doom, and he intercedes in vain, for there are not ten righteous men to be found to save her from destruction. These messengers of wrath towards the ill-fated

[1] John G. Nicolay, *Abraham Lincoln*.

city approach the gates at even, and are received by the hospitable Lot alone. Turning into his house, vile revellers threaten them, and are struck with blindness. The angels advise Lot with his family and kindred to escape the coming wrath. 'The Lord,' said they, 'will destroy this city.' Lot, deeply anxious for his married children, winds his way, unknown, through the violent and dissolute throng, hurries to the houses of his sons-in-law, and warns them of the impending fate; but they turn him away 'as one that mocked,' and pity his insane delusion. Indeed, one may affirm that he himself hardly credits the message he brings to others; we are expressly told that he lingered, could hardly be torn away from the precious things of earth to which his soul so clung, was delivered from perishing with the perishing city only by the gracious violence of an angel, who saved him as in his own despite. The angels lay hold upon him and his, and thrust them out of the city; with his wife and his two unmarried daughters, he flees from all else he held dear on earth.

3. They went on—but in the heart of Lot's wife ten thousand conflicting wishes, fears, emotions, regrets were working hard and fast. As they hurried on in silence these acquired form and force; her frail soul lingered. The twilight was gone, the sun was rising gorgeous and bright, touching the bright valley with a smile. There were no symptoms of the coming portent. Why should they hasten so? They might have brought some of their goods with them. She was weary of going out at God's bidding—never knowing whither she went. Better they had stayed at Haran. She had gone over from Ur of the Chaldees to Haran, from Haran to Canaan, then they were driven by stress of famine into Egypt, then from Egypt to Canaan again, then they settled in Sodom, then they were harried by Chedorlaomer; and now, just when they had recovered from that, and were rich and increased in goods and forming connexions in the city—when she wanted to be at peace in her old age and die in her nest—she must go forth again, without home, or shelter, or substance, or hope. It was too much. It required a bold and foreseeing faith to bear this, to follow the guidance of an unseen God leading through such mysterious and painful ways. Her spirit sank and she fell behind; what temptations rushed through her mind we know not. Only we know the loss of Sodom clave to her—she had gone out with her feet, her heart was there still. She had no notion of going back in person, but in heart and in thought she was there. She would look and take one long, last gaze at her only quiet home. She turned and looked, and God smote her in that moment. 'His wife looked back from behind him, and she became a pillar of salt.'

At first sight, perhaps, one might suppose this woman had been dealt with very hardly; and we are tempted to say that the punishment was out of all proportion to the crime. But, if we feel that, it is because we fail to realize all that her longing glance implied. It was a clear proof that, if she could, she would have turned back to her old haunts; and that indeed, so far as will and choice were concerned, she had turned back already.

As a snap-shot seizes the attitude of the instant and gives it a permanent record, so the pillar of salt embodies the attitude of Lot's wife as she turns back in her flight. It gives permanent expression to the dominant note in her character. She is flying from Sodom, but her heart is there still.[1]

4. Lot was 'saved' because, despite his sins, he had a genuine love of righteousness; but he was 'saved so as by fire,' the righteous indignation of God burning hotly against his sins—all the more hotly because they were the sins of a righteous man. It is life, and life only, that he has saved; all else is gone, all that he has gotten by preferring himself in honour and profit to others on that memorable day when they two, uncle and nephew, separated and went their several ways to issues so different; all that he had gotten by taking up his abode with the wicked—that is gone too. It is not much more that we hear of him—certainly nothing that alters for the better our estimate of his character.

5. The story of Lot is an account of a man who started with brilliant prospects, but who made a failure of himself. It is recorded for us in order that we may understand and avoid the causes that led to the failure. And the point of the whole narrative is that the trouble with Lot was not his lack of a fair chance but his lack of deciding power in his choice and his conduct. Lot in effect made the great refusal, turned his back upon the highest, chose the world, and got Sodom for his portion; he was dowered with the worldling's withered heart and enfeebled will, and in the

[1] J. H. Murphy.

end shame and ruin and 'self-contempt bitterer to drink than blood.'

So from the heights of will
Life's parting stream descends,
And, as a moment turns its slender rill,
Each widening torrent bends.

From the same cradle's side,
From the same mother's knee,
One to long darkness and the frozen tide,
One to the peaceful sea.[1]

LITERATURE.

Black, H., *Edinburgh Sermons*, 33.
Brown, C., *The Birth of a Nation*, 12.
Dawson, W. J., *The Comrade-Christ*, 243.
Fotheringham, D. R., *The Writing on the Sky*, 27.
Gough, E. J., *The Religion of the Son of Man*, 13.
Greenhough, J. G., *Half-hours in God's Older Picture Gallery*, 14.
McKim, R. H., *The Gospel in the Christian Year*, 193.
Mackintosh, H. R., *Life on God's Plan*, 115.
McNeill, J., *Regent Square Pulpit*, iii. 169.
Matheson, G., *The Representative Men of the Bible*, ii. 22.
Mills, B. F., *God's World*, 171.
Moody, D. L., *New Sermons, Addresses and Prayers*, 438.
Morgan, G. C., *The True Estimate of Life*, 211.
Mortimer, A. G., *Stories from Genesis*, 118.
Nash, L. L., *Early Morning Scenes in the Bible*, 31.
Newman, J. H., *Parochial and Plain Sermons*, iii. 1.
Norton, J. N., *Warning and Teaching*, 397.
Percival, J., *Some Helps for School Life*, 112.
Shore, T. T., *St. George for England*, 36.
Skrine, J. H., *Saints and Worthies*, 80.
Trench, R. C., *Sermons New and Old*, 258.
Waller, C. H., *The Names on the Gates of Pearl*, 1.
Webb-Peploe, H. W., *The Life of Privilege*, 27.

[1] Oliver Wendell Holmes.

Prayer in the Epistle to the Hebrews.

BY THE REV. EDWARD SHILLITO, M.A., HAMPSTEAD.

THE specific expression of faith is prayer; all means of grace therefore may be valued according to their influence upon the prayer of the believer. The witness of a Christian life is measured in this way:

'They knelt more to God than they used
That was all.'

Preaching is effective, when it makes the hearer move more freely in the spiritual world, where all movement is prayer; and since the New Testament is, in Dr. Forsyth's phrase, 'a preached word,' its measures also must be found in terms of prayer. Of any book or strand of teaching in the New Testament we may inquire—What difference did this make for those who received it in their understanding of prayer, and in their practice of it? There were other reactions, it is true, varying according to the needs and powers of the readers, but if we seek for the one reaction, common to all, —the one universal and inevitable reaction,—we shall find it in prayer. Thessalonians, or Colossians, or 'Hebrews' prayed differently after they received the messages of truth sent to them; this truth was worked out in their practical experience. It may be helpful to inquire, how this would come about in the little group to which the Epistle to the Hebrews was addressed. What does it say in answer to the unspoken word of all hearers to all preachers, 'Teach us how to pray'?

The Letter was written to a group of scholarly believers, who were in danger of drawing back from their Christian profession. They must have gone more bravely without the camp, and borne the reproach of Jesus more loyally because of this message from their absent leader. But the demand for this loyalty to the Crucified is linked to a demand for a bolder approach to God. 'Let us therefore go forth unto him without the camp, bearing his reproach' (13^{13}); this is the one demand; and the other inseparable from it is to be found in the words, 'Let us therefore draw near with boldness unto the throne of grace.' It is our purpose to discover how the readers of such a letter would translate its vision and its counsel into prayer. What difference did the Letter make to the 'Hebrews' in their approach to God?

The concordance will not carry us all the way. The answer is not to be found in a catena of passages, directly dealing with prayer. Some writers and preachers make few explicit references to prayer, but their readers know that in reality they never deal with anything else. It is especially

true that every fresh and living interpretation of Christ has an impact upon the spiritual life, and prayer is the inevitable response. Every vision of the spiritual universe is a call to a more serious and confident prayer. Prayer is like a delicate instrument which responds to every revelation of God. He who reveals God may not mention 'prayer,' but he makes men pray. Is there in the Letter to the Hebrews any such revelation, any such challenge?

The spiritual situation of the readers is defined as a failure 'to draw near'; this failure is the clue to their weak and perilous state. Scholars differ in their estimate of the peculiar danger which attacked them; but whatever be the date or the occasion, it is clear that they were not availing themselves of the distinctive resources of their Christian faith. They were discouraged; tempted to draw back; lacking in spiritual audacity. Their inward decline must be arrested if they are to resist even unto blood.

This 'drawing near' was no new purpose. In the ritual of Israel they had known the noblest of all sacrificial systems; and it had been in the heart of it a provision by which Israel could approach the Eternal and Holy Lord.

> Then will I go unto God,
> Unto God my exceeding joy.

The minds of the readers to whom the Letter came had been trained in this stately and inspired ritual; this is no less true if their knowledge were derived, as many believe, only from their study of the sacred books. Whether through their experience of the Temple, or through their imaginative study of the record, they had found in the law their way. They had had the liturgical training, which has certain necessities of its own. They who have found the language of their spiritual life from such a system as that of the Jews will seek *order and science* in their interpretation of the approach to God. If another way is given to them, it must still have something of the same definiteness as the old. The new must not come to destroy. So the wise teacher will not ignore the past discipline of his readers. 'You have always sought to draw near,' he will say, 'and you have been prepared by the great prophecies of the law for the new and living way, which will give you in reality, and no longer in shadow, the approach to God.'

But this same liturgical mind has its dangers of which this wise teacher is conscious. It may fail to relate justly outward forms with their inward and spiritual realities; it may perpetuate a tradition, when it has been superseded; it may evade the personal appeal to the life alone with God; and in its communion with Him it may depend upon representatives, or upon a corporate act. It may lack assurance. It may draw back.

It is to such a group of liturgically-minded men and women, with the peculiar needs and the peculiar dangers of their training, that this letter came. They had shrunk back, they were bewildered between two worlds, one of which was visibly present,—the other peculiar to their little group, a new and in some respects illusory order as they were tempted to think. What they had known of the access to God along old, well-sanctioned ways they had lost and they had not mastered the new. They had not adjusted their spiritual life to the new range of facts. These Christian facts, which the author assumes, had not done their full work upon the souls of these readers. They had not learned to pray as Christians should pray in the light and power of that range which Christ had made theirs. To such a spiritual situation no wiser counsel could have been given than that which is contained in the Epistle to the Hebrews.

Prayer is indeed a treading of the way, whereby man 'draws near,' but the character of the way, the customs and practices of it, the rules of the road depend upon the interpretation of the spiritual world, through which and unto which it leads. This spiritual world is described in several phrases—'the age to come,'—'that which is within the veil,'—'the New Jerusalem'—the 'substance' of which the ritual of the Old Covenant had been the shadow. There is given to the faithful a new background, and a new environment; and to pray now will be to pray in accord with this new world—to be in correspondence with this new environment; for spiritual life, like physical life, must be true to its environment. If prayer is a reflex of a Divine activity, or a response to a Divine stimulus, how can it be strengthened and enlarged? Only by a growing realization of the Divine purpose, and a more complete submission to it. In giving therefore his noble reading of the Divine dealing with men in Christ the writer is providing the perfect way of prayer for his readers. He sets

their feet upon the way, and it is a moving way.

There are three grades in the life of Prayer, implied in the Letter. There is prayer before the Revelation of Christ; in its simplest form it is a response to the belief that God is, and that He is the rewarder of them that diligently seek Him (11^6). Man can pray, when he is sure that there is *a way, and an end to the way, and a welcome at the end.* With these facts understood man drew near. The eleventh chapter of the Epistle is a vindication of the faith which was known before Christ came in the flesh; not yet completed, it was still true; it was not a response to the perfect revelation, but it was not out of harmony with it. The prayer of the mighty dead, who 'apart from' us are not made perfect, was true prayer. The Christian approach is not magnified by a denial of the experiences, aroused within the soul by a revelation, Divine though incomplete. Before Christ came, and before the Levitical ritual was known, such men as Enoch 'drew near' by virtue of a faith, which was itself a response to a revelation of the end of the way, and the welcome of God. There is always in the Letter the reproachful contrast implied or expressed —'if *they* drew near, drawn by *their* knowledge, how much more boldly and surely should *you* draw near!'

But this life of prayer in the days before Christ had known also the searching discipline of the Levitical ritual. That dealt with shadows and prophecies; but it had its place in the preparation for the Christian way. Prayer could never be the same again for anyone who had read or seen the ordinances for the day of Atonement. There would be henceforth no trifling with sin. The very failure of the sacrificial system was part of its divine work. It might be necessary to lose something of the simple confidence in the approach to Him who rewards the diligent seeker, so that the souls of men might understand the achievement of Him, who in blood and tears wrought the way and was Himself the way.

The Hebrews had come to understand more of the conditions of approach through their experience in a system of shadows (10^1). The ritual always pointed to the reality made known in Christ. *The transition to the second grade in prayer came with the knowledge of Christ.* 'Reality at last' was known when men had come under His grace and power. The world could never be the same again; the unseen had invaded the seen; a large tract, hitherto unexplored, had been thrown into their range. If prayer is our response to the spiritual facts as we know them, it cannot be the same when Christ is seen and trusted.

Prayer becomes different when it is *a response to the life and work of Jesus Christ on this side of the veil.* This is the second grade implied—prayer is correspondence with Jesus during that earthly life which lies between the birth and the crucifixion of the man Christ Jesus. In $5^{7,8}$ we read —'who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered.' It was through prayer that 'the obedience of Christ was slowly finished.' The believer then must find in the record of that earthly life and in the method of it the new approach in the making. Christ is still within our sight—on this side of the barrier between the seen and the unseen; and in that life of humiliation, in that incarnation, the secret is found in prayer. The prominence given to it is no accident. This Jesus—in the earthly moment between the eternities—is discovered, tempted, suffering, made perfect, made adequate for each demand as it came—at last crucified, and in all this life He is seen *praying.* Prayer must become something more wonderful when its place in the work of the High Priest is seen. It has a new dignity; it is seen to be central and determinative. If Incarnation and Atonement are inseparable from prayer, it may be that through prayer the believer will know in his own experience what these doctrines mean. This is a changed world for all who have discovered Jesus praying; henceforth prayer must be for them in correspondence with that startling and wonderful fact.

But by the offering of Himself through the Eternal Spirit, this High Priest has entered within the veil. *Christian Prayer is an approach to a spiritual world, where Christ is the Eternal Intercessor, pleading the Eternal and Sufficient sacrifice* (7^{25} 4^{14} $12^{22\text{-}24}$). This is the third grade and the final achievement of the believer in prayer —to be in correspondence with the High Priest in His life within the veil. For such a believer

the veil is rent; the unseen world is more certain, and more real than the seen; no barrier hides from him the High Priest. His presence and His interest and His intercessions are the cardinal fact to which the soul responds. When the writer said 'God' he could not but think of the spiritual activity of Christ in the very heart of the Godhead. Prayer had always been an approach to God, now it was an approach to *that* God. From Him proceedeth a torrent of redeeming energy; from Him the mighty currents went forth to draw the soul; His was a throne of grace, and that must mean a magnetic throne. For the believer to pray must be to come within those currents; or, to leave figures, to become more and more at one with the mind and will of *that* Lord. Prayer would still be in correspondence with the man Christ Jesus, but it would be also in union with the eternal heart of God in Christ Jesus. 'Let us come confidently to the *Throne of Grace*.'

Prayer is a response to the belief that God is and God welcomes.

Prayer is a response to the revelation and establishment in Christ of a final order and way of life, where its values are perfectly disclosed, and its methods made clear.

Prayer is a conscious fellowship of the redeemed soul with the eternal energy of the Divine Redeemer.

If when the Letter was read to that group of believers they accepted the message, they would go forth without the camp to bear the reproach of Christ, but before that they would learn to pray with a freshness and a mastery unknown before.

They would recall, when they knelt in prayer, the facts of the strange new world in which they now were set. They would remember Christ in Gethsemane, Christ in the Unseen Holy of Holies; their place—the Throne of Grace; their time—the Age to Come. Sure of their bearings, they would apply to the new way much that had been learned from the old; the Book and the Ritual would have their permanent value; all the old promises would be translated into terms of the new; but the new would not be less ordered and methodical and scientific than the old. They had not exchanged something definite for something vague; they had lost the shadow to win the substance. In prayer henceforth they tasted the powers of the 'age to come'; they trod already the streets of the Heavenly Jerusalem; they were taken into the service of the great interceding High Priest, and they began to reign with Christ.

In the Study.

Virginibus Puerisque.

'On His Majesty's Service.'

By the Rev. Robert Harvie, M.A., Earlston.

'The king's business required haste.'—1 S 21^{8}.

At the beginning of last week I received a letter which had not, like most letters, a penny stamp on the face of it. It was one to which I was to reply, and the request and instructions were like this: 'Reply by return. Use the enclosed envelope for your answer. Don't trouble even to put on a stamp. The King's business requires haste.'

When *you* come to write letters, you will probably find that when you have finished one, very often you have not an envelope at hand, and you have to go and look for one. Then, a good many people who are busy during the day put off letter-writing till the evening, and it is not an uncommon thing to discover that you have no stamps left, and the post office is shut, so that unless you can find some one to oblige you, the letter cannot be sent off with the earliest post. All that causes delay and sometimes annoyance, so the instructions are given: 'Reply at once; and in order that no time may be lost, here is an envelope at hand, and in this case there is no need of a stamp. It is the King's business. It requires haste.'

When you write an ordinary letter, you must buy a stamp which bears upon it the image of the King, but on the envelope I received, and on the one I sent off, there was nothing like that. Instead, there was something which showed the kind of letters these were, for on each envelope were printed the words 'On His Majesty's Service.'

That set me thinking in this way. When a letter is part of the King's business, not only does

it require haste, but there is this also about it, that you can see the kind of thing it is, just by the look of it. *Its character is written on its face.*

Now that is true also of people. The poet Tennyson tells of a man who had been a follower of the great King Arthur, but who had given up the life of war and noise, and had retired to a monastery to pass the rest of his days in meditation and prayer. Yet, though his manner of life was now so much changed, he could not hide what he had once been, and what his real character was. One who watched him closely in the monastery, guessed from many signs that he had been a servant of the King. He knew even by the courteous tone of the voice and by the noble bearing of his body.

For good ye are and bad, and like to coins (he said)
Some true, some light, *but every one of you*
Stamped with the image of the king.

All boys and girls are like that too. You can tell, just by watching them, whose business they are doing—in whose service they are employed. Christ is a King, greater than King Arthur, and if we are His servants and follow His example, people will see us kind and humble, generous and thoughtful for others, and they will say, 'You don't require to give me any further proof of the kind of boy or girl that is. You don't need to put on a stamp by saying, "That is a good boy or this is a Christian girl. I can read their character distinctly just by looking at them." One sight of their face tells me that they are "On His Majesty's Service."'

That letter about which I began telling you, concerned a friend of mine. He had been tested by examination whether he was clever and intelligent and well informed, and they had taken quite a long time before saying what the result was. It looked as if there was no special hurry to answer these questions. But when these tests were over —passed with satisfaction—there was a far more important question still to come. That was the question which was put to me. Was he a good man? Was he honest? Was he truthful? The other things could be found out at leisure, but not this. Here is the matter which concerns the King most. 'Reply at once. Don't put off time looking for an envelope, here is one at hand. Don't delay even to put on a stamp. The King's business requires haste.'

You see, then, what you and I may learn from this envelope. It matters a good deal whether you are clever and keen on lessons. In fact, you won't go very far without these things. But what matters far more is this. Are we good? Are we honest? Are we truthful? Are we generous and thoughtful for others? These are the marks of Christ. He is our King, and all His followers are stamped with His image. You can't answer these questions too soon, you must do it at once. And if the answer be 'Yes, we are servants and friends of Christ,' we shall not require to go about telling the fact. People will read it for themselves. They will see that we are

'On His Majesty's Service.'

The Rev. Evan Williams has published three-and-twenty of his addresses to children, calling the book after the title of the first address in it, *The Chimes of Bruges* (Cardiff: Educational Pub. Co.). One of the addresses will show the resourcefulness of this preacher to children.

Wanted: Oil!

I read the other day that the best watch oil cannot be made to-day. Nobody knows just what it is, although there are many who would pay a good-sized fortune to know. The secret of how to make it has been lost. If a man could only discover that secret he would soon be a millionaire; for every watchmaker, big and little, on the face of the globe would want to buy it, and would pay him his own price. Oil for clocks and watches must be very fine, or it will thicken and stop the works. Years ago a man invented some wonderful oil, but no one seemed to realize its value, and he himself did not realize it, or he would have been able to prove its worth. Some thirty years ago he died, without telling the details of the mixture to any one. At the time of his death, his book-keeper, who had about £120 due to him, took what oil was left. There was not much of it, for the maker had not been encouraged to give it a fair trial. But the book-keeper sold it at a good price to a famous clock-maker, and he put it to a remarkable test. They were fitting out a ship to go to the Arctic Seas with delicate instruments, and they used that oil. It was a great success. There had never been any oil like it. When the ship returned it was as fresh as when it was first put in. But unfortunately there were only about

four quarts remaining, and it was sold for £40 a quart. All that oil has by this time been used up, and no one knows how to make more like it. If a man could only find out the secret he would be sure of a fortune.

We read a good deal in the Bible about oil, and it is clear that it was regarded as an element of national wealth. But I was thinking when I read that article that the clock oil was not the only oil whose secret some of us have not yet learned. Let me mention a few, and while I do so, you ask yourselves the question whether you have any. There is the oil of gladness mentioned in the Bible. It is a figure of speech used to mark the joyousness of life. I am sure that some boys and girls know nothing of it, because they look so glum and sour. They always seem to have a pout upon their faces, and rarely do you see them smile. They are like some of the dull days we have had during the past week—they seem to have no sunshine. Now it makes a lot of difference when we get into the company of people that are not cheerful; you feel it is as bad as a London fog. But in the company of those who have sunshine in their faces, and who have it in their faces because they have it in their hearts, you feel that you are being braced up. Sunshine is a tonic. Cultivate it. Learn the art of cheerfulness, and carry sunshine with you wherever you go.

Then there is the oil of tactfulness. We say that a person has no tact when unthinkingly he blurts out something which hurts another. If the scholar sitting next to you at school has some disfigurement on the face, it would be very rude and very tactless on your part to make him uncomfortable by looking at it, wouldn't it? Some people are splendid at patching up a quarrel. They bring divided ones together quickly. They are tactful folk. A visitor was taking dinner in a certain household one day, when the little girl said excitedly to the visitor, 'We are having pudding to-day, because you are here.' That was tactless, was it not? Well, look for the oil of tactfulness. It is a very precious oil in life.

Then there is the oil of healing. You remember that the good Samaritan took the wounded traveller and poured into his wounds wine and oil. You may never find such a case of distress in your path; but you will doubtless see many cases that need help and pity. If you can only say a kind word to cheer another, you are pouring in the oil of healing. For what is so healing as a kind word? If you can make somebody's load lighter, you are using the oil of healing. For what is so precious as practical sympathy, being sorry for others and showing it?

Well, have you the oil of gladness, the oil of tactfulness, and the oil of healing? You will need them as you go through life. If you have not learned their secret, go to Jesus and ask Him to teach you.

The Gadarene Demoniac.

By the Rev. J. E. Somerville, B.D., Mentone.

When Jesus said to His disciples, 'Let us pass over to the other side,' little did they know the wide and lasting issues that were dependent on their traversing the lake of Galilee that evening. Probably they thought their Master wanted a rest after the laborious day He had spent discoursing to the multitudes on the shore in those parables which had held the crowds enraptured and which have captivated the minds of millions ever since. He was utterly exhausted, as was shown by the deep sleep into which He fell soon after embarking, from which neither the raging of the winds nor the dashing of the waves was able to rouse Him, but only the cry of His terrified followers. The Good Shepherd, who had been feeding His great flock, left them in safety on the west side of the lake, because away on the other side there was one lost sheep He resolved to seek and save. And so He faced the darkness of the night, the wildness of the storm and the danger from exhaustion and exposure, for they 'took him even as he was,' apparently without food and without sufficient covering. He went in search of one, who was out in the waste, lost, terribly lost.

The mission of Jesus to the Gadarene, or more correctly the Gergesene, shore might almost be

thought a wasted effort, for we do not hear of a single man or woman of that country being led to the knowledge of the Saviour or to the possession of life. But He who thought it not lost time to sit alone on the lip of Jacob's well that He might act the part of Good Samaritan to a bad Samaritan fallen among thieves and left an outcast, morally more than half-dead, in order that He might save one woman, did not think it lost time or effort to cross the sea in order to save one man, one who was an outcast from his fellows, and under a more dreadful disaster than had befallen the woman of Sychar.

No sooner had Jesus disembarked than there met Him a man with an unclean spirit 'exceeding fierce,' who terrified all whom he came near, a maniac of no ordinary kind. Often had he been bound with fetters and chains, but with superhuman strength the chains had been rent asunder by him and the fetters broken in pieces, and no man had strength to tame him. The description is that of one of the most dreadful cases of demoniacal possession on record. The poor creature fled from his fellows, lived in the tombs hewn out in the mountains which echoed to his yells and cries, as he cut himself with stones. Conscious of his wretched condition and apparently guided by some gracious divine impulse, when he saw Jesus from afar he ran to meet Him and went down on the ground before Him, worshipping.

I do not enter into the many deeply interesting particulars of the case, the interview between the demoniac and the Lord, the miraculous cure, nor the sequel to the miracle involving the drowning of two thousand swine, and the request of the people of the town that Jesus would leave the country, a prayer which the Lord granted and never visited them again.

The one point which here concerns me is who was the man on whom the Lord exercised His gracious power in delivering him from the legion of demons? Can we arrive at any certainty as to what he was?[1]

Let it be observed (1) We are told that the poor creature dwelt among the tombs. That is hardly a place where a Jew even though a lunatic would take up his abode, such a thing would be absolutely abhorrent to him. (2) He was dwelling in a region which was largely if not altogether Gentile. The people, not only in the town but in the villages round about, were swine farmers, an occupation which no Jew would follow on any consideration. More than likely therefore he was one of that race, a Gentile.

(3) When he saw Jesus in the distance he ran to Him, and although he worshipped Him, he cried, 'What have I to do with thee? What business have you with me? (Moffatt's New Testament) Jesus, thou son of the Most High God, I adjure thee that thou torment me not.' That is a very remarkable utterance. Some time before in the synagogue of Capernaum, as told by Mk 1^{24}, a man possessed with an unclean spirit cried out on recognizing Jesus, 'What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.' That was the confession of the demons in a Jewish sufferer, in the midst of a Jewish congregation. On the present occasion the demoniac says, 'Jesus, thou Son of the Most High God.' That name was not a name in general use by Jews when speaking of God. But it is the name applied to Jehovah, God of Israel, by the heathen races and those outside the Jewish fold. In Gn $14^{19.20}$, it is used by Melchizedek when speaking to Abraham. Melchizedek, who is called Priest of the Most High God, says, 'Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God, which hath delivered thine enemies into thy hand.' Melchizedek was a Canaanite.

When Balaam, in Nu 24^{16}, takes up his parable 'Balaam the son of Beor saith, the man whose eye is opened saith, he saith which heareth the words of God and knoweth the knowledge of the Most High.' Balaam came from Mesopotamia.

When Nebuchadnezzar gazed into the fiery furnace he spake and said, 'Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither' (Dn 3^{26}). And when issuing his memorable account of his experiences, he begins, 'It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me.' That was the name for the God of heaven, the God of Daniel, employed by the great monarch of Babylon. By the same name was Jehovah proclaimed to Belshazzar by Daniel (ch. 5^{18-21}).

[1] Obligation is expressed to Dr. Chadwick's volume on the Gospel by Mark in the 'Expositor's Bible' series.

When Paul and his companions were in the city of Philippi the cry which the maid with the spirit of divination kept repeating daily as they passed by, till Paul had to interfere, was, 'These men are servants of the Most High God, which proclaim to you the way of salvation' (Ac 16^{17}). She was a Macedonian.

That name, as has been said, is not the mode employed by Jews in speaking of Jehovah. It occurs only twice in the Book of Psalms (57^{2} and 78^{56}). It was the pagan title applied to Him. The use of that designation by the demoniac of Gadara seems to imply that he was a Gentile and not a Jew.

This conclusion is confirmed by what followed his deliverance and cure. Driven away by the inhabitants of the country, Jesus went back to the boat in which He had come, His mission was accomplished, the one man he had crossed the lake to save had been rescued from the power of the Devil. As he was entering the boat the cured demoniac came to his deliverer and entreated to be allowed to go with Him, but the Lord refused. Strange that He granted the petition of those who rejected Him but refused that of the only one there who loved Him. As Jesus sent him away what were His words? 'Go home to thy people,' not 'friends,' as both our versions give it, but Mk 5^{19}, ὕπαγε εἰς τὸν οἰκόν σου πρὸς τοὺς σούς, to thy people, and tell them how great things the Lord hath done for thee, and how He had mercy on thee.' The man, rather than gratify his own desire to be with the Lord, obeyed. The next verse tells: 'He went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.'

Now where and what was Decapolis? The Decapolis was a pretty wide district lying outside of Galilee to the south-east of the lake. It was known as Galilee of the Gentiles, Mt 4^{15}. As its name indicates, it was a region largely populated by Greeks, who dated back to the conquests of Alexander the Great. There was a confederation of ten cities whose names are given us by Pliny and Josephus. Among them are Pella, Philadelphia, Gadara, and Hippos. The converted Gadarene demoniac went to his own people, in other words, to Gentiles, and there told the wondrous story of Jesus and what He had done for him. Jesus had bidden him go to his own. He received a commission from the Lord (see Gal 1^{1}) as well as the burden of his ambassage. The demoniac of Gadara was the first Christian missionary to Gentiles! He came before the Apostle Paul. Paul after his return to Jerusalem wished to remain in the city where his former life was known, but the Lord's command was, 'Depart, for I will send thee far hence to the Gentiles.' In a similar way the man who wished to remain at Jesus' side received the command to go to the Gentiles, the people of his own race.

The instructions given to this man seems to lead to the same conclusion. On almost every occasion when He cured individuals Jesus charged the recipient of the cure to tell no man. Why was that? And why did He prohibit His disciples from making Him known as the Christ? These all were to be silent till He had reached the cross and had been raised from the dead. To have been hailed by the Jews as king or even as the Messiah, before He had finished the work given Him to do, would have defeated the object of His coming into the world. But to be known among *Gentiles* as Son of the Most High God would entail no such consequence.

Now let us see how he carried out the commission. What did he accomplish? That is the very thing Jesus went out of His way to discover. After He left the coast of Tyre and Sidon, where He had listened to the cry and rewarded the faith of the Gentile Syrophœnician woman, we read in Mk 7^{31}, 'He came unto the sea of Galilee, through the midst of the coasts or borders of Decapolis, and they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.' How did they know of the power of the stranger? Doubtless from the lips of the cured demoniac. The case was a peculiar one, and was dealt with in a peculiar manner. When the miraculous cure was given the people were beyond measure astonished and bore splendid testimony, 'He hath done all things well.'

To get away from the crowd Jesus went up into the mountain or high ground, as Matthew tells us. But the crowd followed Him, an enormous crowd, and wishing to take advantage of their one opportunity they dragged their sick up the mountain—lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, no doubt wearied out with the severe effort. And the gracious Lord healed them all in so much that the multitude

wondered. What next? They glorified the God of Israel. What does that imply? They glorified the God of *Israel* because He was not their God. They were Gentiles, Greeks perhaps, and worshipped heathen gods. But they glorified the God in whose name and by whose power Jesus wrought these many signs. Had they been Jews it would have been said simply, 'They glorified God,' as they did in Capernaum (see Mt 9^{8}) when the multitude saw the man with the palsy cured by the Lord, and at Nain when He raised the dead (Lk 7^{16}).

The multitude wondered and hung about Jesus and seemed unwilling to leave the wonderful teacher. So mightily had the message of the cured demoniac touched them. How the heart of Jesus went out to these poor Gentiles, sheep without a shepherd! He had once declared, 'I am not sent but to the lost sheep of the house of Israel,' but the same Shepherd had also said, 'Other sheep I have which are not of this fold, them also I must bring.' The divine compassion seized the Saviour then. Accordingly He called unto Him His disciples, and said to them, 'I have compassion on the multitude (which, as Mark says, was very great) because they have now been with me three days and they have had nothing to eat, and if I send them away fasting to their homes they will faint by the way, for divers of them came from far,' from the wide region of Decapolis. Jesus bid them sit down upon the ground, not on the green grass, Mk 6^{39}, as on the previous occasion, when He fed five thousand on the low ground and in the spring season. Here they were on the bare stony hill top. Then followed the miracle. I do not enter into the details of that great wonder. On this occasion the multitude numbered four thousand. Who were these people? All or nearly all were Gentiles. The five thousand fed on a former occasion were all Jews, many of whom were in the synagogue next day. Some foolish critics tell us the evangelists made a mistake, or intentionally tried to magnify the power of Jesus by making two miracles out of what was only one. O fools and slow of heart to believe! With a great purpose of grace in His heart, grace to us who now read the story, Jesus performed the miracle of feeding the four thousand. It was to show to the world that the same bread from heaven, typified by the bread which the Saviour broke and distributed is for Gentile as well as Jew. With all my heart I thank the Lord for that miracle of feeding Gentiles on the mountain top.

Some one will perhaps say, 'Are you sure after all that this second recorded miracle is not another version of the feeding of the five thousand?' No, it is not another version of the same event. The Lord Himself makes that very plain. Some time after, misunderstanding Christ's meaning when He warned them to beware of the leaven of the Pharisees, the disciples said it was because they had forgotten to take bread. Jesus, disappointed at their obtuseness, said (Mk 8^{19}), 'When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? they said unto Him, Twelve; and when the seven among four thousand, how many baskets full of broken pieces took ye up? and they said, Seven.' He most plainly indicates that the two miracles were performed on quite different occasions—yes, and with different applications. Jesus' words, however, do more than tell us the two occasions were distinct. He lets us see that the one crowd was of Jews and the other of Gentiles. In the first case when five thousand were fed, twelve baskets of broken pieces were collected. The word for basket is quite different from that in the second case—that of the four thousand. In the first case it is κόφινος. That is the usual name for the basket used by Jews, see Juvenal, *Sat.* iii. 14, 'Judæis, quorum cophinus fenumque supellex.' In the second case the word is σπυρίδες. The twelve κόφινοι may have been baskets brought from Capernaum to carry food, and were probably small. The σπυρίδες were large fish baskets. You may judge of their size when we read that Paul was let down over the wall of Damascus to effect his escape, not in a Jewish κόφινος, but in a Gentile σπυρίς such as were in use in Damascus.

To sum up, then, I have endeavoured to show that the Gadarene demoniac was by birth a Gentile. That when healed and converted he was sent by divine commission to the people of his own race. That he went to the Gentiles of Decapolis, and so was the first apostle to the Gentiles. That as the result of his labours—the labour of one man—thousands of Gentiles were brought into connexion with the Lord Jesus, heard His words, received from Him the miraculous supply of bread, may we not hope and believe also, the bread which endures unto everlasting life.

Literature.

REALITY.

The word Reality is the essential word in the book, but the whole title is *Perception, Physics, and Reality*, with this further and informing subtitle: 'An Enquiry into the Information that Physical Science can supply about the Real' (Cambridge: At the University Press; 10s. net). The author is Mr. C. D. Broad, M.A., Fellow of Trinity College, Cambridge.

'The present essay has as its object an attempt to discover how much natural science can actually tell us about the nature of reality, and what kind of assumptions it has to make before we can be sure that it tells us anything. By natural science, for the present purpose, I mean physics.'

The difficulty of discovering Reality is great; it is as great as ever it was. Mr. Broad is perfectly well aware of this, and does all that man can do to keep the issues clear. Accordingly he lays emphasis at once on a very important point which is often overlooked. 'This is that whatever else may or may not exist it is quite certain that what we perceive exists and has the qualities that it is perceived to have. The worst that can be said of it is that it is not also *real*, i.e. that it does not exist when it is not the object of someone's perception, not that it does not exist at all. When I see a pin that of which I am immediately aware is neither colourless atoms nor a community of spirits; and this is a matter of simple inspection. But it is also quite certain that the objects of existent perceptions exist at least so long as the perception of them does so. Hence on any tenable view of the world there exist things in it that are coloured and hot and extended. The only further points of interest about these qualities are (*a*) whether they can ever exist except when someone is immediately aware of them, since it is quite certain that they do when people are aware of them and that many folk are aware of them from time to time; and (*b*) whether there is anything in the nature and quality of these objects of immediate awarenesses which justifies a belief in the existence of other things of which no one is immediately aware, which differ more or less from those objects, and yet have a peculiar relation to them which I shall at present denote by the purposely vague phrase "correspondence."'

The question is whether Thomas Gray had any right to say:

> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air.

As a Cambridge don Gray was bound to know that the question of Reality lay behind his lines. No doubt he settled it poetically. It is the conclusion of common sense also. And Mr. Broad admits that it has an advantage over any conclusion that the philosopher can arrive at. For he is very particular to tell us that the philosopher's conclusions are all only probable. This is a most heretical opinion, but he abides by it. 'I have,' he says, 'constantly put my conclusions in terms of probability and not of certainty. This will perhaps seem peculiar in a work which claims to be philosophical. It seems to me that one of the most unfortunate of Kant's *obiter dicta* is that philosophy only deals with certainty, and not with probability. So far is this from being the case that to many philosophical questions about the nature of reality no answer except one in terms of probability can be offered; whilst to some there seems no prospect of an answer even in these terms. Few things are more pathetic than the assumption which practically every philosopher makes that his answer to such questions is the unique possible answer; and few things are funnier than the sight of a philosopher with a theory about the real and the nature of perception founded on numberless implicit assumptions which, when made explicit, carry no conviction whatever, telling the scientist *de haut en bas* that his atoms and ether are mere economical hypotheses.'

It will be evident by this time that there is life in Mr. Broad's book, courageous life and original. It is in truth one of the most encouraging books that the philosopher, pure and simple, has given us for many a day. Its encouragement comes partly from the things it settles, but more from the clear acknowledgment that there are things which cannot be settled by philosophy any more than by science.

GREEK PHILOSOPHY.

We have already said that Sir Henry Jones is editing a series of volumes describing the Schools of Philosophy, and that the first volume of the series to appear is *The Evolution of Educational Theory*, by Professor John Adams. The second volume has just been published. Its title is *Greek Philosophy, Part I. Thales to Plato* (Macmillan; 10s. net). The author is Professor John Burnet of St. Andrews.

The volume is divided into three Books: Book I. 'The World'; Book II. 'Knowledge and Conduct'; Book III. 'Plato.' Under the title of 'The World' Professor Burnet describes the Ionians, Pythagoras, Herakleitos and Parmenides, the Pluralists, the Eleatics and Pythagoreans, and Leukippos. Under 'Knowledge and Conduct' he speaks of the Sophists, Sokrates, and Demokritos. He gives himself most fully and most heartily to Plato. 'My chief aim,' he says, 'has been to assist students who wish to acquire a first-hand knowledge of what Plato actually says in the dialogues of his maturity. So long as they are content to know something of the *Republic* and the earlier dialogues, Platonism must be a sealed book to them.'

The volume is more popular and more purely philosophical than Dr. Adams's book on Plato. Evidently the idea of the series is to encourage to some study of Philosophy those who have not had it as an honours subject. But Professor Burnet has no hope of giving the uneducated Englishman an interest in the problems of philosophy; he has probably no desire. Though he writes lucidly—he cannot do otherwise, it is one of his great gifts—he writes with that regard for sunshine and shade which makes the picture true; for the glare alone he has no affection.

The Introduction is a striking defence of the originality of the philosophy of Greece. It is not a blind defence. The way is not all explored yet. But it is a determined stand against an easy attribution of all things learned and good in Europe to the East, whether that East be Egypt or India.

THE NATIVE TRIBES OF AUSTRALIA.

We have become familiar with the combination 'Spencer and Gillen' in the authorship of works on the Australian Aborigines. The new volume has the name Spencer only. It is dedicated 'To the Memory of my friend, Frank J. Gillen.'

Its field of survey is the Northern Territory—that is, such portions of the Northern Territory as Professor Baldwin Spencer has been able to visit. The title is *Native Tribes of the Northern Territory of Australia* (Macmillan; 21s. net). The volume is one of extraordinary interest, and it is illustrated so plentifully and so beautifully that the price is moderate indeed.

It is a volume, we say, of extraordinary interest. No doubt the interest of the student of Anthropology and of Religion will be keenest; but the reader of 'a good book of travel' will soon fall under the spell of this observer and writer. Nowhere else will be found better descriptions of those ceremonies which make the Australian such an unfailing source of wonder. There is, for example, an account of the corrobboree. 'In camp, when they are not performing sacred ceremonies, the evenings are always occupied with corrobborees, which may be witnessed by everyone—men, women, and children alike. These ordinary corrobborees vary to a considerable extent in different parts. In the south they take the form of set dances each with its own "figures," and one of these corrobborees may occupy the evenings of two or three weeks. On the other hand, in the more northern tribes these long corrobborees seem to be absent, and, in their place, we have a series of short ones which may only occupy a very little time—it may be only a few minutes. These corrobborees deal with some particular incidents, such as a buffalo hunt, a crocodile securing its prey, or the putting out of a lugger to sea.

'In some instances, as on Melville Island, the acting may be very realistic. The men gather together and come into camp in single file, in a long line; the main mass stands to one side, while, perhaps, two or three at a time perform, imitating the actions of pulling up the anchor and hoisting the sails. At others the men will stand round in a circle, while, one after the other, the dancers come out into the open space and rush round and round, imitating the action of some animal such as a buffalo or crocodile. All the time the audience stands round, each man stamping the ground wildly with his right foot, while, in unison, they strike their buttocks with their open palms. When the performers show signs of flagging other men take their place, and so the dance goes on,

until, finally, the audience closes in upon them, and, altogether, they form a dense mass of naked, howling savages, yelling wildly, e ! e ! ai ! ai ! with their arms waving in the air. These corrobborees are quite unlike any on the mainland, and are similar to those performed at the grave during the mourning ceremonies of these remarkable people.'

Again, we are told how to kill a snake speedily. 'I was much interested in watching the way in which, amongst the Kakadu, the natives kill snakes. There are two or three species of non-venomous ones, four feet and upwards in length, that they obtain in considerable numbers. They collect a few, put them into bags and either kill them on the spot or bring them alive into camp. When a man wishes to kill one, he catches hold of it just behind the head and puts the latter into his mouth, upside down. Holding the neck tightly in his teeth, immediately behind the head, he gives the body a sudden, strong, sharp jerk, dislocating the vertebral column and killing the animal. I had heard of this method but scarcely thought it credible until, time after time, I had seen it done.'

The difficulties of life are often very great to these children of the open. Professor Spencer mentions not only their occasional fearful suffering from failure of the food supply, but also from the cold and from the mosquitoes. 'The native, though he feels the cold keenly, has never realized the fact that the kangaroos, wallabies, and opossums that he catches and eats in plenty would provide him with a warm covering. This is due, probably, to the fact that he prefers to cook his animals in the skin so as to keep all the juices inside, and, therefore, the first thing that he does is to put the entire animal on the fire and singe the hair off. At night time the whole family huddles together along with the dogs, under its bough or bark shelter, with sheets of paper-bark under, above, and around them, if they can get any, and with two or three small fires close to them.'

The discomfort from mosquitoes is particularly great. 'The flies do not trouble the natives so much as they do the white men; in fact you often see the former, especially the children, with their eyes encircled with a mass of crawling flies, of which, apparently, they take little notice. On the other hand, the mosquitoes trouble the natives just as much as they do the white men, with, often, very serious results. They are no more immune from tropical diseases such as malarial fever than are the white men. I have a stick marked with more than ninety notches indicating so many deaths from what was supposed to be malarial fever on Melville Island in the course of two months. To protect themselves against mosquitoes they construct special tent-like structures which vary in size to a very considerable degree. I came across one in a camp on the Roper River. It was fifteen feet long, between four and five feet broad, and four feet high. The framework was rather like that of a boat turned upside down. At either end there was a forked stick, and between these two ran a ridge-pole, occupying the position of an upturned keel. A series of ribs arched over on either side. In some cases these ribs ran from the ground to the ridge-pole but, in others, a pliant stem formed a complete arch, fixed into the ground on each side and attached to the ridge-pole in the middle. When the framework was complete, sheets of paper-bark were very ingeniously laid on so as to form a wall impenetrable both to rain and mosquitoes. When in use, a small opening is left at one end and, through this, the natives crawl until the hut can hold no more. The opening is closed, smoke fires are lighted, and here, almost hermetically sealed, they swelter and choke until the rain clears off, or the morning light drives the mosquitoes away.'

How many natives are there in the Northern Territory? Professor Spencer believes there are still about 50,000. This, he admits, is doubtful. But one thing, he says, is certain, and that is that in all parts where they are in contact with outsiders, especially with Asiatics, they are dying out with great rapidity. The more primitive a race is, the more rapidly does it lose, or modify, its old customs and beliefs, when it comes in contact with a higher civilization, and there are very few parts of Australia now left in which it is possible to study the aboriginal in his natural state.

ANATOLE FRANCE.

Is Anatole France a pagan? He is a pagan with a difference, the difference being that Christian atmosphere which even a Parisian cannot altogether escape. And so to call him a pagan is at once too flattering and too foreign. He is not a pagan like Epictetus; he is a pagan

like Horace, with the difference Christ has made even to him.

So in the new series of *On Life and Letters* (John Lane; 6s.) there is all that absence of worry about your sins which Sir Oliver Lodge with amazing ignorance says is characteristic of the modern man generally. Never did man worry more, though he has often said more about it. But M. Anatole France does not worry; sin does not seem to exist for him, whether in himself or in his neighbours. Its only substitute is disagreeableness.

But he is a critic. Yes, he is a clever, witty, graceful, sharp, ever delightful critic. It is his criticism that shows us how pagan he is. Nothing even in literature is bad except disagreeableness. And he can smile pleasantly while he reads the latest literary stew. He knows the great also. He can distinguish, and does nearly always distinguish, the great from the little in literature. But he smiles equally over both. This is to be a pagan. For even the artist now will have nothing to do with the 'Art for Art's sake' idea, but (if he is not Parisian) calls upon himself and all that is within him to thank the Lord for enabling him to think on whatsoever things are true.

IMMANUEL KANT.

Kant was of Scottish descent. It is proper that his most popular interpreter should be an Englishman. Mr. Houston Stewart Chamberlain has adopted the land and the language of Germany as his own, and his great book on Kant needs translation. It has been translated by Lord Redesdale, G.C.V.O., K.C.B., and published under the title of *Immanuel Kant: A Study and a Comparison with Goethe, Leonardo da Vinci, Bruno, Plato and Descartes* (John Lane; 2 vols., 25s. net).

Any enlightening book on Kant is welcome. This book is particularly welcome because it gives us a vivid portrait of Kant himself as well as an introduction to his philosophy. 'If under Chamberlain's guidance,' says the translator, 'you penetrate into the great man's sanctum, you will find a small wizen man, hardly above a dwarf in stature, with sharp, inquisitive features, and an eye that penetrates your very soul, and seems to flood the whole room with light. His portrait by Döbler shows him dressed with scrupulous care. Beruffled and befrilled, his appearance is that of an old French Marquis of the Œil-de-Bœuf. Fine clothes are his one sacrifice to the Arts; he conceives it to be his duty to his visitors and to himself to appear to the best advantage. One feels inclined to wish that some of the modern men of learning would take a leaf out of his book, slovenliness and economy of soap being in his esteem no emblems of wisdom. He, on the contrary, is as well groomed as any Beau Brummell, and, great philosopher as he is, no *petit maître* was ever more delicately turned out. Such was the appearance of the man.'

Anything more? Yes, this account of his conversation is also worth quoting: 'He has read every book of travel that he can lay his hand upon. His knowledge of the cities of Europe, especially of Italy, is so accurate that you would imagine that he had spent his life in travelling. An Englishman arrives in Königsberg and the conversation happens to turn upon Westminster Bridge. The Briton is at fault, but Kant sets him right with as great accuracy as if he had been the surveyor who took out the quantities for the builder. His delight is in works on anthropology, architecture, natural science, history. Don't presume to talk to him of philosophy! he will have none of it—nor does he seem even to have read the works of contemporary thinkers, save in the case of Fichte, where he was eager to show that the man had had the audacity to pretend that he based his philosophy upon him.'

Here then we have the man. But we have also the philosophy, in spite of Kant's own wave of the hand, and in spite of Mr. Chamberlain's warning that we are to look in his book for no exhaustive treatise upon Kant's philosophy. We look for no exhaustive treatise. We desire just such an insight into the philosophy as we are offered. And it is the more interesting as well as memorable on account of the comparison or contrast which is systematically made with the thought of the great men named on the title-page. Mr. Chamberlain has a gift of portrait-painting—the mind rather than the body—which few living artists can surpass. And he is so well read. On different subjects no doubt, but on the relevant subjects for his purpose, he is as well read as Kant himself.

The second volume is occupied with Plato and Kant himself, together with the Notes to the whole

work. We close with one quotation on the simplicity of Kant's thought. 'The chief, and for many of us the most unconquerable, difficulty of Kant's thinking, lies in the fact that "it is simpler than we can think": we cannot attain to such simplicity of thought; the incentive to it is utterly beyond us. The work of almost all commentators consists in the subtilisation, the complication and the refining of what Kant thought quite simply, quite honestly, and quite directly. All those fundamental conceptions of Kant's system of which we hear so much, and which act as so many bugbears—the ideality of space—the Thing in itself—the table of categories—the intelligible freedom—the categorical imperative, etc., are certainly the result of a very deep power of thinking, and so far not easy to follow in our own thought, but they are not abstruse, impenetrable, dædalic, but far rather just as grandly simple as the nature by which we are surrounded. Kant looks upon simplicity as the mate of true wisdom, but it is no easy matter to possess simplicity; it is far more easy to become a mountebank of thought: greatness belongs to simplicity: the saying "unless ye be like little children" does not apply to the Kingdom of Heaven alone, but to the kingdom of all that is intellectually great.'

Mr. Allenson has republished another volume (the third) of Dr. J. M. Neale's *Sermons Preached in Sackville College Chapel* (2s. 6d. net). It extends from Trinity to Advent.

Some day the question of Authority will be settled, and we shall be able to pass from it to greater things. For it is not essential; it is of the things that are accidental. But at present it is a burning question. And the Rev. George Freeman has done wisely in his generation to write upon *Authority* (Allenson; 2s. 6d. net). He has also written upon it wisely. Every word of Bishop Ryle's preface will be signed by the delighted reader.

In *The Sanctity of Church Music* (Bennett; 2s. 6d. net) the Rev. T. Francis Forth, B.A., makes an earnest effort to retain the service of the choir for the service of God. If in any Church it has slipped away—music for music's sake as argument, for example—the reading of this charming book, with wise work following, will surely bring it back.

Messrs. Burns & Oates have republished a cheap edition of *The Life and Letters of Frederick William Faber*, by J. E. Bowden (2s. 6d. net). It is one of the volumes of the centenary issue of Father Faber's works.

They have also begun a new series to be called 'The Spiritual Classics of English Devotional Literature.' The first volume is entitled *The Spirit of Father Faber* (1s. 6d. net). It is a well-selected volume of two hundred pages.

How rare and exquisite is Alice Meynell's poetical gift. It is equalled only by her gift of prose writing. The *Essays* which Messrs. Burns & Oates have published (5s. net) have been prepared with an outward attractiveness that would put most prose to shame. This woman's prose is beyond the need of it, but accepts it naturally. And the writing is in no way self-conscious. We enjoy every happy word—for no word is unhappy either on account of itself or on account of its place—yet we never look at the word and say, 'How happy!' The thought also is often quite new and unexpected, but its charm is its naturalness. It fits in at once, like a graceful stranger, into the society of our ordinary thoughts.

The subjects are gathered into groups: Winds and Waters, In a Book Room, Commentaries, Wayfaring, Arts, The Colour of Life, Women and Books, and The Darling Young. There is always purpose, as well as charm. And sometimes a great restitution is made, as in the essay which vindicates the memory of Mrs. Samuel Johnson.

The Book of Genesis in the Cambridge Bible has long been looked for. It has come now, and from the pen of Bishop Herbert E. Ryle (Cambridge University Press; 4s. 6d. net).

The Book of Genesis was Bishop Ryle's first object of interest. He wrote a series of articles on 'The Early Narratives of Genesis,' for THE EXPOSITORY TIMES, which were afterwards published by Messrs. Macmillan under that title. He has not let the Book of Genesis out of his sight in all the years that have followed. This volume is evidence. Only the scholar who had all his life studied this many-sided and most marvellous portion of Scripture could have dealt with its

problems with this easy mastery, or could have drawn forth its riches with this unfailing sympathy.

The Introduction is comparatively short. That is well. We have had excellent Introductions to Genesis or the Pentateuch quite recently. Dr. Ryle has given the space at his command to the exposition. And his aim has evidently been to make the Book of Genesis the possession of the student by clearing up all the difficulties in so far as scholarship is at the present time able to clear them up. The notes are full, and at every turn they are made fuller by some special excursus on a difficult subject, especially if it is a theological subject, such as the Fall or the Sacrifice of Isaac.

Why is it that the sermons preached by American preachers are most acceptable to Europeans when they are preached to students? The *University Sermons* of the Rev. Henry Sloane Coffin (Humphrey Milford; $1.50 net) were preached to students, and there is not a word in them that does not make its appeal to us. More than that, they have new ways of stating old truths that occasionally excite surprise and delight. And then they are all the work of a man who has a deep sense of responsibility—responsibility even for the language he uses.

'This volume is an expansion of the Hartley Lecture, delivered at the Primitive Methodist Conference, held at Middlesbrough in June, 1914.' The volume, which is entitled *Permanent Values of Religion* (Hammond; 2s. 6d.), contains a strong argument for the recognition of Religion in general and of Christianity in particular. Very strong indeed is the argument, the manifest fruit of much thinking, and the more impressive that it is expressed without passion or exaggeration. Man is religious, is made so, must find God, finds Him in Christ—all is familiar, but all is fresh because brought into touch with the life of our own day. The author is Francis Neil Shimmin.

There is no denial of miracles in the Roman Church, says the Rev. G. H. Joyce, S.J. Nevertheless he has written a book on *The Question of Miracles* (Herder; 1s. net). The denial 'is so widespread among our Protestant fellow-countrymen,' and it is better to be forewarned. The book shows 'how untenable are the objections urged against miracles, and how overwhelming is the evidence for their actual occurrence.'

In the year 1889 Dr. George Brandes, the great Shakespearean scholar, wrote an essay on Nietzsche, which gave him the right to be recognized as Nietzsche's discoverer. It was the appreciation (with many qualifications, however) of one lover of the freedom of thought by another. The article was called 'Aristocratic Radicalism.' Ten years later Brandes again wrote on Nietzsche. In the meantime he and Nietzsche had become acquainted, and letters which passed between them were quoted. The last letter was written when Nietzsche had lost his reason. It was unstamped and undated; it was written in a large hand on a piece of paper (not note-paper) ruled in pencil, such as children use. The post mark was Turin, January 4, 1889. It ran: 'To the friend Georg. When once you had discovered me, it was easy enough to find me: the difficulty now is to get rid of me . . . *The Crucified.*'

Eleven and a half years later Nietzsche died, and Brandes wrote again, a memorial of real regret and affection. These three essays are translated from the Danish, and published in a volume entitled *Friedrich Nietzsche* (Heinemann; 6s. net).

Mr. Kelly has added four volumes to his 'Every Age Library.' They are *Sir Gawain and the Green Knight*, translated by E. J. Kirtlan, B.A., B.D.; *Leaves of Grass* (selected), by Walt Whitman; *Our Entry into Hunan*, by C. Wilfrid Allan; and *Peg Woffington*, by Charles Reade. The volumes are printed in excellent type and attractively bound, a marvel at the money (1od. net each).

Messrs. Longmans have issued a new impression of Cardinal Newman's *Meditations and Devotions* (3s. 6d. net). The three parts of the 1912 edition are now gathered into one convenient and attractive volume.

Under the title of *The Sovereignty of Character*, Mr. Albert D. Watson has published a volume of 'Lessons in the Life of Jesus' (Macmillan; 4s. 6d. net). The idea is to show how the character of the human Jesus, fairly studied, produces character in the student. To show this, Mr. Watson goes through the Gospels chronologically, turning each

scene into a brief chapter, and showing us wherein lies its moral worth.

There has at last been written, and in English, *An Introduction to Kant's Critical Philosophy* which makes the system intelligible to ordinary minds (Macmillan; 4s. 6d. net). It has been written by two of the professors at Princeton University, George Tapley Whitney and Philip Howard Fogel. Without fear of man or philosopher, with abundance of American straightforwardness in language, they have striven to present the great philosopher's ideas in a way to let them at least be understood, and they have succeeded.

Many American thinkers, and some of them deep thinkers, are still occupied with the effect of evolution in theology. To them Darwin came as a theological reformer not less than as a scientific observer. The entrance of the evolutionary theory brought light. There was much that seemed formless and void just at first; but with amazing speed the theologians adjusted their theologies to the scientific sun that had arisen.

Now they are occupied with results—results to the conception of God, of the Bible, of Christ, of duty. Dr. Herbert Alden Youtz, Professor of Christian Theology in Auburn Theological Seminary, is of course an out-and-out evolutionist. In his volume of essays entitled *The Enlarging Conception of God* (Macmillan; 5s. 6d. net), he tells us with great confidence and ability what the scientific method has done to our traditional credal thoughts not on God only, but on the whole range of theological thinking.

A striking method of proving the truth of the Gospel records is followed by Mr. Neville S. Talbot, Fellow, Tutor and Chaplain of Balliol College, Oxford. He gives his attention to the disciples of our Lord. He traces the progress of their experience, step by step, just as it is made known to us. And as we read we see how psychologically true is the record of the way by which they were led to that recognition of the person of Jesus which is so difficult of apprehension to the modern mind. There is a pretty bit of autobiography in the preface: 'As an ex-soldier and no scholar, I have come to Bible problems without any very special qualification for unravelling them, except, perhaps, the desire to do so. I have not read very many learned books, though I have had the opportunity of hearing what is being said in the world of scholarship. The conclusions contained in this little book have been arrived at for the most part by reading the Bible itself. This is a procedure which, so far as I can gather, the great scholars tend increasingly to justify. I have had the sense of finding ways through difficulties, and of arriving at a position. My single hope for this book is that it may help a few others, also not specially qualified, to do the same.'

The title of the book is *The Mind of the Disciples* (Macmillan; 3s. 6d. net).

As regards Socialism, the great question for many of us—it ought to be the great question for all of us—is whether or not it is religious. That many of its most prominent advocates are irreligious, some of them actively anti-religious, we know. But we also know that some of them are ardently religious and gladly Christian. We cannot count heads. Nor is it easy to study the subject itself and decide, so vast is it, so chaotic as yet.

One way of arriving at a conclusion is to read a book called *Socialism: Promise or Menace?* (Macmillan; 5s. 6d. net). It contains a series of articles contributed to *Everybody's Magazine*. The editor of that magazine invited the Rev. John A. Ryan, D.D., who believes that Socialism is anti-religious (as the Roman Church, to which he belongs, does) to declare his reasons. And he invited Mr. Morris Hillquit, the author of excellent books on Socialism, to answer Dr. Ryan if he could. So here we have attack and repulse in admirable order and temper, and as likely an opportunity of discovering the tendency of Socialism as we may look for.

A short biography of *Hector Mackinnon*, United Free Church minister in Shettleston, and elsewhere, has been written by his wife (Marshall Brothers; 3s. 6d. net). It has been written well. The pride of possession is not hidden behind the love of the heart that is the parent of it. There are notes of sermons, well worth this rescue, and at the end a series of papers and addresses.

The only way to write of Keswick—Keswick of all movements or things—is from within. The writers who write from without are hopeless. So Mr. J. B. Figgis, M.A., has done well to write the

history of the Keswick movement, for he has been closely identified with it and is in utmost sympathy, and he has done well to call his book *Keswick from Within* (Marshall Brothers; 4s. 6d. net). Mr. Figgis has known the men and writes of them in admiration and love. He tries also to write of the movement itself, the call for it, the spirit that has animated it, the work it has done. It is curious that although he has been careful to read the literature of the subject, he has missed a series of articles on 'Keswick at Home' which appeared in THE EXPOSITORY TIMES.

A Pocket Companion entitled *The Secret of Intercession* has been published by the Rev. Andrew Murray, D.D. (Morgan & Scott; 1s. net). It is a message to the Church, for 'without intercession there is no power for the Church to recover from her sickly feeble life and conquer the world.'

The Rev. R. A. Torrey, D.D., has often felt the fulfilment of the text, 'These things have I spoken unto you, that my joy may be in you, and that your joy may be made full' (Jn 15^{11} A.R.V.). And in his new book, *The Wondrous Joy of Soul-Winning* (Morgan & Scott; 1s. 6d.), he tells us all about it.

Viscount Haldane has published four of his recent addresses, giving the book the title of the first address: *The Conduct of Life* (Murray; 2s. 6d. net). The others are on 'The Meaning of Truth in History,' 'The Civic University,' and 'Higher Nationality: A Study in Law and Ethics.' The most valuable of the four, and the most timely, is the second, on 'Truth in History.' It is an open vindication of the hand of God in history, and of the value of the study of history for ethics, against the materialistic and 'scientific' notions of men like Seignobos.

The Rev. W. H. Frere, D.D., of the Community of the Resurrection, went to St. Petersburg in March and delivered four lectures which he has now published under the title of *English Church Ways* (Murray; 2s. 6d. net). The lectures were the second in delivery of what is expected to be a regular lectureship. Father Puller delivered the first course in 1912: the third course is to be delivered next year by Dr. Darwell Stone. The idea is to encourage sympathy by providing instruction. If only the Russians knew what the Anglican Church is; if only Anglicans knew what the Russian Church is! What then? Well, no one can tell, but there are those who have great expectations. Of course Dr. Frere does not represent the Church of England as a whole, but he found no occasion for saying so. When the Russian lecturers come to London they will not represent the Russian Church as a whole. It is expected that 'two distinguished Russian Churchmen' will be in London lecturing very soon.

Pleasantly written and pleasantly illustrated are the 'pen-pictures of real Japan' offered in a book by the Rev. Matthias Klein, entitled *By Nippon's Lotus Ponds* (Revell; 3s. 6d. net).

A full account of *The Education of Women in Japan* has been written by Margaret E. Burton (Revell; 3s. 6d. net). It is probably also an accurate account, for the author has already written a book on the Education of Women in China, which is now accepted as authoritative. It is at any rate sympathetic. The story of Education is not the least wonderful of the stories that can be told of this nation that is at once so old and so young. 'Woman's Life in Modern Japan,' which is the subject of the last chapter, is quite a fascinating subject.

All's Love yet All's Law—under this title the Rev. James L. Gordon, D.D., of Winnipeg, has published a volume of essays on the great laws that prevail in the life of the spirit (Revell; 3s. 6d. net). There is the Law of Truth, the Law of Inspiration, the Law of Vibration, the Law of Beauty, and other laws. The book is perhaps better described as a volume of lectures, for the presence of an audience is felt throughout. All is eager, energetic. No audience but an American could listen to the short panting sentences or profit by the overwhelming flow of images. But of the sense of victorious Christianity there is no doubt.

The only argument for missions that appeals to some minds is the sociological. What have missions done for civilization? What have they done for the progress of mankind in knowledge, purity, or consideration? That therefore is the argument used by the Rev. Edward Warren Capen

in a large handsome book which Messrs. Revell have published for him on *Sociological Progress in Mission Lands* (5s. net). He makes out a good case, an overwhelming case. If it is not the highest ground to take it seems to be solid ground. Dr. Capen deals with six different aspects of his subject: (1) The Problem; (2) Progress in the Removal of Ignorance, Inefficiency, and Poverty; (3) Progress in the Ideals of Family Life and the Position of Woman; (4) Progress in Ethical Ideals; (5) Progress in Social Reconstruction; (6) Christianizing Tendencies in Non-Christian Religions.

The book would form the basis of an excellent course of lectures. And for more knowledge of the subject of each chapter a bibliography is provided at the end.

The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Documents.

By the Rev. G. Margoliouth, M.A., British Museum, London.

III. The Marriage Law.

It is possible that a complete order of the Marriage Law originally stood in the second part[1] of the work contained in these documents. The first part, which is historical and admonitory, and clearly bears the marks of a manifesto, only refers in a casual way to two marriage ordinances. As, however, these two are of paramount importance, full attention must be given to them in this place.

A very interesting passage, which begins on p. 4 and ends on p. 5, opens as follows:—

'The builders of the hollow partition wall[2] [are they] who have walked after *Ṣaw*,[3] the *Ṣaw* being a dropper of [words],[4] who says, Certainly let them drop [words].[4] These are ensnared by two [women] in fornication, so as to take two wives in their lifetimes, whereas the fundamental ordinance of creation [is expressed in the words]: "Male and female created he them."[5] Also [regarding those who] entered the Ark [is it written]: "Two and two entered they the Ark."'[6]

In connexion with this ordinance there follows a reference to David, who is declared to have been ignorant of the existence of such a law, the *Sefer hat-Tōrah* (Book of the Law) having been in his day sealed up in the Ark of the Covenant, so that he was not aware of the enactments contained in it. After this are references to matters affecting (*a*) special regard for the Sanctuary in connexion with married life, and (*b*) the purity of the married state rather than the Marriage Law in the sense in which it is dealt with in this paper.

The end of the passage reads as follows:—

'And they[7] marry the daughter of their brother and the daughter of their sister. But Moses said: "To the sister of thy mother thou shalt not draw near, she is thy mother's near kin."'[8]

The law of prohibited degrees[9] is, indeed,

[1] On the two parts of the work see the number of this magazine for May 1912, p. 362, note 4, where also the very fragmentary condition of Part II. is referred to.

[2] חוץ (occurring again on p. 8, l. 12) is no doubt a corruption of (or, possibly, only a scribal error for) חיץ; see Ezk 13^{10}.

[3] The form of the allusion shows that the author or authors had Hos 5^{11} ('he was content to walk after *Ṣaw*') in their minds. What *Ṣaw* there means is not certain (the LXX and Pesh. have 'vanity'=שוא); but it is here in all probability to be taken in the sense of 'command'; comp. Is $28^{10.13}$. In *Bibliotheca Sacra* for July 1912, p. 427, I made the suggestion that it was a nickname given by our sectaries to Rabbi Yohannan b. Zakkai, who, after the destruction of the temple by Titus, transferred the ruling body of Pharisaic Judaism to Yabneh.

[4] קפיץ hence denotes a preacher, prophet, orator, in either the approved sense (*e.g.* the verb, Ezk $21^{2.7}$) or with the connotation of pretence and unreality (Mic 1^{11}).

[5] Gn 1^{27} (referred to in Mt 19^{4} and Mk 10^{6}).

[6] Gn 7^{9}.

[7] איש, though a singular, is here used in a plural sense ('each man,' *i.e.* 'all,' whenever they think it expedient); hence the plural ולוקחים. It is not necessary, therefore, to read (with Dr. Schechter) אשה for איש.

[8] The nearest parallel is Lv 18^{13}.

[9] ערוה, though a plural regularly formed from ערוה, is not Biblical; but as it is Mishnaic, its occurrence in the document need cause no surprise.

written with reference to males, but the females are [by analogy] like them, so that if the daughter of the brother uncover the nakedness of the brother of her father, she is a near kin.'[1]

I. With regard to the first enactment contained in the passage just given, the initial question to answer is whether polygamy (or rather, strictly speaking, bigamy) only is prohibited, or whether the contraction of a second marriage after a divorce is included in the prohibition; incidentally, also, whether divorce was permitted at all by the sectaries addressed in the manifesto.

It must be owned that it is not easy to keep the balance between the two interpretations. There is, on the one hand, the fact that the text as it stands contains no mention of divorce, but significance may, on the other hand, be attached to the employment of the quotation from Gn 1^{27} in a manner similar to that of Mt 19^{4} and Mk 10^{6}. The inference as to the presence in this passage of the idea of divorce that may be drawn from the Scriptural reference just mentioned gains in strength if one considers that such an application of the verse in question has so far not been found elsewhere in Jewish literature (for a fuller statement on this point see *The Expositor* for March 1912, p. 224).

There is another argument in favour of this view which can, however, only be introduced hypothetically in the present paper. Ḳirḳisānī, an authoritative Karaite teacher writing about the year 937,[2] records in his *Kitāb al-Anwār w'al-Mārāḳib* (The Book of Lights and High Beacons) that the Zadokites 'absolutely forbade divorce, which the Scriptures permitted.'[3] If, therefore (as the present writer, in company with others, thinks), the manifesto before us issued from a section of the same Zadokites, as originally constituted in pre-Christian times, the passage regarding the taking of 'two wives during their lifetimes' would have to be interpreted in the light of Ḳirḳisānī's report relative to the marriage law of that ancient sect, an interpretation which both strengthens, and is strengthened by, the reference to Gn 1^{27}, which, as has been remarked, is in that special application only found elsewhere in Mt 19^{4} and Mk 10^{6}.

[1] *i.e.* within the line of prohibited degrees.

[2] In Dr. Schechter's Introduction, p. xviii, the date 637 is given by a misprint.

[3] For the reference see Dr. Schechter's Introduction, p. xix.

As, however, the controversial element is, in accordance with the plan adopted, to be eliminated from these papers, the result that might thus be obtained cannot be insisted on. All that one is in this place entitled to say is that there is at least as much ground for including the prohibition of divorce in the passage quoted as for excluding it. In the comparison, therefore, with other marriage codes, on which we must now enter, both these possible views will have to be taken into account.

So far as the prohibition of divorce, or of remarriage after it, is concerned, our sectaries would be found at variance, not only with both the Rabbanite and Karaite Jews, but also with the Samaritans, the codes of all of whom contain divorce regulations, it being clearly understood by all that re-marriage is permitted in such a case. The affinities of the manifesto in this matter would be first of all (as has already been indicated) with the New Testament, and in the second place with the sect founded by Obadiah of Ispahan (684–705), who, as both Ḳirḳisānī and Hadāsī[4] inform us, agreed with the Zadokites and the Christians on the subject of divorce.

Another point to be considered is whether the Book of Jubilees takes up any special attitude with regard to divorce. Dr. Schechter refers (p. xxxvi) to Bachrach, who in his *Yoreach Lemoadim*,[5] p. 49*a*, 'perceives in the wording of Jubilees 3^{7} also a prohibition against divorce,' which, however, the learned editor of our documents regards as 'questionable.'

There, indeed, seems to be in the verse from Jubilees just referred to a clear intention to emphasize the conditions of oneness that exist between man and wife, for there are in it, in addition to the clause, 'and they shall be one flesh,' as in Gn 2^{24}, also the words, 'therefore shall man and wife be one'[6]; and it is possible that this doubling of the declaration was connected in the author's mind with certain negative tenets regarding divorce which later on found full expression in the Gospels. If, instead of being merely possible, certainty could be claimed for

[4] See § 97 of אשכל הכפר, composed 1148 A.D.

[5] I have, so far, not succeeded in tracing the work of Bachrach here referred to by Dr. Schechter.

[6] See the fuller treatment of this point, in connexion with the entire passage (3^{3-7}), in Dr. L. Blau's important treatise, *Das jüdische Ehescheidung, etc.* (Strassburg, 1911).

this view of the passage, there would also be established an important fresh point of contact between our manifesto (on the supposition that divorce is prohibited in it) and the Book of Jubilees.

It is, however, undoubtedly too hazardous to build up such a theory on so slight a foundation. It might be argued that the emphasis laid on the condition of marital unity was only intended to strengthen the ordinary Jewish view of the matter, and need, therefore, not take us beyond the general Pentateuchal law regarding divorce; and there is, besides, the fact that the marriage law as codified in portions of the *Torah* following the Book of Genesis must necessarily, in their very nature, lie outside the scope of Leptogenesis, as Jubilees is sometimes called.

The remark just made might be balanced by the possibility that the ordinances contained in the canonical Books of Moses were regarded by the author of Jubilees in quite a different light from that in which they appeared to the bulk of the Jewish nation. Much might, indeed, be said in favour of such an assumption, but it would in any case take us too far afield to investigate the matter with a sufficient degree of fulness in the present paper.

With regard to the prohibition of bigamy, which is so emphatically enforced in our manifesto, the affinities with the New Testament are as marked as they well could be, the prohibition to re-marry after divorce (Mt 19^{4}, Mk 10^{6}) of course implying the general doctrine of monogamy, for apart from such a rule there would be no reason why a man should not marry another woman after having divorced—or separated from—a former wife.[1]

It is very likely that the sect founded by Obadiah of Ispahan, to which reference has already been made, also forbade bigamy besides divorce. It is true that divorce only is expressly mentioned in our authorities; but the form of Kirḳisānī's statement (Obadiah 'forbade divorce as the Zadokites and the Nazarenes forbade it') seems to suggest that the sect in question was in essential agreement with the view taken of marriage in the New Testament.

If this be so, the Karaites, who, according to R. Eleazar b. Tobiah in his *Lḳaḥ Tōb* on Dt 21^{15}, also prohibited bigamy, might in this respect have followed the lead of Obadiah, who flourished only about half a century before 'Anan, the founder of Karaism, though it is possible that they derived the principle of monygamy from a much earlier source (perhaps even from the New Testament).

There is, on the other hand, a marked contrast between the ordinance of monogamy in the manifesto and the marriage law, in early times, of the Pharisaic party. One may cheerfully agree with Mr. Israel Abrahams's statement that 'although the Jewish law permitted polygamy, Jewish practice early abrogated the license'[2]; but still there is a vast difference between a body of teaching which expressly forbids the practice and a system in which a legal prohibition does not exist.[3] On Mr. Abrahams's own showing, moreover, the absence of such a prohibition produced—and still produces—some deplorable lapses from the higher rule of life in countries under Muhammadan sway.

The practice of the Samaritans in this respect may best be indicated by the following extract from Peterman's *Reisen im Orient*,[4] i. 279:—

'As their number is so small, they are not able to be very particular about near kinship in relation to marriage, the less so as they are allowed to marry two wives. When, namely, a wife has become old and remained childless, the husband may take to himself another wife; but he may not do so, if his wife has children. The wife of the priest Amram had had five children; she died, and after her died all her children. He married

[1] If 1 Ti $3^{2,12}$ are not taken as an injunction that bishops and deacons must be married men, but is a prohibition of bigamy in respect of these officers of the Church, a relaxation of the rule of monogamy would seem to be implied in the case of laymen. As a commentary on the meaning of 1 Ti. should probably be regarded *Constitutiones Apostolorum*, ii. 2. 2 (p. 15. ed. Lagarde), where μονόγαμον follows δεῖ εἶναι τὸν ἐπίσκοπον μιᾶς γυναικὸς ἄνδρα γεγενημένον.

[2] *Jewish Life in the Middle Ages*, p. 114; on the entire subject see Hastings' *B.D.* iii. 265 f.

[3] The prohibition of polygamy by the synod convoked by Rabbenu Gershon Me'ōr hag-Gōlah ('Light of the Exile') took place about 1000 A.D., but though the decree was intended to apply to all Jews, its practical effects were confined to western Jews mainly or—more precisely—to Jews resident in Christian countries.

[4] A convenient summary of the Samaritan marriage law is given in Montgomery, *The Samaritans*, pp. 42–43, 179 sqq.

a second wife, who remained childless, and as she had become old, he married a younger one in addition to her, so that he now [about 1860] has two wives, with two daughters from the second. . . . It is, however, never permitted to marry a third wife, even if the two wives a man already has are childless. No definite time before marrying a second wife is fixed; a man must wait one whole year at the very least, and it even then depends on the priest whether he would grant them permission to marry a second or not.'

Regarding the attitude of the Book of Jubilees towards the practice of bigamy, Dr. Kohler (p. 428 of the article referred to) naïvely says that that apocryphon makes no mention of its prohibition. Of course it does not, the Mosaic marriage law necessarily lying quite as much outside the purview of Leptogenesis as of the canonical Book of Genesis. As has already been remarked, there, indeed, is a possibility of Jubilees having been written from a point of view antagonistic to the usual Judaic attitude towards the legalism of the Pentateuch; but—as has also been already indicated—it would hardly be justifiable to include an investigation of the topic in the present series of papers.

II. We now come to the second part of the passage before us, namely, that dealing with the prohibition directed against marrying one's niece.

What strikes one first of all in this connexion is the complete agreement of the manifesto with Karaite law, extending even to the form of the argument used.[1] The agreement in form is, in fact, so close that one almost feels disposed to regard the argument that follows the bare statement regarding the practice of marrying a niece as an addition made to the original text of the manifesto by a Karaite scribe. On consideration, however, one finds that the theory of interpolation would only hold good if it could be shown that the documents are non-Zadokite; for if Zadokite, the inclusion in the original manifesto of the argument used would be proved by the statement of Ḳirḳisānī that Zadok 'adduced no proof for anything he said . . . except in one thing, namely, in his prohibition against marrying the daughter of the brother, and the daughter of the sister. For he adduced as proof their being analogous to the paternal and maternal aunt[2] (see Dr. Schechter, Introduction, p. xviii).

But even supposing that the documents are not Zadokite, and that the argument from analogy is a Karaite interpolation, the fact of marriage with a niece being prohibited in the manifesto would still remain, so that the essential affinity on this matter between our sectaries and the Karaites would still be unshaken.

Marriage with a niece is also forbidden among the Samaritans (see *e.g.* Montgomery, *The Samaritans: The Earliest Jewish Sect*, p. 43). Dr. Kohler (p. 428) mentions the view supported by scholars of great repute that the Samaritans adopted the prohibition from the Koran (see Surah iv. 27, which contains a list of prohibited degrees); but though one cannot be as categorical on this point as the American critic named, who says that this view 'must now be discarded as false,' it would seem at least as likely that the Samaritans as well as the Karaites[3] followed earlier Jewish sectaries.

The practice of marrying a niece seems to have been discouraged rather than absolutely forbidden in the early Church. In the *Didascalia*, ed. Funk, p. 568 (as quoted by Dr. Kohler), we thus read: 'He who has married two sisters (one after the other), or his brother's or sister's daughter, cannot be a clergyman' (comp. *Canones Jacobs von Edessa*, ed. Kayser, p. 162, where the prohibition applies to all Christian people); but, as is well known, the prohibition of such a marriage forms part of the list of prohibited degrees in the ecclesiastical usage of to-day.

In striking disagreement, on the other hand, with our manifesto is the Rabbinic law regarding marriage with a niece. Such alliances are not only tolerated, but even strongly recommended in the Talmud. In Babl. *Yebāmōth*, fol. 62^{b}, we thus find that a man who married his sister's daughter is classed in point of beneficence with persons who lend to the poor, when they are in distress, and who do everything possible to help their neighbours and relations (see also *Sanhedrin*, 76^{b}; *Berēshith Rabba*, xviii. 5, where the marrying of 'one of one's near relation' in a general sense is highly commended.

[1] קְרָא, or 'argument from analogy,' is, indeed, one of the mainstays of Karaite *Halakha* (law of religious practice).

[2] It is, on the other hand, not impossible that Ḳirḳisānī had already an interpolated text before him.

[3] See Poznanski in the Kaufmann Gedenkbuch with regard to this prohibition.

Dr. Kohler thinks that the Book of Jubilees also 'sets up the rule that each pious man should marry the daughter of his brother or sister,' citing as proof the records contained in Jubilees 4^{15-33} etc. But it would be as correct to argue from the history of Jacob that the author or compiler of the Book of Genesis recommended the simultaneous marriage of two sisters by one man as to infer from the passages of Leptogenesis named that marriage with a niece was considered a praiseworthy act by the religious school from which it emanated.

Contributions and Comments.

Isaiah xxxviii. 15, 16.

Vv.[15-16] in Is 38 are difficult. Various attempts at explanation have been made, but no satisfactory solution of the difficulties has as yet been given (see Commentaries). I should like to suggest the following explanation.

V.[15a] does not constitute a change in the tone of the prayer of Hezekiah. 'What shall I say, and he (God) has spoken (decreed) with regard to me,[1] and he (God) has done it' (v.[15a]), is not an expression of joy, but is a sigh of resignation. The first assumption is impossible according to the words in v.[15a] and the words that follow. V.[15b] presupposes a certain change in the thought of Hezekiah. The following thought seems here to have passed through the mind of the sick king: even if I will not die, even if I will not go down to 'the gates of Sheol in the midst of my days' (v.[10]), I may be afflicted with illness all the rest of my life. I will live, but it will be a life of pain and suffering. This fear is expressed in v.[15b]: '(I fear) I shall walk (spend) my years in the bitterness of my soul.' This the king dreads, and he prays (in v.[16]) for a life of health and vigour. V.[16]

(אדני עליהם יחיו ולכל בהן
חיי רוחי ותחלימני והחייני)

is, I think, to be interpreted this way: 'O God, over them (the remaining years of my life) there may be real, healthy life (יחיו), and in every one of them (of the years) (ולכל בהן) (there may be) the life of my spirit (vigorous life), and thou mayest make me strong and let me live (a healthy life).' This interpretation may at the first glance look forced, but, when examined more carefully, it can be regarded as quite satisfactory. V.[16bβ] is decidedly a prayer for good health (ותחלימני והחייני). V.[16bα] (ולכל בהן חיי רוחי) can also only be explained in the same way, so that ולכל בהן refers to each of the years (see also Rashi and Ḳimḥi). The crux is v.[16a]. Here, I think, we have a short, pregnant phrase with the meaning just given in the translation. אדני is vocative. עליהם clearly refers to שנותי in v.[15b] (see also Rashi and Ḳimḥi). The main difficulty is יחיו. This I take to mean: 'There shall be (real) life (life of health).' This interpretation does no violence to the word יחיו. It can quite well have this impersonal meaning. Cf. also Ibn-Ezra, who renders יחיו by יהי החיים ('the life shall be'). The crux thus disappears and the whole verse ([16]) is seen to be a prayer for good health in the remaining years of the king.

To sum up. In v.[15a] Hezekiah resigns himself to the will of God. Following upon this thought of resignation flashes through the mind of the praying king the thought that God might after all save him from 'the gates of Sheol,' but might let him live the rest of his life in suffering and pain. This fear he expresses in v.[15b]. Then he prays in v.[16] for a life of health and vigour (if he is to continue to live). Thus both verses are satisfactorily explained, and the text remains intact.

Further, what Hezekiah prays for in v.[16] becomes gradually a certainty in his mind. In v.[17a] he glances back at the time of trial through illness.[2] In v.[17b] he is sure of God's help and of the forgiveness of his sins. In vv.[18-19] he gives the reason why God should help him. And v.[20] contains the final expression of Hezekiah's trust in God's help and his promise to praise God throughout the whole of his life.

Thus the whole prayer seems to be freed of the difficulties and obscurities and to yield a satisfactory sense.

Samuel Daiches.

Jews' College, London.

[1] ל and על are used in this chapter not in their strict meaning; cf. v.[16] (עליהם) and v.[17] (לשלום, 'instead of peace').

[2] הנה לשלום מר לי מר is no doubt to be translated: 'Instead of peace there was bitterness unto me.' See for the meaning of ל above, note [1].

St. John x. 1–10.

'He that entereth not by the door.'

Expositors in general (Godet is an exception) understand this passage to relate primarily to the ministry of the Christian Church, and consider that our Lord is here laying down the necessity of a valid commission for the ministry. To me, it seems that His words refer primarily to the Jewish ministry.

He is addressing the Scribes and Pharisees, His enemies. Surely it is unlikely that He should unfold to them the rules of the ministry in the Church He was about to found. It would be of no profit to them to know these rules, for the first condition under which they would profit was wanting to them, *i.e.* faith in Him as the Christ. And I cannot but think that when the Evangelist (v.[6]) says that they did not understand His words, he means to convey a hint that they might have been expected to understand Him because He was talking of things within human knowledge.

Our Lord's object here, as always, was to bring men to believe in Him. These men declared He took too much on Himself. His answer is, that God sent Him. He claimed to be the Shepherd, but He had entered in by the door. He had been lawfully called and sent. They all knew that in His discourses He was careful to point out that He did not seek His own will and His own glory, but the will of God and the glory of God.

And who were the men that dared find fault with Him? They were supporters of the grossest abuses, of fraud and violence, of thieving and robbery.

The Roman authorities had dealt profanely with the sacred office of High Priest. They had deposed some High Priests, and thrust others into their place, according to their own will. Valerius Gratus, the predecessor of Pontius Pilate, had been particularly high-handed in this respect. And it can scarcely be supposed that the men who thrust themselves or allowed the Romans to thrust them into sacred offices, were guiltless. Our Lord calls such men thieves and robbers, and even without His authority we should believe they deserved such condemnation.

'The sheep did not hear them.' Mark the aorist tense. Our Lord states an historical fact. When He speaks of the sheep, He means the humble and devout servants of God. Of course, such as these would be shocked at profane dealing with God's law and God's high priesthood. No wonder if they refused to recognize as lawful high priests, men who had been violently thrust into the office. No wonder if they refused to 'hear' such men.

It seems to me that this explanation clears up many difficulties. I am far from denying that there is a secondary reference to the Christian ministry, but I cannot help thinking that Christian expositors have been so intent on drawing a lesson for their own times that they have overlooked the primary reference to the Jewish ministry of our Lord's time.

A. D. Mozley.

Oxford.

The Archaeology of the Book of Genesis.

By the Rev. A. H. Sayce, D.D., LL.D., Litt.D., Professor of Assyriology in the University of Oxford.

Chapter viii.

viii. 1. Here we have another tacit contradiction of the Babylonian story with its implied polytheism. In the latter the Deluge begins with the 'raging' of Hadad, the god of the wind: 'the raging of Hadad reached unto heaven, all that was light to darkness was turned,' and in the description of the catastrophe the wind accordingly holds the first place: 'six days and nights marched the wind (and) deluge; the storm (*mekhû*) swept the land.' The cessation of the rain meant the cessation of the wind: 'the sea grew calm; the evil wind was lulled; the deluge ended.' The Hebrew writer, on the contrary, makes the wind put an end to the deluge, and further emphasizes the fact that this wind was no independent divinity, but was sent by Elohim. The wind (Ass. *sâru*), it must be

remembered, was for the Hebrew writer no 'evil' minister of Tiamât, but 'the breath of Elohim'; see Gn 1^2 6^3. Possibly in the verb *yizkôr* with which the verse begins there is a reminiscence of the phrase which introduces the Babylonian story: *Utu-napistim ana sasu-ma izakkara*, 'Utu-napistim says to him.' The verb which signifies 'to remember' in Hebrew means 'to speak' in Assyrian.

2. The verb *śakâru*, which is used here (in a Hebrew dress) of 'stopping' the fountains of the deep, was the technical Assyrian word for 'damming up' a canal or stream. From it was derived *śikkuru*, 'a bolt.' In the Epic of the Creation, Bel-Merodach is said to have 'bolted' the upper half of Tiamât so that the waters above the firmament should not 'issue forth,' and also to have fixed 'bolts' on the right and left sides of the doors of the visible universe. It will be noticed that Tehôm is again used as a proper name without the article. The Assyrian original was *naqbê Tiamâti yuśśakkira*. The verb *kalû*, which is used by the Hebrew writer of 'the rain from heaven,' is used in the Babylonian story of 'the Deluge' (*abubu iklu*, 'the deluge ended'), which, however, was a storm of rain and not a tidal wave.

3. This verse is purely Hebraic and shows no trace of an Assyro-Babylonian original.

4. In the Babylonian version, *ana sad Nizir itemid elippu*, 'at the mountain of Nizir rested the ark.' Nizir, according to Assur-natsir-pal, lay to the north-east of Assyria, but the Babylonian map which I have published in THE EXPOSITORY TIMES makes it clear that the mountain on which the vessel of Utu-napistim rested was Jebel Judi (correctly described by Berossus as in the Gordyæan mountains). The tradition that this was the scene of the descent from the ark still lingers on the spot, and Nicolas of Damascus asserts that the remains of the ark were still to be seen on the summit of Mount Baris.[1] From Jebel Judi northward to Van the country was known to the Assyrians as Urardhu or Ararat, the Mount Ararat of modern geography lying far to the north of it. Consequently the Biblical account of the Deluge which states that the ark rested 'on the mountains of Ararat'—which, of course, means 'on one of the mountains of Ararat'—agrees exactly with the Babylonian account. For the reason why the name of Nizir was dropped, see note on 7^{19}.

[1] Müller, *Fragm. Hist. Græc.* iii. p. 415, fr. 76.

5, 6. According to the Babylonian story only seven days elapsed between the grounding of the ark and the sending forth of the birds. The Hebrew writer makes 'the tops of the mountains' to have been first on the first day of the 10th month, *i.e.* in the middle of June when the summit of Hermon becomes clear of snow. The '40 days' which follow represent an indefinite period needed for filling up the rest of the space of a year that, according to the Hebrew narrative, Noah remained in the ark. It is obvious that two months and a half is much too long a period to allow between the grounding of the ark and the appearance of the ground on which it rested, and that consequently it cannot represent the period originally given in the narrative. On the other hand, just as the indefinite '40 days' takes the place of the seven days of the Babylonian story in 7^4, so it does again in this passage. The seven-day week of the Babylonians which was associated with the worship of the seven planets was deliberately rejected and a numeral substituted for it which expressed merely an indefinite and unknown length of time. Moreover, just as the seven days of the Babylonian story are in 7^4 transferred to the period immediately preceding the deluge, so here they are transferred to the period which immediately followed it (vv.$^{10, 12}$). This has involved another change. In the Babylonian story Utu-napistim 'opened the window' (*apti nappasam*) of his vessel when the deluge ceased, but before the vessel grounded on the mountain of Nizir; in the Hebrew narrative Noah does not do this until after the ark had rested on the mountains of Ararat. Hence v.^{6} ought to follow v.^{4}, the two and a half months of v.^{5} being parallel to the 40 days of v.^{6}.

6–12. Apart from the number of days and the time when the window of the ark was opened, the account of the sending forth of the birds agrees closely with that in the Babylonian version. Here we read:

When the 7th day arrived
I sent forth a dove (and) let it go:
The dove went; it returned;
There was no resting-place (for it) and it came back.
I sent forth a swallow (and) let it go;
The swallow went; it returned;
There was no resting-place (for it) and it came back.
I sent forth a raven (and) let it go;
The raven went and saw the drying up of the waters,
So it eats, it wades, it croaks, it came not back.

The Hebrew writer speaks of 'the raven' and 'the dove,' which were therefore well known. But the raven is mentioned in the wrong place, before and not after the sending forth of the dove, and the dove is sent three times. Hence it is clear (1) that the dove has taken the place of the swallow and the raven, and (2) that the mention of the raven must be introduced from some other document than that to which the triple sending forth of the dove belongs. On the other hand, both documents presuppose the cuneiform account, without which, indeed, the Hebrew narrative as it stands is unintelligible. We have in it, therefore, (1) a fragment of a translation of the Babylonian story from which the mention of the dove and the swallow has been omitted, and (2) a Hebrew version of the story in which the dove has been substituted for the swallow and the raven. As the swallow was known to the Babylonians as 'the bird of destiny' and thus closely connected with Babylonian idolatry, there was a reason for its omission; the omission of the raven is more difficult to explain.

In the account of the raven (v.[7]), 'going and returning' has been substituted for the 'seeing' of the Babylonian story, which is applied instead to the dove (v.[8]) to which in the Babylonian story the 'going and returning' belongs. Consequently there has been an interchange of the two phrases, occasioned by the change of place in the sending forth of the raven. As it was the dove which brought Noah the news that the waters were subsiding, if the account of the raven were retained it became necessary to make the latter go backwards and forwards until at last dry land appeared, and in accordance with the Babylonian story it was thus able to 'return no more.' Hence the transference of the 'return' to the raven, and of the 'seeing' if the waters were drying up to the dove. It results from this that the expressions 'the waters were dried up from off the earth' and 'the waters were abated from off the face of the ground' are alternative translations of the same cuneiform original.

We can now, therefore, restore the original text, putting the explanatory additions of the Hebrew translator between brackets: 'And he sent forth the dove (from him to see if the waters were abated from off the face of the ground), and it departed: the dove went and returned: for it found no resting-place for the sole of its feet, and it came back (to him to the ark, since the waters were still on the face of all the earth. And he put forth his hand and took it, and brought it in unto him to the ark).' The additions throw light on the Hebrew writer's mode of work, and resemble the additions in the longer edition of the Ignatian Epistles. They also remind us of the explanatory additions to the Biblical text in the Mishna. The Babylonian story does not say what was the interval that elapsed between the sending forth of the three birds. The Hebrew writer has taken his period of seven days from the time which, in the story of Utu-napistim, elapsed between the grounding of the ark and the time when the dove was sent forth. Perhaps in the Hebrew עוֹד, 'again,' we have a reminiscence of the fact. V.[11] is purely Palestinian. The olive was characteristic of Palestine; whether it grew in Ararat is doubtful. But to Palestine it was what the palm was to Babylonia. Not only, therefore, has the dove been substituted for the swallow in the case of the second bird, but the whole verse is Palestinian, and not Babylonian. And in poetical feeling and literary character it is immeasurably superior to the Babylonian poem. The statement that the dove returned 'in the evening' is a fine literary touch that is true to nature.

As Noah already knew from the olive leaf that the flood was 'ended,' there was no reason for sending the dove out again. But in v.[12] we return to the Babylonian story, with the substitution of the dove for the raven. The original text would have been: 'And he sent forth the raven . . . and it returned (to him) no more.'

It is possible that there were two Hebrew versions of the whole narrative, in one of which the raven alone appeared, and in the other the dove. In this case v.[7] will be a summary of the Babylonian account, with the substitution of the raven for the other two birds. Here the first text would have been, omitted portions being enclosed in square brackets: 'He sent forth [the dove] (from him); it went and returned; [it found no resting-place, and it came back. He sent forth the swallow; it went and returned; it found no resting-place, and it came back. He sent forth] the raven (from him); [it went; it saw] the drying up of the waters; it returned not again unto him any more.' The second version, with the dove, is more purely Hebraic and Palestinian than the first.

13. When Noah opened the window to let out the birds, he could have seen whether the earth was dry or not just as well as he could have done by removing the cover of the ark. But the notice of the 'window' is derived from the Babylonian story: the ark of Noah was a chest with a ridged cover, which had to be taken off before its inmates could see what was outside. In v.[13], therefore, we come back to the Palestinian conception of the vessel in which Noah was saved (see notes on $6^{14.16}$). The verse shows no trace of a cuneiform original. The 'drying' of the surface of the ground preceded the complete drying of the earth itself (v.[14]).

15, 16. In the Babylonian story, Utu-napistim leaves his ship of his own accord, and it is not until he has offered sacrifice that the gods gather about him, Ellil even then remaining irreconcilable. To this the Hebrew writer offers a tacit denial: the one God who had brought about the deluge also told Noah to descend from the ark.

17. The Hebrew is a translation of the Babylonian phrase, *bul tsêri umam tsêri û namassê tsêri*, 'cattle of the field, wild beast of the field, and creeping things of the field,' 'fowl' being inserted by the Hebrew writer, who adds 'that they (*i.e.* the creeping things) may breed abundantly in the earth, and that the (cattle and wild beasts) may be fruitful and multiply upon the earth'; cf. 1^{22}. The sense of the verb שרץ, 'swarm,' corresponds with the Ass. *nammastu*, an abstract formation from *nammassû*; e.g. *pukhri nammasti*, all 'creeping things.' *Remesh*, 'creeping thing,' has been displaced by *sherez* in 7^{21} (on which see note), where two alternative translations of the Assyrian have produced a 'conflate' text.

19. Here 'everything that creepeth upon the earth' is a translation of the Ass. *nammastu*, which similarly includes animals and fowls. מִשְׁפְּחוֹת, *mishpâkhôth*, 'families,' is a translation of the Ass. *mîni*, which is elsewhere transliterated מִין (1^{21}, etc.).

Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. William Jackson, Higher Crumpsall, Manchester.

Illustrations of the Great Text for October must be received by the 20th of August. The text is Lk 17^{32}.

The Great Text for November is Ro 5^{20}—'And the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly.' A copy of Cohu's *Vital Problems of Religion*, or of Walker's *Gospel of Reconciliation*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for December is Ps 51^{4}—

'Against thee, thee only, have I sinned,
And done that which is evil in thy sight:
That thou mayest be justified when thou speakest,
And be clear when thou judgest.'

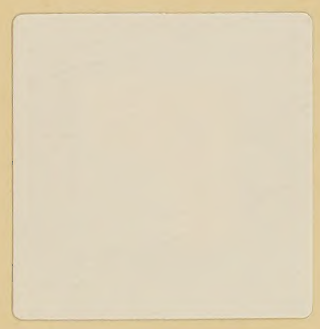
A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or Cohu's *Vital Problems of Religion*, will be given for the best illustration sent.

The Great Text for January is Phil 4^{19}—'And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.' A copy of Dobschütz's *The Influence of the Bible on Civilisation*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

The Great Text for February is Ro 8^{28}—'And we know that to them that love God all things work together for good, even to them that are called according to his purpose.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.



DEMCO

FOR REFERENCE

Do Not Take From This Room

UNITED THEOLOGICAL SEMINARY